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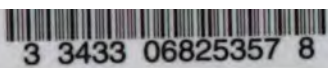
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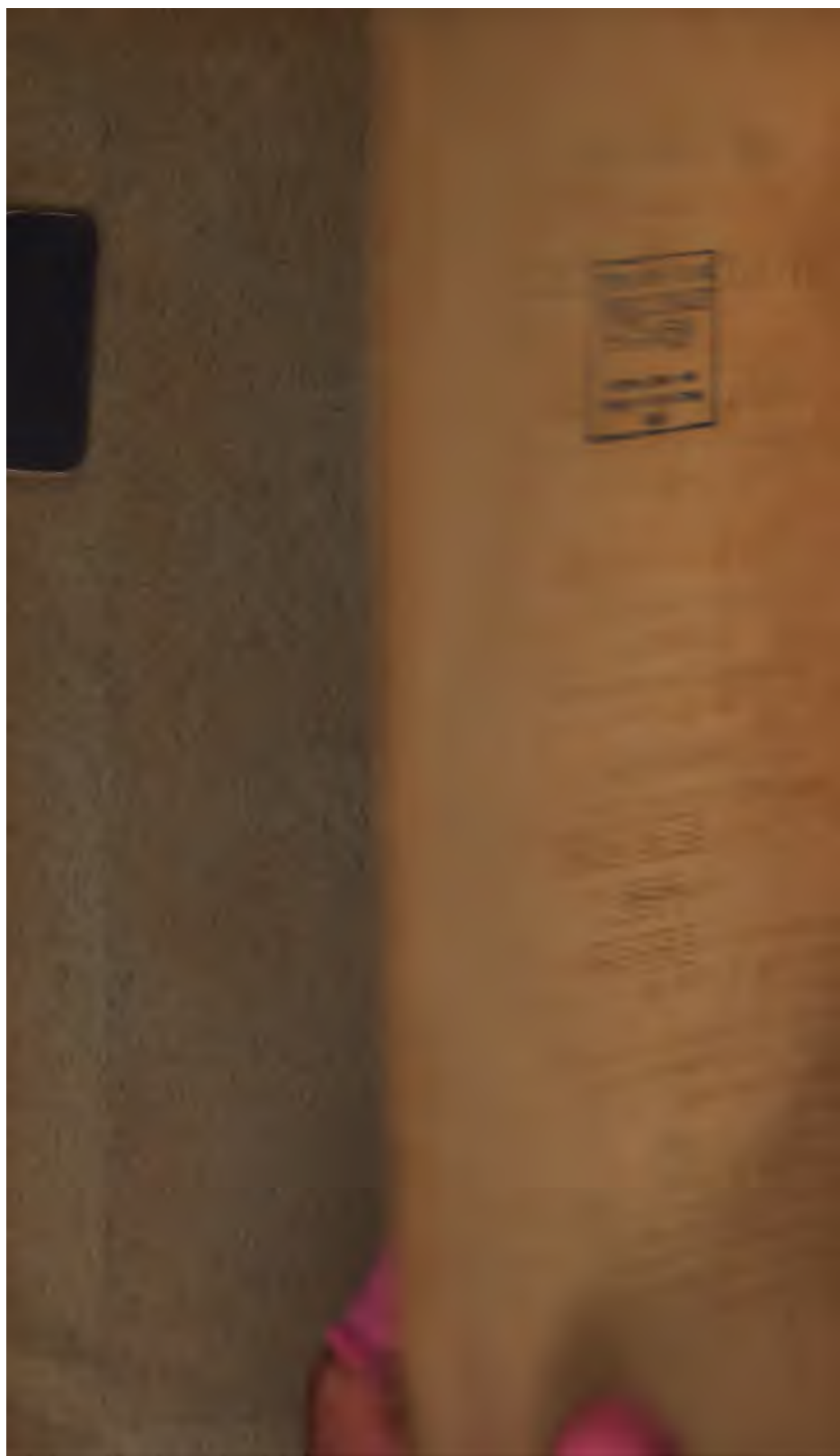
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CONTENTS

OF

THE SECOND VOLUME.

DISSERTATIONS.

DISSERTATION XIV.

*In Jesus Christ, CONCEIVED OF THE HOLY GHOST,
AND BORN OF THE VIRGIN MARY.*

Pages 1—35.

Incarnation of the Son of God was promised of old,	Sect.
when he said that he should walk in the midst of his	
people	I.
and preludes of it were exhibited to the ancient Church	II.
to be observed in treating this mystery	III.
John alone became incarnate	IV.
and of that	V.
manner of the Incarnation explained	VI. VII.
in the assumption of a human nature into the	
eternal unity of the Divine person	VIII.—XIII.
the principal cause of the Incarnation	XIV.
particularly ascribed, however, to the Holy Spirit	XV. XVI.
12, 13. explained	XVII.
II.	

1

1

2

3

4

5

6

7

8

9

10

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Letter of Rev James Chrystal

[April 6 '09]

James Chrystal.

SACRED DISSERTATIONS,
ON WHAT IS COMMONLY CALLED THE
APOSTLES' CREED.

BY
HERMAN WITSIUS, D.D.
PROFESSOR OF DIVINITY IN THE UNIVERSITIES OF
FRANEKER, UTRECHT, AND LEYDEN.

TRANSLATED FROM THE LATIN,
AND FOLLOWED WITH
NOTES, CRITICAL AND EXPLANATORY,

BY
DONALD FRASER,
MINISTER OF THE GOSPEL, KENNOWAY.

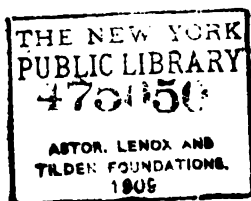
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CONTENTS

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DISSERTATION XIV.

*On Jesus Christ, CONCEIVED OF THE HOLY GHOST,
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Pages 1—35.

	SECT.
THE incarnation of the Son of God was promised of old, when he said that he should walk in the midst of his people - - - - -	I.
Several preludes of it were exhibited to the ancient Church	II.
Method to be observed in treating this mystery -	III.
The Son alone became incarnate - - - -	IV.
Reasons of that - - - - -	V.
The manner of the Incarnation explained -	VI. VII.
It consisted in the assumption of a human nature into the individual unity of the Divine person -	VIII.—XIII.
God is the principal cause of the Incarnation -	XIV.
It is particularly ascribed, however, to the Holy Spirit	XV. XVI.
Zech. vi. 12, 13. explained - - - -	XVII.

	SECT.
Mary must not be overlooked	XVIII.
As to her pedigree, she was of the house of David	XIX. XX.
With regard to her condition, she was a real Virgin	XXI. XXII.
Her virginity remaining unblemished, she became indeed the Mother of Christ	XXIII.
The dangerous error of the Anabaptists, relative to the origin of Christ's human nature	XXIV.—XXVII.
The benefit resulting from our Lord's Incarnation	XXVIII.
Having become MAN, he is our Mediator	XXIX.
And is capable of fulfilling the law which was prescribed to man	XXX. XXXI.
Which was enigmatically signified by the boring of the ears	XXXII.
Again, he became ONE OF MANKIND, that he might be our GOEL	XXXIII.
The meaning of this term explained	XXXIV.—XXXVIII.
He was born OF A VIRGIN, that he might be pure from every blemish	XXXIX.
The purity of the birth of Christ, is part of his complete righteousness, and directly opposed to our original sin	XL.—XLII.
Improvements of this article.	XLIH.—XLVI.

DISSERTATION XV.

On Christ's Suffering under Pontius Pilate.

Pages 86—61.

For an exordium, Zech. iii. 9. is explained	I.
Heads to be treated in this Dissertation	II.
Christ, GOD-MAN suffered, each nature contributing its part	III.
The human nature suffering in body and soul	IV.
The Divine nature affording strength to the human	V.
And imparting infinite value to his sufferings	VI.
Socius in vain urges his cavils against this truth	VII. VIII.
Christ suffered the wrath of God	IX.
Which cannot fail sooner or later to burn against sin	X.—XII.

CONTENTS.

iii

SECT.

And hence divine justice must be declared, even in the	
remission of sin	XIII. XIV.
Christ sustained the wrath of God from the beginning to	
the end of his life	XV. XVI.
And that in order to reconcile sinners to God	XVII.—XIX.
For there is a <i>propitiation</i> in his blood	XX.
Not for all mankind and every individual ; but, according	
to the counsel of God and Christ, for the elect only	XXI. XXII.
Reasons for PILATE's being mentioned in the Creed	XXIII.
His temper and disposition	XXIV.
His supreme power in Judea	XXV.
Which, being a foreign and a heathen power, suggests	
several things of great moment	XXVI.
Improvement	XXVII.
From the sufferings of Christ, we learn our misery	XXVIII. XXIX.
Our deliverance	XXX.
And the gratitude we owe	XXXI.

DISSERTATION XVI.

On the Crucifixion and Death of Christ.

Pages 62—116.

The Cross of Christ is the foundation of all Religion	1.
Explication of the Latin terms <i>Patibulum</i> , <i>Furca</i> , <i>Crux</i>	II.
The form, the parts, and the size of the cross	III.—V.
The cross of Christ had probably nothing very different	
from those in common use	VI.
The history of the discovery of the cross by <i>Helena</i>	VII.—IX.
Which, by many arguments, is shown to be fabulous	X.—XVI.
Crucifixion was preceded, 1. By beating	XVII. XVIII.
Which was done cruelly to Christ	XIX. XX.
2. By the bearing of the cross	XXI.
To which he, in like manner, submitted	XXII.
3. By stripping of clothes	XXIII.
From which also Christ was not exempted	XXIV.
The mode of crucifixion various	XXV.—XXVII.
Our Lord was crucified, probably, in the most usual form	XXVIII.
The circumstances that commonly followed crucifixion	XXIX.
These were not wanting to the cross of Christ	XXX.

	SECT.
The punishment of the cross was justly deemed the highest	XXXI.
It was accursed by God himself - - -	XXXII. XXXIII.
The death of Christ on the cross, was indeed holy and tranquil - - - - -	XXXIV.
Yet cursed - - - - -	XXXV.
The crucifixion of Christ ought to be devoutly contemplated, as full of mysteries, in which we have the deepest concern - - - - -	XXXVI.
His being scourged, bearing the cross, and being stripped of his clothes, were predicted and prefigured of old	XXXVII.
David and Zechariah prophesied of the crucifixion	XXXVIII.
The reading of יָמוֹ in Psalm xiii. 17. defended	XXXIX. XL.
Types of the crucifixion - - - - -	XLI.—XLIII.
The guarding, revilings, and death, were also foretold and prefigured - - - - -	XLIV. XLV.
All things, in short, happened to Christ, according to the determinate counsel of God - - - - -	XLVI.
Scourging was exceedingly grievous to Christ	XLVII. XLVIII.
And his expulsion from the city, bearing the cross	XLIX.—LI.
And his being stripped of his garments -	LII. LIII.
But above all, the punishment of the cross itself -	LIV.
And what immediately succeeded it,—Guarding -	LV. LVI.
Revilings - - - - -	LVII.
Death - - - - -	LVIII. LIX.
It is not without a spiritual sympathy, that we should meditate on these sufferings - - - - -	LX.—LXII.
We should turn all our grief and anger against sin	LXIII. LXIV.
The crucifixion of Christ, in its several parts, is a spring of consolation - - - - -	LXV.—LXXIII.
From the death of Christ, we learn to live and to die holily - - - - -	LXXIV. LXXV.

DISSERTATION XVII.

On the Burial of Christ.

Pages 117—136.

It is profitable for our instruction, to consider that the burial of Christ was conducted by wealthy and honourable men, and chiefly by Joseph of Arimathea

I.—VI.

CONTENTS.

v

	SECT.
The dead body of Jesus was wrapped in clean linen, as an expression of respect	VII.
The mixture of myrrh and aloes was added by Nicodemus, either for embalming, or for burning	VIII. IX.
This attention to corpses was probably referred by the pious to the hope of the resurrection	X.
The form of the Jewish sepulchres	XI. XII.
Why the sepulchre allotted to Christ was the property of another	XIII.
Hewn out of a rock	XIV.
New	XV.
In a garden	XVI.
Very near the place of crucifixion	XVII.
The burial of Christ was foretold, Psalm xxii. 15.	XVIII.
Psalm xvi. 9, 10.	XIX.
Isaiah liii. 9.	XX.
Christ's suspension on the tree, is not his burial with the wicked	XXI.
The type of Jonah	XXII.
Jonah's great fish is not a Whale, but rather a Sea-dog	XXIII.
The fable of <i>Hercules Tri-esperos</i> borrowed from it	XXIV.
"The heart of the earth" is the grave	XXV.
With regard to the analogy as to time, the simple explanation commonly received seems preferable to the learned refinements of eminent men	XXVI.—XXIX.
There is no proof that Jonah continued three complete days in the great fish	XXX.
Improvement of this article	XXXI.—XXXIII.

DISSERTATION XVIII.

On Christ's Descent into Hell.

Pages 187—165.

That Christ descended into Hell, is nowhere expressly affirmed in Scripture	I.—IV.
Nor in the most ancient Creeds	V.
The Creeds which mentioned the descent, were generally silent with respect to the burial; nor was it without some mistake that both were afterwards joined together	VI. VII.

	SECT.
We should not so much inquire, what some of the an- cients may have understood, as what they ought to have understood, by this expression - -	VIII.
Christ's descent into hell, as it respects the <i>body</i> , denotes burial, or the state of death - -	IX.—XII.
But it relates also to the <i>soul</i> - - -	XIII.
Not as if Christ descended locally, either into the place of the damned, or into an imaginary <i>Limbus</i> - -	XIV.—XVII.
But this descent expresses metaphorically those extreme sorrows, which, previously to death, he sustained in his soul, when united to the body - -	XVIII.—XX.
The agony of Christ was inexpressibly grievous - -	XXI. XXII.
As appears from its parts - - -	XXIII. XXIV.
From its adjuncts - - -	XXV. XXVI.
From its effects - - -	XXVII. XXVIII.
He conducted himself, however, in every respect most ho- nourably, remaining altogether without sin - -	XXIX.
Nor is there any thing culpable in his prayers - -	XXX.—XXXIV.
The cause of Christ's agony - - -	XXXV.—XXXIX.
The practical uses of this doctrine. 1. For awakening men from security - - -	XL. XLI.
2. For consolation - - -	XLII.—XLIV.
3. For information - - -	XLV.

DISSERTATION XIX.

On the Resurrection of Christ.

Pages 166—197.

The two states of the Messiah, the one of <i>Humiliation</i> , the other of <i>Exaltation</i> , ought to be distinctly considered - -	I.—IV.
The subject of the Exaltation is Christ; properly accord- ing to the human nature, and improperly according to the Divine - - -	V.
His exaltation has various steps - - -	VI.
The Resurrection of Christ is the great foundation of faith - - -	VII. VIII.
Its nature explained - - -	IX.

SECT.

The glory of Christ's body after the resurrection was great, even on earth, yet not consummate as it is now in heaven - - - - -	X.—XII.
The raising of Jesus is a work common to the whole Trinity - - - - -	XIII. XIV.
Yet for certain reasons, it is more frequently ascribed to the Father - - - - -	XV.
In the raising of Christ, there is a demonstration of his Divinity - - - - -	XVI. XVII.
Observations on the <i>time</i> of the resurrection	XVIII.—XXI.
Remarkable circumstances in the manner of his rising again - - - - -	XXII. XXIII.
The certainty of Christ's resurrection is confirmed ;	
1. By the evidence of the thing itself - - -	XXIV.
2. By the testimony of the Angels - - -	XXV.
3. By the frequent appearances of Christ - - -	XXVI.
Which, for weighty reasons, were not made to the whole Jewish people, or even to the rulers - - -	XXVII.
4. By the appearances of the saints, who were raised up with Christ - - - - -	XXVIII.
5. By many wonderful events, which testify that Christ is alive - - - - -	XXIX.
It is manifest, that none of these things were artfully devised by the Apostles - - - - -	XXX.
Nor does the truth suffer from several seeming contra- dictions with regard to circumstances - - -	XXXI.
The resurrection of Christ was necessary - - -	XXXII.
1. That the prophecies might be accomplished	XXXIII.—XXXVII.
2. That the types might be fulfilled - - -	XXXVIII.
In the prophecies and types, not only the resurrection, but the time of it, was foretold and prefigured	XXXIX. XL.
3. Because the glory of the Father, and of the Son, equally required the resurrection of Christ - - -	XLI. XLII.
The advantage arising to us from this event	XLIII.—XLV.

DISSERTATION XX.

On Christ's Ascension into Heaven.

Pages 198—236.

	SECT.
The principal heads of this Dissertation	I.
A definition of the ascension	II. III.
The ascension is ascribed to the person of Christ, properly according to the human nature only ; but figuratively according to the Divine nature also	IV.—VII.
Observations on the <i>time</i> of the ascension	VIII.
Why it took place on the fortieth day after the resurrection	IX.
Why it happened, when Jesus was conversing with his disciples	X.
And even blessing them	XI.
Difficulties as to the <i>place</i> of the ascension examined and removed	XII.
Uncertain accounts of the ancients, of miracles at that place	XIII.—XV.
Why our Lord was pleased to ascend from mount Olivet	XVI.
He ascended to the third heaven	XVII.
Which is not God, nor every where, but a determinate place in the highest regions	XVIII.
Where the Lord Jesus, in respect to his body, is contained	XIX.
The ascension, therefore, is not the disappearing or the glorification of the body of Christ ; but a local motion	XX.
Why Christ is said sometimes to have been received up by the Father, and sometimes to have himself ascended	XXI.
The criticism of <i>Budæus</i> on the word <i>Analepsis</i> quoted	XXII. XXIII.
The cloud which Christ made use of when he ascended, is an evidence of his Divine majesty	XXIV.
The reality of Christ's ascension confirmed	XXV.—XXXI.
It was necessary for Christ to ascend	XXXII.
1. That the prophecies might be accomplished	XXXIII.—XXXV.
2. That the types might be fulfilled	XXXVI.—XXXVIII.
3. Because it was of importance to God the Father, To Christ	XXXIX.
And also to us	XL.
	XLI.

CONTENTS.

ix

	SECT.
We receive much benefit from the ascension of Christ, not merely as love disposes us to rejoice with him	XLII.
But as our own advantage is here concerned, both with regard to consolation	XLIII.
And with regard to sanctification	XLIV.

DISSERTATION XXI.

On Christ's Sitting at the Right Hand of God the Father.

Pages 237—266.

Meditation on the glory of Christ is pleasant to believers	I—III.
They are mistaken, who contend that amongst the ancients the place at the left hand was more honourable than that at the right	IV—VI.
Yet Christ is not greater than the Father, because he is at his right hand	VII—X.
Import of the term <i>sitting</i>	XI.
Why Stephen saw Christ <i>standing</i>	XII.
Definition of Christ's sitting at the right hand of God	XIII.
It signifies the highest glory of Christ	XIV.
And a glory peculiar to Christ	XV—XVII.
In respect as well to his Person	XVIII—XX.
As to his office	XXI.
The kingdom of Christ twofold	XXII.
Christ has come to his Mediatorial kingdom in different respects, according to the disparity of his natures	XXIII.
It is either universal, or particular	XXIV.
At the appointed time, he will signally assert his authority	XXV.
End of this kingdom	XXVI.
The royal dignity of Christ extends itself to his other offices	XXVII.
Why this high exaltation of Christ is ascribed sometimes to the Father, and at other times to Christ	XXVIII—XXXI.
It tends, 1. To the glory of the Father	XXXII.
2. To the strong consolation of the Church	XXXIII—XXXV.
3. To the terror of the ungodly	XXXVI.

4. To produce sentiments in our hearts, corresponding to
the inconceivable glory of so great a King - XXXVI

DISSERTATION XXII.

On Christ's coming again to Judgment.

Pages 267—302.

The doctrine of eternal Judgment is a fundamental article	
Scripture mentions four universal judgments, passed on	
the human race - - - -	I
The certainty of the eternal judgment - - - -	III.—
In general, God is the Judge - - - -	V
And by special appropriation, Christ - - - -	VII.—
By an authority, not borrowed, but his own, and supreme	X
With a display of the greatest glory - - - -	XII. XII
With the trump of God - - - -	XIV. X
And a numerous retinue of Angels - - - -	XV
Who will perform certain services to Christ - - - -	XVI
The saints will not, properly speaking, be Christ's assessors in the judgment - - - -	XVIII. XI
Not even the Apostles - - - -	XI
Whether the good Angels are to be judged, does not appear; with regard to the bad, there is no doubt	XXI. XXI
All men will be judged - - - -	XXII
In respect to all their actions - - - -	XXIV
Whether the sins of the godly are to be published in the judgment - - - -	XXV.—XXVI
The examination of the cause, not difficult, yet exact	XXVIII. XXI
The pronouncing of the sentence - - - -	XXX.—XXXII
Its execution - - - -	XXXI
The place of judgment will be in the air and the clouds	XXX
The application, which some make to this point, of what is said respecting the valley of Jehoshaphat,—is not just - - - -	XXXVI.—XXXI
What is to be noted with regard to the time - - - -	XL—XL
Improvement of this article - - - -	XLIII.—XL

DISSERTATION XXIII.

On the Holy Ghost.

Pages 303—345.

	Sect.
The pious prayer of <i>Cyprian</i> to the Spirit	I.
SPIRIT is a term used in various senses in relation to God	II. III.
The Third Person is peculiarly called the SPIRIT, in reference, not to absolute simplicity of essence, but to the mode of procession	IV.
The epithet HOLY refers to the economy of redemption	V. VI.
The Personality of the Holy Spirit is evinced,	
1. From his properties	VII.
2. From his appearances	VIII.
3. From his operations	IX.
4. From his being joined in the same place and order with persons	X.
It is not inconsistent with the personality of the Spirit, that we are <i>baptized with him</i>	XI.
Or that he is called the <i>Power of God</i> , if indeed he be so called	XII.
Or that he is said to be <i>given</i> to men, or to be <i>received</i> by them	XIII.
Nor is the doctrine of the Gospel intended by the expression— <i>Holy Spirit</i>	XIV.
That the Holy Ghost is the true and Most High God appears	XV.
1. From Divine Names	XVI.—XXI.
2. From Attributes	XXII.—XXIV.
3. From Works	XXV.—XXVIII.
4. From Honour and worship	XXIX.—XXXIII.
The Holy Spirit is a Divine person, <i>distinct</i> from the Father and the Son	XXXIV.
It belongs to the Improvement of this article, to acknowledge that the Holy Spirit is given to us by God	XXXV.
He is the Author of a new life in believers	XXXVI.
Unites them most closely to Christ	XXXVII.
Makes them partakers of all his blessings	XXXVIII.

	SECT.
And graciously comforts them	XXXIX.
These operations of the Spirit of grace are distinguished from all others, by certain necessary marks	XL.
The Spirit of grace is never utterly lost	XLI.
Our duties to the Holy Spirit	XLII.

DISSERTATION XXIV.

*On the Church, and the Communion of Saints, and the
Operation of our Faith with regard to both.*

Pages 346—384.

Christ and the Church are closely and indissolubly united, and ought not to be disjoined in our meditations	I. II.
The Greek words <i>Συναγωγή</i> , <i>Ἐκκλησία</i> , and <i>Παράκλησις</i> , ex- plained	III.—V.
A definition of the Church illustrated in its several parts	VI.
The form of the Church is twofold	VII.
As there is a twofold calling	VIII.
A twofold faith	IX.
A twofold holiness	X.
A twofold participation of the covenant of grace	XI.
The one form of the Church is external and visible, the other internal and spiritual	XII.
None but the elect and true believers pertain to the spiri- tual Church	XIII.
And the government of it belongs immediately to none but God in Christ	XIV.
God has appointed stewards in the visible Church, who cannot exclude from its fellowship any that make a ver- bal profession of faith and repentance, which they do not openly falsify by their conduct	XV.
Hence in the visible Church, the bad are mixed with the good	XVI.
Three epithets of the Church	XVII.
1. Holy	XVIII.
2. Catholic—a term which does not occur in Scripture And has various significations	XIX.
3. Christian	XXI.

CONTENTS.

xi

	SECT.
Why we say, <i>I believe the Church, not—in the Church</i>	XXII
By that expression, we profess our faith of the perpetuity of the Church - - - -	XXIII
The different periods of which, and the wonderful administration of God respecting them, we should devoutly consider - - - -	XXIV.
We are also to cultivate communion with the Church	XXV.
From which we ought not to be deterred by some blemishes, or by the faults of others - -	XXVI.
Provided she prove herself a true Church of Christ, by the profession of evangelical truth - -	XXVII.
Which is nowhere more uncorrupted than in the society of those who are usually called THE REFORMED	XXVIII.
Whatever be the idle clamours of the Romanists with regard to its being a society newly sprung up	XXIX. XXX.
Internal communion with the spiritual Church is necessary to a solid hope of salvation - -	XXXI.
Several properties and characteristics of this Church detailed - - - -	XXXII.—XXXIV.
Believers, for their own comfort, should meditate on the happy condition of the Church - -	XXXV.
Since each of them shares of it, according to his measure	XXXVII.
Faith respecting the Church, infers the offices of Charity towards her - - - -	XXXVIII. XXXIX.
The article of THE COMMUNION OF SAINTS, being nearly the same with that of the CHURCH, is omitted in many ancient copies of the Creed - - - -	XI.
God, Angels, Men, are called <i>Holy</i> - -	XII.
All of these have a certain communion with each other	XIII.
But in the Creed, the Communion of holy men is chiefly intended, which is either that of those in heaven with one another - - - -	XIII.
Or of those who live on the earth, with the inhabitants of heaven - - - -	XIV.
Or of saints living on the earth, amongst themselves	XV.
Improvement of this article - -	XVI.—XVIII.

	SECT.
IMPROVEMENT. 1. From this sublime doctrine, let us learn the Divine origin of the Gospel	LXXXIX.—LXXXIX.
2. Let us carefully inquire, whether we ourselves have a solid hope of this glorious felicity	LXXXIV.—LXXXV.
3. Let us labour diligently, lest we come short of it	LXXXVIII. LXXXIX.
4. Let us comfort ourselves with the hope of it, amidst all our adversities	XC.
5. Let us walk worthy of it, by leading a heavenly life in this world	XCI.

DISSERTATION XIV.

ON JESUS CHRIST,
*CONCEIVED OF THE HOLY GHOST, AND
BORN OF THE VIRGIN MARY.*

1. **AMONGST** the precious promises with which the God of heaven was graciously pleased to favour the people of Israel, that in which he assured them that he should “walk in the midst of them,”^a is entitled to hold a distinguished place. The Lord made good this promise in various ways, and by several steps. 1st, He caused the tabernacle of the congregation to be erected, and the ark of the testimony and covenant to be made, and gave them to Israel as symbols of his special presence. With regard to the tabernacle he said: “This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD; where I will meet with you to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.—And I will dwell amongst

^a Lev. xxvi. 12.

“ the children of Israel, and will be their God.”^b And Jehovah himself marched in the ark, in the sight of the people, to search out a resting-place for them.^c 2dly, Besides that symbolical presence, he showed that he was near them, by his special favour and liberality, and by his readiness to succour them in every time of need; of which we read in the following passages : “ Is not the Lord in Zion ? Is not her King in her ? ”^d “ God is in the midst of her ; she shall not be moved.”^e “ Thy paths drop fatness.”^f 3dly, The above promise, however, was most signally accomplished, when, he prepared for himself a human body, and graciously visited his people, walking among them through the land of Israel. In reference to this visit it is said ; “ Sing “ and rejoice, O daughter of Zion, for, lo ! I come, and “ I will dwell in the midst of thee, saith the Lord.”^g Zacharias also says with respect to it ; “ The day-spring “ from on high hath visited us ; ”^h and John,—“ The “ word was made flesh, and dwelt among us.”ⁱ The meaning of the Greek expression is, he conversed among us in the flesh, as in his own habitation or tabernacle, just as the Divine *Shechinah* dwelt of-old in the temple. This mystery was called by the Fathers, his *coming in the flesh*.^{*} And since it is the foundation of our hope, and the source of all our joy, it becomes us to consider it with close attention.

II. Long before the incarnation took place, various

^{*} Ἐσθλας ἐνδημία.

^b Exod. xxix. 42, 43, 45.

^c Num. x. 33, 35. Exod. xxv. 22.

^d Ps. xli. 5.

^e Zech. ii. 10.

^f Ἐσθλασαν ἐν ἡμῖν. John i. 14.

^g Jer. viii. 19.

^h Ps. lxx. 11.

ⁱ Luke i. 78.

preludes of it were exhibited to the ancient Church. There were *symbols*, amongst which the most remarkable was the ark of the covenant; of which the *gold* signified the eternity, glory, and dignity of the Divine nature of Christ, and the *wood* prefigured the meanness of the human nature, in reference to which he is called "the fruit of the earth."¹ There were also *extatic visions*, such as those with which Ezekiel,^k and Daniel,^l were honoured; in which God presented himself to view in a human, but an uncommonly splendid form; not to give occasion of sinning to *Anthropomorphites*,^{*} and *Iconoplasts*,[†] but to exhibit in a prophetic figure the mystery of the wonderful incarnation. It was adumbrated, in particular, by those *appearances* of God to Abraham and others, in which, having assumed the form of the human nature, he was seen by them face to face, hospitably received, and entertained at their table. To this the following words of our Lord may be applied: "Your father Abraham rejoiced to see my day, and he saw it and was glad."^m "The day of the Lord," is his coming in the flesh.ⁿ Abraham, having received a promise of that day, earnestly desired to see it: and this desire he, in some respects, obtained. He not only contemplated the incarnate Jehovah, and made him in a manner present, by the eye of faith; but also beheld him at hand, eating, drinking, and conversing familiarly with him, in that human form which he condescended to assume. The Messiah appeared in like manner to Jacob in the similitude of a

* Heretics who attributed a human shape to God. T.

† Makers of images.

¹ Is. iv. 2.

^k Ezek. i. 26.

^l Dan. vii. 13.

^m John viii. 56.

ⁿ Mal. iv. 5.

man wrestling with him;^o to Joshua in the form of an armed man;^p to Gideon under an oak in Ophrah;^q and to Manoah and his wife.^r These appearances paved the way for the prophecy: "Thy watchmen lift up the voice, with the voice together do they sing; for *they* behold before their eyes;^s that is, they behold him that speaks, saying, Behold it is I."^t

III. We, however, to whom the matter is related as a fact which has actually taken place, are bound to examine it more distinctly. We may refer what concerns it to four heads. I. The SUBJECT of the incarnation. II. Its MODE. III. Its CAUSE. IV. The FRUIT and benefit arising from it.

IV. The SUBJECT of the incarnation, or he who became man, is not the Father, nor the Holy Spirit, but the Son alone. "The Word was made flesh."^u "God sent forth his Son, made of a woman."^v "Jesus Christ is come in the flesh."^w Although the essence and operation of the three persons in the godhead are the same, the flesh was not assumed by the divine *essence*, but by a certain *person*. It was at least assumed by the divine essence, only as it is characterised, and, so to speak, restricted, in the person of the Son. Neither the Father, nor the Holy Spirit, indeed, was unconcerned in the incarnation of the Son. The glory of the whole adorable Trinity is displayed in the human nature of Christ.^x But though the Father is in the

^o Gen. xxxii. 24—31.

^p Josh. v. 13.

^q Judges vi. 11.

^r Judges xiii. 3.

^s כי עין בעין יראו Is. lii. 8.

^t Verse 6.

^u John i. 14.

^v Gal. iv. 4.

^w 1 John iv. 2.

^x John xiv. 7, 9. John i. 18. 2 Cor. iv. 6.

¹ See NOTE I. at the end of this Volume.

Son, he is not therefore incarnate *with* the Son ; he is only *in* his incarnate Son.⁷ A body was formed to be the future residence of the Deity, by that will which is common to the Father, the Son, and the Holy Ghost. But whilst it was determined by the will of the Father and the Holy Spirit that that body should belong to the Son, the Son, by the same will, determined that it should be his own ; and thus by the united consent of all the Three, it could be the body of none but the Son.⁸

v. As to the question, Why the Son, and not the Father or the Spirit, assumed the human nature, it cannot be answered in a more satisfactory manner than by resolving it into the good pleasure of the Divine counsel, which is always distinguished by the most consummate wisdom. Yet, in consequence of the manifestation of that counsel to us in the Gospel, faith observes without difficulty, that it is most suitable to the Divine perfections, and most worthy of them. It is proper, in particular, 1st, That man should be regenerated and created anew,^a by the same person by whom he was created at first.^b 2dly, That he who is the personal Word of God,^c should publish to us those words of God in which he promised to address us in the last days, and which none but the Lord could speak.^d 3dly, That he who is the Son of God by nature, should make us the sons of God by grace. 4thly, That the glorious image of God should be restored within us by him who is “ the image ” of the Father,^e and “ the express image “ of his person.”^f In fine, the unbounded love of the

⁷ John xiv. 10.

^a Ephes. ii. 10.

^c John i. 1.

^e Col. i. 15.

⁸ Heb. x. 5.

^b John i. 3. Col. i. 16.

^d John iii. 34.

^f Heb. i. 3.

Father could not be more brightly demonstrated, than by giving his only-begotten Son to us, and for us.^s

VI. With respect to the *MODE* of the incarnation, let us, in the first place, attend to its *truth*. The Son of God did not become man merely in appearance, but in reality.^h He had all the essential parts of a man,—a soul,ⁱ and a body,^j which is expressly opposed to a phantom and spectre;^k—and the faculties and affections of each,—in body, extension and palpability,^l and increase of stature^m—in soul, a finite and limited understanding,ⁿ and a will distinct from the Divine will.^o He had also experience of hunger,^p of thirst,^q and of sorrow,^r which expressed itself by tears.^s In short, the Son of man came eating and drinking,^t and was found in fashion as a man.^u

VII. Further, the incarnation of the Son of God was effected; 1st, Not by a *change* of the Divinity into humanity, for it is altogether incapable of change.^v Most absurdly have some inconsiderate men restricted this perfection to the Deity of the Father: for the Divine nature is one only; immutability is clearly ascribed to God the Son;^w and even after becoming man, he continued God.^x 2dly, Not by the *confounding* of both natures into one; for in Christ each nature remains distinct, and has its own distinct properties.^y 3dly, Not

^s John iii. 16.

^h Heb. ii. 14, 17.

ⁱ Ia. liii. 11. Mat. xxvi. 38.

^j Mat. xxvi. 12.

^k Mat. xiv. 26, 27.

^l Luke xxiv. 39.

^m Luke ii. 40.

ⁿ Luke ii. 52. Mark xiii. 32.

^o Mat. xxvi. 39.

^p Mat. iv. 2.

^q John xix. 28.

^r Mat. xxvi. 37.

^s John xi. 35. Luke xix. 41.

^t Mat. xi. 19.

^u Philip. ii. 8.

^v Mal. iii. 6. James i. 17.

^w Ps. cii. 27. comp. Heb. i. 12.

^x Rom. ix. 5.

^y Rom. i. 3, 4. 1 Tim. iii. 16.

by the *creation* of a human nature out of nothing, or by its *descending* from heaven ; for then he would indeed have been man, but not the *son of man*, nor our kinsman, nor one of the brethren ; which, as we shall show immediately, it was necessary for him to become. 4thly, Nor, in fine, by a *shortlived form and representation** in a body not personally united to himself ; such as that in which, as we have just mentioned, he appeared of old ; and that in which the pious ancients supposed, and not without reason, that the Father and the Holy Spirit also appeared.† 2

VIII. But the incarnation of the Son of God was accomplished, by *the assumption of the human nature into the individual unity of the Divine person*. The Holy Spirit himself makes use of the term *assumption*, Philip. ii. 7. “ He *assumed* the form of a servant, and “ was made in the likeness of men.”† “ The form of “ a servant” does not indeed signify precisely human nature *as such* ; for although, after his resurrection, he laid aside the form of a servant, and although, no longer concealing his majesty, he now manifests himself as equal to God, he still retains the human nature. But “ the form of a servant” denotes the *debased condition of humanity*, or human nature in a servile state. This humble form was assumed by our Lord, when he emptied himself, and began to exist in the likeness of men ; still remaining what he was from eternity, “ being in the “ form of God,” that is, truly God, and manifested, known, and acknowledged as such. The word *form* denotes the real thing itself, and that made manifest.

* Κατὰ παραστάσιν.

† Μαρφην δούλου λαβών, ἐν ὁμοιωματι ἀνθρώπων γινομένης.

2 Gen. xviii. 1, 2.

3 See NOTE II.

IX. The same truth is intimated Heb. ii. 14. "Forasmuch then as the children *are partakers** of flesh and blood, he also himself, likewise, *took part of the same.*"† Christ has the same flesh and blood which the children have, but not in the same way with them. They *are partakers of it*; they possess the human nature in common, and have no other nature. But Christ *took part of it*; after he began to have flesh and blood like them, he possessed their nature in union with another nature which he had from eternity. He existed prior to that nature into the participation of which he then came; for he was "in the beginning, when the foundation of the earth was laid."‡

X. Nor did the Apostle intend any thing else, when he said, 1 Tim. iii. 16. "God was manifest in the flesh." That is, he who is God, and could not cease to be what he was, was seen and heard, and handled in the flesh, in a human body actuated by a rational soul, which, as *Athanasius* expresses it, "he appropriated to himself" as an instrument personally united to him,† with whose eyes he might see, with whose ears he might hear, with whose hands he might act, with whose feet he might walk among his people, and in which he might both suffer and be glorified, both die and revive: So that, on account of the very intimate union of that human nature with God the Son, the actions performed by it might be no less the actions of God than the creation or government of the universe, and it might be justly said of him when exhibited to view; "Lo! this is our God, we have waited for him, and he will save

* Κοινωνηται.

† Μωλις τῶν αὐτῶν.

‡ Ὁ γὰρ ὑποστατικῶς ἰδιωκεται.

* Heb. i. 10.

"us; this is **JEHOVAH**, we have waited for him, we "will be glad and rejoice in his salvation."^b This expression of the Apostle corresponds with the language of the Prophet, "And the glory of the Lord shall be "revealed."^c To this prophecy John also alludes, when he says; "We beheld his glory."^d

XI. John i. 14. is to the same effect. "And the "Word," which was from the beginning, which was with God, and was God, "was made flesh,"* began to be man: Not by a transmutation of the Divinity into humanity, but by so close a union of human flesh with himself, that that person who hitherto was nothing else than God, now also became man. A similar phrase occurs in the account of the creation of the first man;— "And man became a living soul:"^e which the Apostle renders thus, "The first man Adam was made a living "soul."^f Man had previously been a piece of dust; but after God had breathed into him the breath of life, "he was made a living soul," not casting off the nature and qualities of dust, but receiving a soul. After the same manner, if we may compare human with Divine things, the Word was made flesh; not ceasing to be what he was, but receiving a human nature which he had not formerly possessed. The force of this expression did not escape the notice of the ancient Doctors. *Tertullian* observes that, "in particular, the very preface of "John the Evangelist shows what he, who was pleased "to be made flesh, had formerly been."[†]

* *Σαρκὶ ἑγενετο.*

† *Contra Praxeam*, cap. xxi.

^b *Is.* xiv. 9.

^c *Is.* xl. 5.

^d *John* i. 14.

^e *וַיִּהְיֶה חַדָּשׁ לִבְרֵאשִׁית לַיּוֹם הַזֶּה* Gen. ii. 7.

^f *Ἐγενετο ὁ πρῶτος ἀνθρώπος Ἀδὰμ ὡς ψυχῇ ζῶντι*, 1 *Cor.* xv. 45.

XII. *Socinus* urges that the expression should be translated, "And the Word *was* flesh." This clause was added, he contends, lest any should infer from the metaphorical language John had employed when describing the dignity of the Word, that the Word was an incorporeal substance, or a divine and eternal nature. He alleges that the Evangelist plainly confesses he was flesh, a weak, despised, and sorrowful man, in order to obviate every doubt that might arise in the minds of his readers. And that none might think it strange that *ἔγενετο*, *was made*, is explained by *ἦν*, *was*, he adduces the expression, *ὅς ἔγενετο ἀπὸς προφητῆς*, which he renders, "who was a prophet."^g

XIII. But here, reason entirely abandons the heretic. John had not described Christ as a metaphorical divinity, but as "the true God,"^h and on that account distinct from all "that are called Gods."ⁱ Nor was it necessary for him to correct his expressions in any degree, to prevent us from forming too exalted sentiments of Christ; for all human thoughts, and all human language, fall far short of the dignity of Him, "who is over all, God blessed for ever."^j Had he entertained any such intention, too, as that which *Socinus* ascribes to him, he would not have made use of a term which, without question, generally and properly signifies *was made*, or *began to be*, and which therefore supports that doctrine which the heretic brands as an error; but would have said in clear language, *ὁ λόγος ἦν σαρξ*, *the Word was flesh*. Besides, although perhaps *γενεσθαι*, *to be made*, sometimes occurs in Greek writers instead of *ἵνα*, *to be*, yet, as a laborious Interpreter has observed

^g "Qui fuit vir Propheta," Luke xxiv. 19.

^h 1 John v. 20.

ⁱ 1 Cor. viii. 5, 6.

^j Rom. ix. 5.

from *Moschopulus*, that sense of the word is rather uncommon, poetical, and improper. Nor can an instance of that signification be easily produced from the sacred volume. The passage mentioned by *Socinus*, is not in point. The term *γινωσκει*, indeed, is often employed to signify, *to show one's self such*, to conduct one's self as such, to be found such:^k and this is the sense in the passage referred to.^l The meaning is, he was found to be a Prophet, and showed himself such before God and all the people. And the words may be explained by the following expression of Peter:—"A man approved of God among you by miracles, and wonders, and signs."^m

XIV. Let us now proceed, as we promised, in the third place, to inquire into the CAUSES of the incarnation. Here we must, first of all, give glory to God himself, the principal Author of so wonderful a thing. "The LORD hath created a new thing in the earth, A woman shall compass a man."ⁿ A certain woman, in whom nothing but her sex comes to be considered here, shall *compass*, not by embracing, but by conceiving in her womb, *a man*, that is, *a man-child*.^o And this compassing of a man by a woman, is the work of God alone,—not the consequence of her having associated with a husband, or any man. The Lord performs or "creates it,"^{*}—effects it by the mere command of his will,—as "a new thing," to which nothing equal or similar was ever seen. It is now seen, however, "in the earth," or in the *land*, namely, the land of Israel, to which God repeatedly promised that he

* ברא

^k See Mat. v. 45. 1 Thes. ii. 5, 7, 10. Rom. iii. 4.

^l Luke xxiv. 19.

^m Acts ii. 22.

ⁿ Jer. xxxi. 22.

^o Rev. xii. 5.

would come, to dwell in the midst of his people. This explication is plain, consonant to the analogy of faith and to the proper sense of the words, and also very well adapted to the scope of the Prophet's discourse. He is here recalling the virgin of Israel, a backsliding daughter, to that right and sure way which her believing fathers had trodden. Now, it is certain, that the great and capital error of backsliding Israel is this, that she does not acknowledge the Messiah, whom God has given her. He had in the preceding chapter foretold his birth, saying,—“ Their Governor shall proceed from the midst of them.”^p In this same chapter, he had related particularly one of its concomitant circumstances, namely, the slaughter of the infants of Bethlehem.^q He now adds another sign, *the creation of a new thing in the earth*, a birth from a virgin;—expostulating with Israel in these words, “ How long wilt thou go about” in devious paths, which lead thee away from thy God, from happiness, and from the ways of the ancient fathers,—“ O thou backsliding daughter,” carried about with divers errors; listen to what I am about to say; an extraordinary thing has taken place in the earth, which has not been heard of from the beginning, which yet the fathers expected, “ A woman shall compass a man.” Believe me, the reparation of thy loss, the refreshing of thy wearied soul, and the replenishing of thy sorrowful soul, depend on this mystery, and on the acknowledgment of it.

xv. The whole adorable Trinity concur in this work; and hence it is ascribed to each of the persons; to the Father,^r—to the Son,^s—and to the Holy Ghost.

^p Chap. xxx. 21.

^r Heb. x. 5.

^q Verse 15.

^s Philip. ii. 7.

It is said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;"¹ also, "She was found with child of the Holy Ghost;"² and again,—"That which is conceived in her, is of the Holy Ghost."³ It is much more natural to refer these expressions to the third person of the Godhead, than to the Son according to the Divine nature. But with regard to the manner of the Spirit's operation on the Blessed Virgin, it is far more consistent with prudence and chastity, to cover it, after the example of God himself, with a veil of sacred silence, than to determine with audacious mind, or to presume to explain it with the tongue or the pen. Let it suffice to know, that the work of the Holy Spirit was distinguished by a double miracle, 1st, The fructifying of the virgin's womb; 2dly, The sanctification of the fruit of the womb, which the virgin conceived and brought forth.

XVI. This conception, however, although attributed in a special manner to the Holy Ghost, doth not make him the *Father of Christ*; for there is an obvious difference betwixt forming any thing of matter derived from another quarter, and generating from one's own substance. We do not deny, that God is metaphorically called the Parent of all men, because he creates and preserves them; and that, in a similar sense, the Holy Spirit might be termed in some respect the Father of the human nature of Christ. Yet since generation does not properly terminate on a *nature* but on a *person*, since the person of Christ is not begotten by the Holy Spirit, and since the Holy Spirit is no where called the Father of Christ in sacred writ, we, too, ought scrupulously to avoid that expression.

¹ Luke i. 35.² Mat. i. 18.³ Mat. i. 20.

XVII. This event took place according to an agreement between the Father and the Son, or, as it is expressed by Zechariah,^w according to "the counsel of peace," which was between "the LORD of Hosts," the Father, and "the man," the Son, who was to become man, "whose name is the BRANCH," being raised up by God,^x and being the new root of a new family, or of the sons of God according to the Spirit. This Branch "shall grow up out of his place,"^y that is, as *Aben Ezra* understands it, *of himself*,[†] by his own proper power, without sowing, without human agency; since he was to be born of a virgin. "And he shall build the temple of the LORD, even he shall build the temple of the LORD." Here the repetition of the same words directs our thoughts to more than one temple. He builds the temple of his natural body,^y "in which dwelleth all the fulness of the Godhead bodily."^z This he built, in the first instance, when by his own will he became man, and, afterwards, when he rose again from the dead; and by means of both he became "a Sanctuary" to his people.^a He builds also the temple of his mystical body, that is, the Church.^b ³

XVIII. But whilst we are considering the Causes of the incarnation, MARY must not be entirely overlooked. Three things chiefly respecting her, are worthy of notice. 1st, Her *pedigree*, being of the seed of Abraham, of the nation of Israel, of the tribe of Judah, of the house of David. 2dly, Her *condition*, as in a state

מחזתיו

^w Zech. vi. 12, 13.

^y John ii. 21.

^z Is. viii. 14.

† ילין à semetipso.

^x Is. iv. 2. Mal. i. 11.

^a Col. ii. 9.

^b 1 Cor. iii. 16. 2 Cor. vi. 16.

³ See NOTE III.

of spotless virginity. 3dly, Her *relation* to Christ, as his true mother.

XIX. It was necessary, according to the prophecies, that the Messiah should be “the seed of Abraham;”^c—of the posterity of Israel, who is represented as the heir of the promise made to his grandfather;^d—of the tribe of Judah, to which the same inheritance was restricted;^e—and of the house of David,^f from whom indeed he was to spring when the posterity of Jesse were to be as a *decayed trunk*,^g without blossom, leaf, branch, or ornament.⁴ All these circumstances were united in Mary. She was of the tribe of Judah, for “it is evident that our Lord sprang out of Judah;”^h—and of the house of David; for the expression “of the house of David,” in the gospel of Luke,ⁱ must be referred to Mary no less than to Joseph. And in how depressed and degraded a state that family then was, appears from the circumstance, that in Joseph, to whom Mary was betrothed, it was reduced to the axe and the hatchet of the carpenter. It is accordingly affirmed in ecclesiastical history, that *Domitian* derided the near relations of Christ for their poverty, and for having hands brawny with labour.

XX. It is not inconsistent with this genealogy, that Elizabeth is said to have been “the cousin” of Mary,^j and at the same time one of the daughters of Aaron.^j There is nothing to hinder Mary’s mother from hav-

^g פֶּתֶל טְרַנְכּוּס. Is. xi. 1.

^c Gen. xxii. 18. comp. Gal. iii. 16.

^d Gen. xxviii. 14.

^e Gen. xlix. 8, 10.

^f Ps. cxxxii. 11. comp. Acts ii. 30.

^g Heb. vii. 14.

^h Luke i. 27.

ⁱ Luke i. 36.

^j Verse 5.

⁴ See NOTE IV.

ing been of the tribe of Levi, and of the family of Aaron; and some of the ancients affirm, that she was sister to Elizabeth. It was also possible for the mother or grandmother of Elizabeth to have been of the tribe of Judah, and thus very nearly related by blood to the father of Mary, while her father or grandfather was of the tribe of Levi. But according to the rule of genealogy most commonly observed amongst the Jews, a family is reckoned, not from the mother, but from the father. The objection brought forward by some, that it was unlawful for the Israelites to take a wife, or to marry, without the limits of their own particular tribe, is assumed gratuitously. Such marriages were, at least, not universally unlawful. In the sacred records, we find no prohibition, but, on the contrary, several examples, of such connexions. Aaron, a Levite, married Elisheba, daughter of Amminadab, sister of Naashon,^k who was "prince of the children of Judah."^l If it is objected that that marriage took place before the law, behold another example after the giving of the law. Jehoiada, a priest, consequently a Levite, and a descendant of Aaron, took to wife a daughter of king Jehoram, of the tribe of Judah, of the house of David.^m If you insist, that greater liberty was allowed the priests and Levites than other tribes, I shall not at present demand evidence, as I justly might of their possessing this privilege. I only remark, that the instance now produced is sufficient for removing the difficulty under our consideration; for according to your own hypothesis, it was possible for the father of Elizabeth, being a descendant of Aaron, to take to himself a wife of the

^k Exod. vi. 23.

^l 1 Chron. ii. 10.

^m 2 Chron. xxii. 11.

family of David, and thus related by her parents to Mary. But we see the same liberty taken by other tribes. David, at least, who belonged to the tribe of Judah, had a daughter of Saul, a Benjamitess, for his wife. Nor do we find any law to the contrary; for in Numbers xxxvi. 6. we have the determination of a special case relating to young women that are *heiresses*,* on whom the whole inheritance devolves, all the male issue being dead, whose marriages were limited to men, not merely of their own tribe, but also of their own family. A special determination of that sort, however, serves rather to confirm, than to destroy, the liberty which was generally enjoyed. Besides, it is really not improbable that Mary was one of those young women to whom that determination referred, and therefore espoused to Joseph, as her nearest kinsman. It is not our intention to involve ourselves at present in other genealogical difficulties, which are sufficiently perplexing. Learned men have given very satisfactory replies to the cavils of impious mockers of the Scriptures.

XXI. That the Messiah should be born of a VIRGIN, was foretold in Isaiah vii. 14.^a On this passage the blind and infatuated Jews contend to no purpose about the signification of the word *עַלְמָה*, than which none stronger is furnished by the Hebrew language to denote a female of unspotted virginity. Mary professes before the Angel, that she was a female of this description;° nor does the Angel accuse her of falsehood. Joseph, too, was informed by an Angel, that the woman whom he had espoused, was found with child, not from

* *ἑκτελευται.*

^a Comp. Mat. i. 21.

° Luke i. 34.

the knowledge of a man, but from the power of the Holy Ghost.^p And who would now presume to question that a virgin conceived, that a virgin brought forth ; since even the most inveterate enemies of Christ, amidst the numerous reproaches which they cast upon him, never ventured to upbraid him with the least disgrace attached to his mother's bed ; since nothing would have been easier, had she been guilty of adultery, than to convict and punish her, the law requiring this, and her husband not objecting ; and since they might have been able, at a single stroke, to ruin the whole glory of the Son, by the ignominious punishment of the mother ? How, too, could it have come into the mind of any woman not entirely lost to modesty, to pretend that when a Virgin she had brought forth a child ? How could she believe such a thing of herself ? How could she expect or require, that others should give her credit ? How, in particular, could a woman of low rank and in indigent circumstances, hope to obtain credit to a story, which would not have been believed from the lips of a Queen in her kingdom, or palace ? Truly unless the testimony of her conscience, the invincible force of truth, the miracle of the overshadowing Spirit, and the assurances of Angels, had obliged her to profess her virginity, what effrontery is sufficiently bold and shameless to induce her to make pretensions so utterly incredible ?⁵

XXII. With these particulars relating to the blessed Virgin, derived from the sacred records of the Gospels, we rest satisfied, exploding the tales which inconsiderate writers of fables have added about her extraordi-

^p Mat. i. 20.

⁵ See NOTE V.

nary birth and education in the temple, or even in the Holy of Holies, and her vow of perpetual virginity, and the examination of her chastity by the priest and by a female named *Salome*, and other impertinent stories of the same kind, taken from the spurious *Gospel of James*,* from *Nicephorus*, and from other injudicious authors. *Baronius*, amidst all the light of this literary age, has not been ashamed to repeat, and, in a great measure, to countenance those ridiculous fables. *Xavier* the Jesuit, too, more impudent than he, has detailed them in the *History of Christ* which he has composed in the Persian language, and obtruded them on the nations of the East, as if they were of the same certainty with the divine and infallible records of the Gospel; for which he has been justly chastised by *Ludovicus de Dieu*. The curious will find a specimen of the *Gospel of James* in *Bozborn's Universal History*.†

XXIII. Let us now go on to show that Mary was, in reality, the *Mother of Christ*. It is certain that she is often called his Mother.‡ But she could not have been so, unless Christ had taken his human nature from her substance.† Accordingly it is said that he was “made of a woman,”—that he was “the fruit of Mary’s womb,”—and “the seed of the woman.”†

XXIV. These expressions overthrow the opinion of certain Anabaptists, who assert that Christ brought down his human nature from heaven, that it was form-

* *Jacobi Protevangelium*.

† *Bozbornii Histor. Univers.* p. 49.

‡ Ex illius substantia, sive semine ac sanguine.

§ Mat. i. 18. Luke i. 43. John ii. 1. and in other places *passim*.

¶ Gal. iv. 4.

¶ Luke i. 42.

¶ Gen. iii. 15.

¶ See NOTE VI.

ed of the essence of the Father or the Holy Ghost, or of the dew of the eternal godhead, or of celestial, starry, or elementary matter ; which, however, passed through Mary, as water through a pipe, or as the beams of the sun through glass. Such sentiments are truly impertinent and absurd, since the Scripture affirms, that, by the power of the Holy Ghost, Mary conceived Christ, that she bore him in her womb, and that, like other mothers, she brought him forth at the stated time ; all which assertions are directly contrary to those bold unauthorised similitudes.

xxv. That we often read in the Scriptures that Christ “ descended from heaven,”^u we do not deny. But this expression is not to be understood precisely of the *human nature*, but of the *person* of the Son of God ; who is said to have descended from heaven, because he showed himself present among men in a singular manner, appearing in human flesh personally united to himself. Nor is there greater weight in the argument drawn from the following words : “ I am the “ living bread, which came down from heaven ;—and “ the bread that I will give, is my flesh.”^v For these expressions teach us, that the Son of God, in order to become the Author of a true life to sinful men, manifested himself in the flesh which he assumed ; and that, not by the labour or care of men, but by a Divine and heavenly appointment and agency, that flesh was prepared to be spiritual food, the cause of a true and blessed life.

xxvi. This controversy ought not to be deemed of small moment, as if it concerns us nothing to know

^u John vi. 33. 1 Cor. xv. 47, 48. Ephes. iv. 9, 10.

^v John vi. 51.

whence Christ hath his flesh, provided it be evident that he has *real* flesh. It was necessary that the Messiah should not only be man, but also our Kinsman and our Brother, the seed of Abraham, and the fruit of David's loins. They who give us any other representation of the Messiah, feign one different from him who was promised by the prophets, and expected by the fathers.

XXVII. Let it not be thought that the Apostle sets aside or derogates from the necessity of this knowledge, when he says,—“ Yea, though we have known Christ “ after the flesh, yet now henceforth know we him no “ more;” that is, according to the flesh.” In that passage, the expression “ according to the flesh” is not connected with *Christ*, as in some other places,² but with *our knowledge*; in reference to which a distinction is made between the knowledge which is according to the flesh, or carnal, and the knowledge which is according to the Spirit, or spiritual. Knowledge according to the flesh, consisted either in the sight of the bodily eye, on account of which some who had seen or touched Christ in the flesh, and particularly after his resurrection, pronounced themselves happy, or were pronounced happy by others;—or in consanguinity, for which the Jews, as the natural branches, were esteemed more happy than the Gentiles. The Apostle renounces such boasting as carnal and frivolous; as the celebrated *Cloppenburg*, who once adorned the University of *Friesland*, has learnedly remarked.*

XXVIII. Let us now inquire, in the last place, what FRUIT accrues to us from all these things. We may

* *De Instaur. Hom. laps.* Disput. iii. Sect. 9, 10.

² 2 Cor. v. 16.

² Acts ii. 30. Rom. ix. 5.

consider distinctly, what advantage we receive, 1st, From Christ's being *Man*. 2dly, From his being taken *from among men*. 3dly, From his being born of a *Virgin*.

XXIX. The Son of God having become *Man*, he is also our *Mediator*, thoroughly adapted for the whole work. Paul, therefore, intending to set forth the Mediator, mentions expressly that he is man.—“ There is “ one Mediator between God and men, the man Christ “ Jesus.”^y He might have called him God; he might at least have omitted calling him man, as he omitted calling him God. But he employed the most effectual means to afford us suitable relief and encouragement under our weakness, by familiarly exhibiting the Son of God as one of us. It was requisite that for our sake the Son of God should become Immanuel, *God with us*. It was even necessary that, by a mutual conjunction, his divinity and humanity should be closely united; otherwise the relation would not have been sufficiently near, nor the tie sufficiently strong, to inspire us with the cheering persuasion, that God dwelleth with us.

XXX. But another reason must also be stated. It was incumbent on our Surety to perform what the law demanded from us, that its righteousness might be fulfilled,^z and that we might be saved in consistency with the old covenant. Now the law which was given to men, could not be satisfied but by a man—either with regard to its *commands*, which require the spirit, soul, and body, to be kept pure and devoted to God;—or with regard to its *threatenings*, by which the death it requires, is denounced both against soul and body.

^y 1 Tim. ii. 5.

^z Rom. viii. 4.

Hence it was necessary that our Surety should be truly man, that he might "fulfil all righteousness" in soul and body;^a and that by suffering death in both, he might deliver his people from death.^b

XXXI. Hence the Apostle couples these two inseparably together,—“made of a woman, and made under the law;”^c intimating that the immediate design of Christ’s incarnation, was that he might be subjected, in his human nature, to that law which was first given to man.

XXXII. The same truth is figuratively suggested by our Lord in the Psalms of David, when he says, “Mine ears hast thou opened;”^d which the Apostle thus explains, “A body hast thou prepared me.”^e The expression carries an allusion to Exodus xxi. 2—6. Although the Hebrew servant was otherwise of the same origin and dignity with his master, yet, if from love to his master, and from love to his wife, though a servant, and to his children, though born in a state of servitude, he voluntarily chose to continue in the service of his master beyond the space of seven years,—his ear, according to the injunction of the law, was to be bored through with an awl at the door, or one of the door-posts of his master. Christ transfers this to himself. Being in other respects equal to God his Father, “he took upon him the form of a servant,” and from love to God the Father,^f to his spouse,^g and to children born under the servitude of the law,^h he came under engagements to a voluntary and lasting service. This

^a Matt. iii. 15.

^b Gal. iv. 4.

^c Heb. x. 5.

^d Ephes. v. 25.

^e Heb. ii. 14.

^f Ps. xl. 6.

^g John xiv. 31.

^h Gal. iv. 5.

was signified by the boring not of one ear only, but both ears :* which, as *done to the Messiah*, points to his great alacrity and promptitude in serving, expressed by himself in the fortieth Psalm ;†—and, as *action of the Father*, represents the Father's peculiar satisfaction in the voluntary subjection of the Son. Both the one and the other were openly declared, when, according to the will of the Father and the Son, a body was prepared for Christ, in which he might accomplish that voluntary service. Hence we read, “ And it saith the LORD that formed me from the womb “ be his servant.”‡

XXXIII. It was requisite, farther, that our Mediator should be *from among men*,—“ the Son of man ;” that he might be our Kinsman and Brother, and thus GOEL,† or our Redeemer by the right of *propinquity*. It was *becoming*,—it was worthy of God, that “ he who sanctifieth and they who are sanctified, should be “ of one,”—of one blood,¹ that they might call each other brethren ; for it was necessary that the Mediator should be subject to the law of love to our neighbors and our brethren. “ Wherefore it behoved him in “ things to be made like unto his brethren.” “] “ verily he took not on him the nature of angels, “ *undertook not the redemption of angels*,‡ but he took “ on him the seed of Abraham.”

XXXIV. The Hebrew word GOEL, as attributed to Christ, is of rich and extensive import ; and deserves therefore, to be here explained a little more particularly. In the *Goel* of the ancient Hebrews, three things

* עֲוֵן אָזָן † עֲוֵן אָזָן, ἐπιληπτικός.

‡ Οὐ γὰρ θεοὶ ἀγγέλων ἐπιλαμβάνονται.

¹ Verses 7, 8.

‡ Isa. xlix. 5.

² Heb. ii. 10, 11, 16, 17.

¹ Comp. Acts xvii. 26.

chiefly fall to be considered: 1st, His Person; 2dly, His duties; 3dly, The manner of performing those duties. As to the Person of the *Goel* or Redeemer, it behoved him to be the nearest relation, or failing him, some kinsman.^m To such a one, in virtue of his relationship, a fourfold right belonged; or if you please, a fourfold duty was incumbent upon him. 1. That of redeeming possessions of his brother or kinsman, which had been sold or alienated, as a house or land.ⁿ 2. That of obtaining his freedom, if he were a captive or a servant.^o 3. That of avenging him, if murdered; hence he was called "the avenger of blood."^p 4. That of marrying the wife of a deceased brother or kinsman, to raise up seed to him;^q as a pledge of which, he spread over her the skirt of his garment;^r for, amongst the Jews, this was a symbol of conjugal duty, love, and protection.*

With regard to the manner of performing these offices, three things are observable. 1. That sometimes a price was to be paid, as in the redemption of property that had been sold. 2. That on some occasions power and force were to be employed, as in the avenging of blood. 3. That sometimes kindness was to be shown to a widow, as in the case of marrying a deceased brother's wife. These, when taken together, include almost every thing relative to the *Goel*, of which we are informed by the Mosaic law.

xxxv. Christ was called *Goel* before the institution

^m Lev. xxv. 25, 48, 49.

ⁿ Lev. xxv. 25.

^o Lev. xxv. 47, 48.

^p נִמְצָא נִמְצָא Num. xxxv. 19. Deut. xix. 6.

^q Deut. xxv. 5.

^r Ruth iii. 9.

* Deut. xxii. 30. Ezek. xvi. 8.

and beyond the sphere of the Mosaic polity;† and perhaps some rights pertaining to the *Goel* prevailed in the families of the patriarchs; among whom, some traces at least, of the right of a husband's brother, occur.‡ But the prophets that flourished after Moses, sometimes distinguish our Saviour by the same name.⁴ And all things which the law required in the *Goel* are found united in Christ.

XXXVI. With respect to the *person*,—Christ, by assuming our nature, became our Brother and Kinsman, that being already possessed of the right of *propriety*, as God, he might obtain the right of *propinquity*, as our Relative.⁵ Indeed he is in a peculiar manner related to the Jews, as from them he sprung.⁶ On this account he is said to have taken on him the seed of Abraham,⁷ and from this Paul gathers that the Jews shall one day be restored.⁸ But in a more general view, Christ is also the brother of other men, without distinction of nations;—not indeed of all mankind and of every individual, but of those that belong to “the seed of the woman,” who are so called according to the promise, and opposed to “the seed of the serpent.” The Israelites, then, are related to the Messiah at once by paternal and maternal extraction,—by their descent as well from mother Eve as from father Abraham; for to him also a promise of the blessed seed was made. The Gentiles are related to the Messiah, at least, by maternal descent. On both sides we ought to consider not the mere carnal alliance, but the

† Gen. xlviii. 16. Job xix. 25.

‡ Gen. xxxviii. 6—8.

⁴ Is. xliii. 14. lix. 20.

⁵ Heb. ii. 11, 14.

⁶ Rom. ix. 5. Heb. vii. 14.

⁷ Heb. ii. 16.

⁸ Rom. xi. 26.

divine promise, which is the source of a true and beneficial relation.*

XXXVII. By virtue of this right of propinquity, Christ has claimed us to himself; of which we have a form in the following words: "But now thus saith the Lord "that created thee, O Jacob, and he that formed thee, "O Israel; Fear not, *for I have redeemed thee; I "have called thee by thy name; thou art mine.*"^b Christ too has omitted none of those duties that could be expected from a GOEL; for, 1st, By his meritorious righteousness he has recovered our lost possessions, and that heavenly inheritance which we had forfeited by our demerit;—"having obtained eternal redemption."^a 2dly, He hath delivered us who were captives, and in a state of bondage to the devil.^c 3dly, He has taken vengeance on our enemies, who had murdered our souls.^f 4thly, He has dissolved our connexion with our former husband, to wit, the law and covenant of works, and joined us to himself in an everlasting and indissoluble marriage, according to the covenant of grace.^g For the confirmation of this union, too, he has spread over us the garment of his most perfect righteousness;^h which is shadowed forth in Ezekiel,ⁱ by a naked and polluted female, over whom it pleased God, having entered into a marriage-covenant with her, to spread his skirt.*

XXXVIII. Nothing is omitted even as to the *manner* of performing these offices; for, 1st, He has redeemed

* In the first Edition, the Author here refers to *Turretin. de Satisf. Christ. Disp. iii. Sect. 30, 31.*

^a Ephes. iii. 15.

^c Tit. iii. 7.

^e Luke i. 71.

^g Rom. vii. 4. Ephes. v. 25, 26.

ⁱ Chap. xvi. 8.

^b כִּי נִאֲלִמֶיךָ Is. xliii. 1.

^d Heb. ix. 12.

^f Col. ii. 15. Heb. ii. 14.

^h Gal. iii. 27.

us by paying a most ample price.^j 2dly, He has rescued us from the slavery of the devil by the most signal exertions of might and power.^k 3dly, He has displayed incredible love in betrothing and purchasing the church to himself.^l See copious illustrations of these points by *James Alting*.*

xxxix. With respect to our Lord's being born of a *Virgin*, this is an evidence of a *holy* and *immaculate* conception and birth : For these two consequences follow from his mother's virginity. 1st, That our Surety was not represented in Adam's covenant, since he was not born according to the law of nature, and consequently was not liable to the imputation of Adam's sin.⁷ 2dly, That he could not be considered as existing in Adam, when Adam sinned ; for he was not born by virtue of that blessing which God pronounced on marriage before the fall, and which was annexed to the old covenant, " Be fruitful and multiply ;"—but by virtue of a new promise subsequent to the fall, in which he is denominated " the seed of the woman," and appointed the second Adam, the root and head of the new creation.

xl. This immaculate holiness of the conception and nativity of Christ, or, which is the same thing, this original purity of our Lord's human nature, tends without doubt to our advantage. It is a counterpart to that impurity and depravity of our nature in which we were conceived and born, and is intended to cover it. In

* *In Commentariis ad Rom. xi. 26. et in quarta Heptade Dissertationum*, Dissert. iv. Sect. xv. et Dissert vi.

^j Job xxxiii. 24. Mat. xx. 28. 1 Tim. ii. 6.

^k Is. xl. 10. Mat. xii. 29. Luke xi. 21, 22.

^l Ephes. v. 29, 30.

⁷ See NOTE VII.

other words, it forms a part of that perfect righteousness of Christ, by which, in the capacity of Surety, he satisfied all the demands of the law in our place, and which is ours in all its extent. The law declares that no man is worthy of eternal life, but one that is holy in nature as well as in conduct. Since sin consists wholly in contrariety to the law, that corruption of nature which is born with us will not be sin, unless it be contrary to the law. But it will not be contrary to the law, unless the law, by a precept opposed to it, require holiness of nature in every rational creature as soon as born. Besides, Christ, as our Surety, performed every thing that the law of righteousness demanded on our account. For our sake, therefore, it behoved him to be born righteous and holy, according to the demand of the law; that he might cover our original sin with his original righteousness, and supply our want of original righteousness.

XLI. This assertion is not, as some have imagined, a novel opinion, or an error springing from our ignorance and temerity. The most eminent men in the Church, have formerly, according to holy writ, taught the same doctrine. We read in the Palatine Catechism, *Quest.* xxxvi. "What benefit do you derive from the holy conception and birth of Christ? *Ans.* "That he is our Mediator, and that, by his innocence and perfect holiness, he covers my sins in which I was conceived, that they may not appear in the sight of God." *Gomar* says;—"Of whose righteousness, namely that of Christ, there are two parts, a *habitual* and *original* righteousness of nature, and an *actual* and perpetual righteousness of life. The former of these is opposed to our original, and the latter to our actual unrighteousness; and covers it in its own

“ way, not by removing guilt, which is done by his
 “ sufferings, but by supplying the want of an unble-
 “ mished righteousness, which both the perfect justice
 “ of God and the condition of obtaining eternal life re-
 “ quire from us; as our Catechism rightly teaches in
 “ the answer to the thirty-sixth Question.”* I do not
 dissemble, that the accurate *Gomar* distinctly ascribes
 the removal of the guilt of original sin to our Lord’s
 sufferings. Yet to *cover sin*, which *Gomar*, after the
 Catechism, refers to the original righteousness of Christ,
 is to forgive it.^m To forgive, is to remove guilt. In
 popular language, too, that which supplies the want of
 original righteousness, removes, at the same time, the
 guilt of original sin. If we are truly willing, in fine,
 with the celebrated *Gomar*, to speak correctly, we shall
 say, that the immaculate nativity of Christ did not take
 place without an *emptying of himself*, in which *suffer-*
ing is involved. *Cloppenburg* also contends for the
 same opinion in the following words: “ We have said,
 “ too, that this holiness of the human nature, which
 “ was perfect from its conception, and exactly holy ac-
 “ cording to the divine law, interposes, by its merit,
 “ betwixt an offended and infinitely holy God, and
 “ sinful man, alienated from the life of God. For it
 “ appears that it is not without respect to this inherent
 “ holiness of Christ’s conception and birth, which is
 “ the primary part, and the foundation, of his whole
 “ righteousness, that the Scripture pronounces the fol-
 “ lowing propositions: that he is ‘ made of God to us
 “ righteousness;’ⁿ and that ‘ we have put on Christ;’^o

* *Disput.* xxvi. Sect. 16. He expresses the same sentiments
Disput. xxv. Sect. 22.

^m Ps. xxxii. 1.

ⁿ 1 Cor. i. 30.

^o Gal. iii. 27.

“ so that we are ‘ one in him,’ that is, ‘ one new man.”^p And after exhibiting the words of the Catechism at the thirty-sixth Question, he adds the following remark : “ This answer is either not adapted to the Question, or “ it speaks of the holiness of the conception and birth “ of Christ. The latter supposition is most conform- “ able to truth.”*

XLII. These sentiments in no degree preclude the necessity of the death of Christ in order to the expiation of sin, as well original as actual ; which the Catechism elsewhere inculcates, and which we also devoutly maintain. We by no means intend, that this holy conception and nativity of Christ can suffice to cover the impurity of our nature, separately from the other parts of his obedience and righteousness. But we consider it as the *first* part of the entire righteousness of Christ ; the efficacy of which, (if all the parts of the righteousness of Christ may be contrasted with the different parts of our misery,) ought to be referred immediately to our original sin, and to the supply of our want of original righteousness.

XLIII. Without doubt, we should intermeddle preposterously with these sacred mysteries of Christian philosophy, were we not by pious and holy meditations to turn them to our own benefit, and to the glory of God in Christ. And, in the *first* place, we hence learn in general the divinity of our holy religion, which alone shows us that Mediator between God and sinners, in whom the conscience oppressed with the weight of its iniquities, and exhausted by the vain pursuit of remedies in other quarters, may acquiesce with security and pleasure. What human or angelical sagacity could

* *De Instaurat. Hom. laps.* Disput. iii. sect. 20.

^p Gal. iii. 28. comp. Ephes. iv. 24. Col. iii. 10.

have been able to discover things so hidden, so sublime, and so far surpassing the grasp of all creatures ;—that the eternal Son of God should be born in time and become *man*, that he might be in condition to fulfil the law which was given to men, and, as their Surety, to undergo the punishment due to the offences of men ;—that he should even become *one of mankind*, that he might love and redeem them as his brethren and kinsmen ;—yet born of a *virgin*, who knew no man, that he might contract nothing of that filth of human depravity, which is communicated by ordinary generation to posterity ! How adorable do the wisdom, the holiness, the truth, the goodness, and the philanthropy of God appear, in devising, admitting, providing, and perfecting this method of our recovery ! How do these mysteries satisfy the soul, thirsting after salvation, yet justly despairing of relief from all that could be done by itself, or by any other amongst men or angels ! Here, here, at last, it perceives, what is to be found no where else in heaven or in earth, a way of reconciliation worthy of the perfections of the Deity, and safe for man. These, these are the tremendous mysteries of Christianity, which “ eye hath not seen, nor ear heard, and which “ have not entered into the heart of man ;”¹ which were “ kept secret since the world began, but now are made “ manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, “ made known to all nations for the obedience of faith.”²

XLIV. In the *second* place, we ought to be dissolved in this unbounded love of Christ towards us. Who doubts that the excellence of the human race, even when the comparison is most favourably made, must yield to

¹ 1 Cor. ii. 19.

² Rom. xvi. 25, 26.

the dignity of celestial spirits. But, behold, angels sinned, and man, in like manner, sinned. Yet God, whilst he leaves angels to suffer the punishment due to their transgression, and consigns them to eternal misery, has compassion upon men, and that he may show them his compassion, becomes a partaker of the same nature with them. For he took not on him the nature of angels, but the seed of Abraham. How great the height of love in this humiliation of Christ! The ill-advised inhabitants of Lystra of old, indulged in a tumultuous joy, when they beheld the miracles of Paul and Barnabas. "The Gods," said they, "are come down to us in the likeness of men."^a What they rashly presumed, we may truly affirm,—that God has made a visit to us from heaven in the form of a man, praising him in these words, "What is man that thou art mindful of him, and the son of man, that thou visitest him?"^b Is it not the most incredible of all miracles, that the eternal Son of God, the Lord of glory, veiling the rays of his majesty, became a creature;—and among creatures, not one of the seraphim or cherubim, but a man (and how little is man to be accounted of!) and among men, not a king or a monarch, but "a servant of rulers."^c Truly he was pleased to converse familiarly with us, and to live in a condition which might obtain for us the name of brethren.^d "In all things" he was "made like unto us, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people."^e "For we have not an High-priest

^a Acts xiv. 11.^b Ps. viii. 4.^c Is. xlix. 7.^d Heb. ii. 11, 12.^e Verse 17.

II. In discoursing aright on the SUFFERINGS of Christ,—an expression, including amongst others, those which are afterwards expressly mentioned in the Creed,—~~see~~ points fall to be explained. 1st, WHO suffered. 2dly, WHAT—3dly, WHEN—4thly, FOR WHAT END—5thly, FOR WHOM—he suffered.

III. WHO suffered?—Christ the Mediator, God-man, made satisfaction by suffering, in his whole person; each nature contributing its own share. In strict propriety of speech, Christ suffered only in the human nature; since the adorable Divinity is equally incapable of the least increase or diminution of its glorious blessedness, and finds most amply in itself alone, and in the possession, knowledge, and enjoyment of its own perfections, all the treasures of that felicity which is worthy of the Supreme Being. “If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him, or what receiveth he of thine hand?”¹ But that it is far from being true, that the Divinity contributed nothing at all towards this object, will appear from what is immediately to be said.

IV. As the whole man, both in soul and body, owed obedience to God; and as the whole man, soul and body, sinned and thus became obnoxious to eternal punishment; so it was necessary that Christ should suffer at once in soul and body, that he might glorify God in both parts of human nature, expiate human guilt, and sustain the punishment due to sin. The whole history of the Gospel speaks at great length, of the sufferings of his body; of those of his soul, he

¹ Job xxxv. 6, 7.

himself complained in the garden, saying; "My soul
"is exceeding sorrowful, even unto death."^m That his
sorrow was extremely vehement was sufficiently mani-
fest, when "his sweat was, at it were, great drops of
"blood, falling down to the ground."ⁿ These expres-
sions must not be so jejune explained, as if the body
were properly the subject of his suffering, and the soul
suffered only by sympathy; for hitherto the body did
not suffer, and the sufferings of the body constituted
by far the least part of that punishment which it be-
hoved the Surety of mankind to undergo.

v. The Divinity itself indeed suffered nothing; but
it afforded strength to the suffering humanity, that it
might be able to sustain the pressure of divine ven-
geance when afflicting it with the whole weight of its
anger—not sinking under the load, but nobly over-
coming it, and happily lifting up its glorious head.
So great is the vehemence of the divine indignation
when poured forth against sin in all its fierceness, that
unless support is administered by more than human
or any created strength, man must inevitably sink un-
der it, and be everlastingly crushed by its power.^o Hence
it follows that none but "the mighty God," *strong and*
valiant,^p was able to grapple at once with the infernal
hosts, and with God himself avenging iniquity.

vi. But the Divinity of Christ was of importance in
another respect. It was owing to the Divinity, that
the person suffering was GOD-MAN, "in whom dwell-
"leth all the fulness of the godhead bodily;"^q—not
mystically, as in believers—not *symbolically*, as in the
sacraments—not *typically* and *figuratively*, as in the

^m Mat. xxvi. 38.

ⁿ Luke xxii. 44.

^o Ps. xc. 11. Nah. i. 6.

^p אל גבור Is. xl. 6.

^q Col. ii. 9.

temple and the ark—but “bodily,” that is, *really or personally*; as the *body* is either opposed to the shadow, or designates a person. To the Divinity, in consequence, it was owing, that the suffering of one so great, namely, a Divine and infinite Person, could not fail to be regarded as possessing infinite worth; so that the sufferings of Christ, though of short duration, were equivalent to the eternal sufferings of the damned; and the sufferings of a single person sufficed for the redemption of the many myriads of the elect. Hence the Scripture so often recalls our attention to the *Divine dignity of Him who suffered*, that we may recognise the boundless value of the satisfaction of Christ. It affirms, that “God hath purchased the church with “his own blood”—that “the Lord of glory was crucified”—that “Christ through the eternal Spirit offered up himself unto God”—that “the blood of Jesus Christ, the Son of God, cleanseth us from all sin.”^a

VII. To impart this infinite worth to his sufferings, it was not necessary that the Divine nature itself, or that Christ *as God* should suffer. It was sufficient that he *who is God*, should suffer. All the actions and sufferings are the actions and sufferings of the person, and receive their value and denomination from the dignity of the person, as from the *principium quod*, although with respect to their condition, they are to be attributed to the nature from which they take their rise, as the *principium quo*.^b

VIII. In vain, too, doth *Socinus* argue, that the dignity of the person contributes nothing towards the in-

* See Vol. I. NOTE XXXVIII.

^a Acts xx. 28.

^b 1 Cor. ii. 8.

^c Heb. ix. 14.

^d 1 John i. 7.

* See NOTE VIII.

finitude of the punishment, because "there is no respect " of persons with God ;"† and that if this holds even when there is room for the exercise of his mercy, much more, when the infliction of punishment according to justice, or rather according to the dictates of the strictest severity, is in question. In reply to this cavil, we observe, 1st, That "the respect of persons" which God disclaims, is quite a different matter from the consideration of the worth of the person, in estimating his sufferings. The Greek term *προσωπον* does not signify a man himself, whom we call a *person* ; but the *outward condition* or quality of a person or thing, which is unconnected with the cause, and has no concern in its merits. But here the dignity of the person suffering is not an outward quality unconnected with the matter, but more than any thing else contributes essentially to the weight and merits of the cause ; for the worth of the person who takes something on himself, is a consideration of great moment. In short, it is one thing to accept the *face*,*—which is contrary to justice, and is with great propriety represented as impossible with God ; and it is a widely different thing to respect the *person*† properly so called,—which is just, and is rightly attributed to God. 2dly, The condition of a *Surety* must be distinguished from that of a *sinner*. Personal dignity might perhaps be of no avail to the guilty individual himself, when suffering the punishment of his own sins ; because he possessed when sinning the same dignity which he possesses when suffering ; and if it might be pleaded as a reason for dimi-

* *Προσωπον*.† *Υποστασις*.

† Rom. ii. 11.

nation when viewed simply in relation to the punishment, it is, however, to be considered as an aggravation when viewed in relation to the offence. But personal dignity is available in a Surety, who makes satisfaction, not for his own transgressions, but for the transgressions of others.

IX. But WHAT hath Christ suffered? In one word, he has suffered *the wrath of God*, which was kindled against the sins of the whole human race; for "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men".^v That wrath signifies a most holy detestation of sin, together with the just punishment of it; and accordingly "wrath and the revelation of the righteous judgment of God," are joined together by the Apostle.^x

x. God, who is holy, cannot but hate sin, and the sinner. "Thou art not a God that hath pleasure in wickedness—thou hatest all workers of iniquity."^y Now the natural consequence of this hatred is punishment; for the hatred is most just, and is essential to him who has the right and the power to punish. Hence the Psalmist deduces the following conclusions: "Evil shall not dwell with thee; the foolish shall not stand in thy sight; thou shalt destroy them that speak leasing."^z

XI. There is in sin a wanton indignity and disparagement to the Divine majesty and glory; for whoever sins, acts as if there were no God whom he is bound to revere,^a or as if he were a God to himself, and the supreme governor of his own actions.^b And what is this but wantonly to insult the majesty and glory of God?

^v Rom. i. 18.

^y Ps. v. 4, 5.

^a Ps. x. 4. xiv. 1.

^x Rom. ii. 5.

^y *Ibid.* and ver. 6.

^b Ps. xii. 4.

But the glory of God is justly dear to himself; and he can no more suffer an indignity done to it to pass wholly unpunished, than he can become "altogether such a one as the sinner;" for so himself hath taught us to reason.^c

XII. To this concern for his own glory, violated by the sinner, God has given a very significant appellation, namely, *jealousy*;^{*} which alludes to an honourable husband, who is greatly enraged at the least approaches to the violation of conjugal fidelity. "Jealousy is the rage of a man."^d Now the necessary consequence of that jealousy, by which God secures the vindication of his own glory, than which nothing is dearer to him, is the punishment of sin. Hence the following expressions—"a jealous God, visiting iniquity";^e "He is a holy God, he is a jealous God; he will not forgive your transgressions, nor your sins."^f

XIII. Nay, further, even when he "forgives iniquity, transgression, and sin, he will by no means clear the guilty."^g But in that eminent act of his mercy, he demands also some demonstration of his justice. It is deserving of notice, that this sentiment is repeatedly inculcated in those passages, where the great clemency of God towards sinners is celebrated either by himself, or by his servants.^h Thus believers are apprized, that they must not expect, or even desire, the pardon of their sins, without some manifestation of the Divine severity against them. Now God gives a twofold display of his severity. 1st, By chastising sin in believers

* קנאה

^c Ps. l. 21.

^d Prov. vi. 34.

^e Exod. xx. 5.

^f Josh. xxiv. 19.

^g Exod. xxxiv. 7.

^h Num. xiv. 18. Jer. xxx. 11. xlv. 28.

themselves, at the same time that he forgives them.ⁱ Of this we read in Jeremiah,^j "I will correct thee in measure; yet will I not leave thee wholly unpunished." 2dly, He displays it chiefly by punishing in the Surety, the sin which he forgives to believers; for he neither forgives, nor can forgive, but in a manner consistent with righteousness.

XIV. "It therefore BECAME him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."^k It was required by the *το πρεπον*, that is, by what is proper and *becoming* on the part of the Deity, that whilst he forgives sins, he should one day manifest his justice in demanding the blood of the Surety. The same truth is again clearly taught by the Apostle in the following passage: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness—that he might be just, and the justifier of him that believeth in Jesus."^l And truly never was God's holy indignation against the sins of mankind more brightly demonstrated, than when it pleased him, whilst he forgives them to us, to punish them so severely in his beloved Son. Thus it appears that Christ sustained the wrath of God kindled against the sins of men.

XV. WHEN did Christ suffer? He suffered *from the beginning of his life, and principally towards the end of it*. Sin rendered man obnoxious to misery through the whole course of his life, and made him worthy to experience, without intermission, the bitterness of his own transgression, and the galling scourge of the Supreme

ⁱ Ps. xcix. 8.

^k Heb. ii. 10.

^j Ch. xlvi. 28.

^l Rom. iii. 25, 26.

Judge; in conformity to the sentence pronounced upon man immediately after the commission of his crime: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it *all the days of thy life*."^m Christ, therefore, by becoming our Surety, voluntarily subjected himself to a whole life of abasement and sorrow, always bearing "the form of a servant,"ⁿ and appearing "in the likeness of sinful flesh."^o And since all those sufferings proceeded from the curse of God against sin, and were undergone by our Lord in virtue of his surety-undertaking for sin, it follows that they all jointly concurred, and were collected, so to speak, into one sum, to make up a perfect satisfaction.

XVI. Christ may be considered as undergoing his sufferings, at *four periods*. 1st, *At the commencement of his life*; where we find his emptying of himself by assuming the form of a servant, the meanness of his birth, and his circumcision on the eighth day;—in which we are to consider not only the pain with which that rite was attended, but also the obligation arising from it to fulfil the whole law, and the prelude it exhibited of Christ's being at last cut off out of the land of the living for the salvation of his mystical body,—as in circumcision a small part of the skin was cut off for the preservation of the whole man. To these add, the persecution of Herod, the flight into Egypt, the murder of the infants of Bethlehem, and the consequent lamentation of so many sorrowful mothers. 2dly, *In his private life*; which he spent with his relations in obscurity, being regarded as a carpenter, and the son of a carpenter. 3dly, *In his public life*, from the thirtieth year of his age, during which he had to maintain a per-

^m Gen. iii. 17.

ⁿ Philip. ii. 7.

^o Rom. viii. 3.

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^m Gen. iii. 17.ⁿ Philip. ii. 7.^o Rom. viii. 3.

petnal conflict with poverty, envy, malevolence, reproaches, calumnies, snares, persecutions, particularly those of the scribes and Pharisees, and rulers of the people. 4thly, *At the end of his life*, and on the last day of it, when tremendous sufferings of all sorts assailed him with incredible vehemence.

Here again we may distinctly consider, 1. What he suffered in the garden of Gethsemane, after eating the last passover, and also the supper, with his disciples, in which an affecting picture of his approaching sufferings was seen,—in the garden, I say, where he was afflicted with an extreme anguish and sorrow of spirit, sold and betrayed by Judas, apprehended by his enemies, and forsaken by his disciples. 2. What he suffered before the tribunal of the Jews, where he was falsely accused, unjustly condemned, cruelly derided, and, mean time, thrice denied by Peter, that highly favoured disciple. 3. What he suffered in the houses of Pilate and Herod, where, after new accusations were brought against him, Barabbas the robber was preferred before him by all the people—where he was torn with cruel scourges at the command of Pilate, obstinately demanded for the cross by his countrymen, and at last condemned by the judge, in defiance of the remonstrances of conscience. 4. In fine, what he suffered after his condemnation by Pilate till his death.

XVII. For WHAT END did our Lord endure these sufferings? That he might *reconcile* elect *sinners unto God*, and restore them to the divine favour, in which life and happiness consist. Two things indeed may be considered in his sufferings;—the *sorrow* to which he submitted, when bearing the penalties due to our sins, in order to expiate their guilt;—and the noble *ardour of love* to his Father in heaven and to his brethren on earth, from which he exhibited a pattern of

the most submissive obedience,^p in order to obtain for us the favour of the Father.

XVIII. This reconciliation, effected by the sufferings of Christ, is expressly and frequently mentioned in Scripture; as in the following passages. "When we were enemies, we were reconciled to God by the death of his Son."^q "All things are of God, who hath reconciled us to himself by Jesus Christ."^r "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."^s "It pleased the Father,—having made peace through the blood of his cross, by him to reconcile all things to himself."^t The Scriptures contain many other testimonies to the same effect.

XIX. It must be remarked, however, that this reconciliation is attributed, but attributed in different respects, to God the Father, to Christ the Mediator, and sometimes to believers themselves. *God the Father* is said to reconcile us, as from eternity he decreed to restore to a state of favour some of mankind fallen by sin; and being himself reconcilable from his own philanthropy, and determining to be reconciled in a manner becoming his character, made all that preparation which was necessary for repairing the breach betwixt himself and sinners.^u *Christ the Mediator* reconciles us to the Father by his satisfaction and merit, which he exhibits to God, and upon beholding which all his anger is turned away; for he satisfied all the demands of the law, that God might be just in justifying the sinner. By his own blood, too, he purges the con-

^p John xiv. 31. xv. 18. Philip. ii. 8.

^q Rom. v. 10.

^r 2 Cor. v. 18.

^s Verse 19.

^t Col. i. 19, 20.

^u 2 Cor. v. 19. Col. i. 20.

sciences of the elect from dead works, that they may not thenceforth fall into those offences, which would break the bond of reconciliation, but "serve the true "and living God." *v* *Believers*, in fine, are said to reconcile themselves to God, as they embrace by an unfeigned faith the benefit appointed for them by God the Father, obtained for them by Christ the Mediator, and exhibited to them in the Gospel,—laying aside likewise all enmity on their part, and returning love to a God of love.⁹

xx. To obviate every doubt, that the sufferings of Christ are the meritorious cause of this reconciliation, the Scripture calls Christ "the propitiation,"^w and "the propitiation, *the propitiatory*, in his blood."^x These expressions carry an allusion partly to the expiatory sacrifices of the Old Testament, where the ram which was offered in sacrifice is called "the ram of the "atonement,"^y and the day on which an atonement used to be made for the sins of the people is denominated "the day of atonement:"^z—and partly to the lid or covering of the ark, which the Hebrews call כַּסֵּית and Paul ἱλαστήριον, "the mercy-seat."^a The covering of the ark of the covenant was called the *propitiatory*, "the mercy-seat," for several reasons. 1st, Because it covered the law, which was shut up in the ark, that it might not subject believers to condemnation for the crimes committed against itself and the covenant. 2dly, Because there, God was pleased to be pacified, and to become propitious to his people, through

^v Heb. ix. 14. 1 Pet. ii. 24. ^w ἱλασμος, 1 John ii. 2.

^x ἱλαστήριον ἐν τῷ αἵματι, Rom. iii. 25.

^y Κερας ἱλασμοῦ, Numb. v. 8.

^z Ἡμερα ἱλυσμοῦ, Lev. xxiii. 27. ^a Heb. ix. 6.

⁹ See Note IX.

the sprinkling of the blood of victims, which was done towards this covering.^b 3dly, Because, in consequence, he there exhibited himself to his people, propitious and reconciled, and sitting on the throne of grace, which was between the cherubim.

Now the Apostle, with great propriety, applies the name of the figure and shadow to the substance, and calls Christ "the mercy-seat;" for, 1st, It is he that covers our sins with his own perfect righteousness, that they may never come into God's sight. He interposes himself as the medium between God and us; as the covering of the ark was a medium between the law laid up in it, and the majesty of God dwelling between the cherubim. 2dly, It is he that, by the sprinkling of his own blood, which Paul calls "the blood of sprinkling,"^c made full expiation to God for us.^d 3dly, It is he, finally, in whom God hath erected a throne of grace, to which we are commanded to come, and in whom we receive gracious answers to our prayers.^e

XXI. Further, FOR WHOM hath Christ made satisfaction by his sufferings? We do not deny that the sufferings of Christ, considered *in themselves*, and viewed in connexion with the character of the person that suffered, who, as we have frequently noticed already, is one of infinite dignity, are of so great value that they could suffice for the redemption even of the whole human race, and of many more myriads of mankind, on supposition their numbers were increased to that extent, if it had pleased God, and Christ, that he should become Surety for them all. Nor are we un-

^b Lev. xvi. 14.

^c Heb. xii. 24.

^d Heb. i. 3. ix. 12.

^e Heb. iv. 16.

willing to admit, that Christ, *as man*, being subject to the law of charity, had a holy love to all mankind as his neighbours, heartily wished them well, and seriously lamented the ruin of those that perish; whilst yet, *as God*, he knew them to be reprobate, and, *as Mediator*, he had not undertaken for them:—the human affection, however, being in subjection to the divine appointment. We do not deny, besides, that, owing to the sufferings and satisfaction of Christ, many good things fall to the share of the reprobate. To the sufferings of Christ they stand indebted for the reformation of the world from its gross idolatry, and monstrous ferocity, by the preaching of the Gospel; also for many valuable though not saving gifts of the Holy Spirit; for their “escaping the pollutions of the world, through the knowledge “ of the Lord and Saviour Jesus Christ;” and for other similar advantages. They obtain those blessings, too, not accidentally, without the intention of God and Christ, but according to the determinate counsel of the Deity and the Saviour. At the same time we maintain, in conformity to holy writ, that, according to the will of God the Father and his own purpose, Christ did not become Surety or make satisfaction, and consequently did not suffer, for any but those whom the Father gave him, and who are actually saved. “I came down “ from heaven,” says Christ, “not to do mine own will, “ but the will of him that sent me.” And this is the Father’s will who hath sent me, that *of all whom he hath given me I should lose nothing.*^f

XXII. This doctrine derives support from those passages of Scripture in which the sufferings of Christ are restricted to his “sheep,” to his “church,” to his

^f John vi. 38, 39.

That the prophecy
from prison and
be fully cer-
though at-
investiga-
ques-
the
Christ have no
his matter, by which the,
other men, is it possible to spe-
reason why that unbounded love of
down his life, shedding his blood, and
elf, should be ascribed peculiarly to them?
ject, however, we have treated more largely
where.*

XXIII. The compilers of the Creed have thought proper also to make mention of PONTIUS PILATE, as under his government our Lord completed his passion. They have done this, however, not to intimate that those sufferings only were meritorious which befell him after sentence was passed upon him by Pilate; for nothing can be more absurd, nothing more opposite to the whole tenour of the Christian doctrine than that notion. The name of the Roman Governor is mentioned, partly to facilitate the comparing of the epoch of Christ's suffering with the Roman histories, as Luke mentions the enrolling for taxation which took place according to the command of Augustus at the epoch of Christ's birth;—partly for other weighty reasons, which are to be explained immediately.

XXIV. It is proper to take notice of three things respecting Pilate. 1st, The *temper* and *disposition* of

* The Author here refers, without doubt, to his discussion on this point in his *Treatise on the Covenants*, Book ii. chap. 9. T.

* John x. 15. Ephes. v. 25. Acts xx. 28. Tit. ii. 14.

the man ; of which *Philo* has given a lively description.* He says, that " he was a man of an inflexible " and severe disposition ;" and a little after he charges him with " accepting bribes, with acts of injustice, rapacity, and violence, with oppressions, with frequent " murders of persons uncondemned, and in fine, with " the most insatiable and savage cruelty." And truly it required a man of such a temper to resolve, in spite of the remonstrances of his own mind and conscience, to allow himself to act so barbarous a part towards the most innocent person, and the most perfect pattern of every virtue. But he also suffered the punishment due to his crimes ; for he was first reprimanded, then deposed by Vitellius the Governor of Syria, and at last sent by him to Rome to plead his cause before Cæsar, and refute the charges preferred against him ; and proving unable to do this, " he was condemned to " perpetual exile at Vienne" in Gaul, " and there, by " appointment of Caius, he was subjected to so severe restraints and distresses, that he laid violent " hands on himself, thus seeking in death a speedy release from a train of protracted calamities." These are the words of *Ado*, Bishop of the same city, in his *Chronicle*.¹⁰

xxv. 2dly, We must advert to the *supreme power* which he then possessed in Judea in the name of the Roman Emperor and people, and which Christ himself did not disdain to acknowledge as " given him from above."^h It was proper that Christ should suffer under such a judge as had authority and power to take cognizance of the cause, and, after judicially examining its

* *In Legatione ad Caium.*

^h John xix. 11.

¹⁰ See NOTE X.

merita, to pronounce sentence. 1st, That the prophecy might be fulfilled: "He was taken from prison and "from judgment."ⁱ 2dly, That we might be fully certified of the innocence of Christ, which, although attacked by the basest arts, was, after a strict investigation of the cause and a regular discussion of the question, firmly recognised, and five times declared by the judge. Now the whole concern of our salvation turns upon this hinge; for what hopes could we entertain from Christ, unless it were manifest that he was condemned, not for his own, but for our crimes? 3dly, That being himself unjustly condemned by the chief judge in that land, he might deliver us from the righteous judgment of God, to which we were obnoxious. Pilate indeed acted unjustly in condemning, in compliance with the clamours of the people, a person whom himself had acquitted.^j But God, to whom the judgment belongeth,^k by the mouth of Pilate, rightly and lawfully condemned Christ, as loaded with our crimes, and bound to suffer in our stead, and thus by condemning our Surety, absolved us. "The chastisement of our peace was upon him, and with his stripes "we are healed."^l

XXVI. 3dly, It must not be omitted that the power to which the Jews were then subject, was *foreign* and *heathen*. In his own name and that of the Roman people, Tiberius the Emperor of the Romans had intrusted Pilate with the government of Judea, and in the same name Vitellius the Governor of Syria dismissed him from his office; from which it appears that Judea was now a Roman province, and annexed to

ⁱ Is. liii. 8.

^j Luke xxiii. 24.

^k Deut. i. 17.

^l Is. liii. 5.

Syria. This circumstance is of no small moment to the whole cause of Christianity, as well as to the present subject. For, 1st, Hence it appears, that the appointed time of the Messiah's advent had now expired; the sceptre having entirely departed from Judah, and the Prefect of Syria exercising authority over the Governor of Judea; which, as appears from sacred predictions,^m could not have happened previously to the coming of the Messiah. "The head of Syria is Damascus;" not the head of Judea, which will not depend upon Damascus or Syria, until a Virgin shall have conceived and brought forth a Son.ⁿ The Jews themselves bore witness to their own degradation, when they said to Pilate, "It is not lawful for us to put any man to death;"^o and when they exclaimed, "We have no king but Cæsar."^p Whether they had been deprived of the power of life and death by the Romans, as is generally thought, or had lost it through the negligence of the Sanhedrim itself, as *Lightfoot* contends at great length,* it is not material to determine. 2dly, It was proper that the Redeemer of all, both Jews and Gentiles, whilst he suffered *for* all, should also suffer *from* all: "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together."^q 3dly, It behoved him to suffer under a Gentile, that, according to the Roman custom, he might be nailed to the cross, which was a form of punishment unusual amongst the Jews. John himself makes the following observation: "The

* On John xviii. 31. and Mat. xxvi. 3.

^m Gen. xlix. 10. Is. vii. 8.

ⁿ Is. vii. 8. comp. ver. 14.

^p John xix. 15.

^o John xviii. 31.

^q Acts iv. 27.

"Jews therefore said unto him, It is not lawful for us
 "to put any man to death, that the saying of Jesus
 "might be fulfilled, which he spake, signifying what
 "death he should die."^r For had he been put to
 death according to the laws of the Jews, it is more pro-
 bable that he would have been *stoned* than crucified.

XXVII. Let us now attend to the IMPROVEMENT
 of this article. Whatever is necessary to our instruc-
 tion, our humiliation, our consolation, and, in a word,
 our salvation,—is to be seen in a SUFFERING CHRIST,
 provided we contemplate him in the exercise of faith.
 The sum of saving wisdom, as appears from our cate-
 chetical summaries, is comprised in these three heads,—
 the knowledge of our MISERY, of our DELIVERANCE,
 and of the GRATITUDE we owe;—which Paul also
 joins together in Romans vii. 24, 25. But we can at-
 tain from no other source a more clear or a more affect-
 ing knowledge of any of these points, than from the
 sufferings of Christ.

XXVIII. Our *misery* appears both from the evil na-
 ture of sin, and from its dreadful demerit. Take a
 view of each, O sinner, in the sufferings of Christ.
 Consider the hatred, the envy, the reproaches, the de-
 liberate artifice and insidious designs, the cruelty, and,
 in fine, the diabolical fury, prompting them even to
 dreadful imprecations upon themselves and their poste-
 rity, with which both Jews and Gentiles pertinaciously
 pursued the most innocent and venerable person, and
 virtue herself invested with a human form; which had
 for a considerable period confirmed her celestial origin,
 by her admirable doctrine and her stupendous works
 and wonders, performed in the presence and proclaim-

^r John xviii. 31, 32.

ed by the tongues of the people themselves, and which had laid the whole Jewish nation under singular obligations to herself by curing so great a multitude of the lame, the blind, the lunatic, and persons possessed with demons, and by raising up such a number of the dead ; —consider these things, I say, and it will be strange if, in this glass, you do not clearly perceive the extreme depravity of a world altogether lying in wickedness. The same perverseness is natural to our own minds. Left to ourselves, we should have acted a similar part. Were Christ to make another visit to our world, it is likely that he would not meet with a more favourable reception. As bulls are said to be enraged at the sight of purple, so the natural man is exasperated at the sight of the most beautiful and splendid virtue. The more brightly it reflects the rays of the divine image, the more doth our corruption exert its rage against it, perceiving in such virtue its own condemnation, and regarding all the favours which it confers as nothing but an upbraiding of its own ingratitude.

Learn also how abominable the stain of sin is, and how deeply it is fixed in our souls, since it could be washed away, only by the dreadful sufferings, and the blood, of the Son of God.

xxix. But besides, contemplate here, O sinner, the punishment due to thy crimes, namely, the wrath of God ; who makes use of all creatures, and employs at once friends and enemies, in the execution of his vengeance. The severity of God may indeed be learned, in some degree, from the dreadful threatenings, with which he has fenced the law. It may be known, also, by the judgments which he has executed on some abandoned individuals, or on whole cities and nations, or even upon a whole world of ungodly men. Doubtless,

too, it would appear to us still more terrible, were we permitted to approach the iron gates of hell; and to see the torments, and hear the howlings, of damned spirits. But never, at any time, or in any place, did the severity of God discover itself by a more striking and awful proof, than when he avenged the sins of mankind on his well-beloved and only-begotten Son. Here, here truly, we behold both what our crimes have deserved, and how fearfully God will visit them upon all those, for whom Christ has not made satisfaction. For "if these things be done in a green tree, what shall be done in the dry?"^{*} Come near, O daring sinner, do you not see Jesus, after having suffered inconceivable agonies of soul, betrayed by one of his attendants, apprehended and loaded with chains by his enemies, deserted by his friends, accused of numerous crimes, condemned, delivered up to death by the peremptory sentence of a judge,—his body torn with lashes, his mind with reproaches and scoffs,—and in all these sufferings bearing the curse of God, than which nothing is more bitter and intolerable! Imagine yourself in this situation, and know that the time shall one day arrive, when your awakened conscience will lash you with merciless severity, and your associates in crime will not only abandon but also betray you; and yourself, bound with the cords of your iniquities, will be summoned, perhaps from the bed of sickness, to the tribunal of God, to be sharply accused by men whom you have injured, by the Devil, by your own conscience, by Moses the lawgiver,—to be justly condemned by God,—to be bound with chains of darkness,—to be exposed

^{*} Luke xxiii. 31.

to the derision of men and devils,^t—and thus to be reserved in a dark and doleful prison unto the judgment of the great day, till the Judge of the universe, sitting not in *Gabbatha* or the *Pavement*, but in the clouds of heaven, by a decisive sentence consign you to everlasting torments. Behold in the suffering Redeemer, a representation, and not merely a representation, but also the seal and confirmation of all these awful realities. Behold, and tremble.

xxx. But come thou, too, O believing soul, oppressed with the burden of thy sins, and behold, in a suffering Christ, thy *deliverance* infallibly secured. 1st, Admire that love, a greater than which cannot even be conceived. “Greater love,” as our Lord once observed, “hath no man than this, that a man lay down his life “for his friends.”^u As this holds true amongst men, so our Lord himself has displayed a still greater love than that which he extolled as the greatest. For he “commendeth his love towards us, in that while we “were yet sinners,” not friends, but altogether “enemies,” “he died for us.”^v 2dly, Consider that Christ, by undergoing these sufferings, has cancelled thy debts; has not merely mitigated, but even taken away, the wrath of God against thee, nay, turned it into love; has stopped the mouth of all thine accusers; has secured thee from suffering those evils which himself hath suffered;—or if any of them befall thee, in order that thou mayest be conformed to his image, has entirely removed from them the curse of God, so that they are not the punishments of an angry Judge, but fatherly chastisements, exercises of faith and patience, trials of thy

^t Jer. xv. 17. Ps. lii. 7.

^u John xv. 13.

^v Rom. v. 8, 10.

graces, and, in fine, *sacred bitters*, by which your soul may be healed, by which you may learn from experience how much you are indebted to Christ, and by tasting the bitterness of which beforehand, the consolations of the Spirit may prove the sweeter, and the joys of heaven the more delightful. As good faith does not permit the same debt to be demanded twice, Divine justice cannot allow that debt, which was paid by thy Surety, to be placed to thy account. 3dly, Consider also that these sufferings of Christ have opened for thee the fountain of the Divine favour and beneficence, from which alone proceeds whatever you receive in this, or a future life, that is good and desirable. If you have an habitation in which you dwell joyfully with a beloved partner and pleasant children; if you are clothed with decent apparel; if you are supplied with wholesome and delicious food; if when sick, neither the attention of domestics or friends, nor pleasant cordials furnished by our own country or by foreign lands, are wanting; if when fatigued in body, or perplexed in mind, you can recline upon a soft couch; and if you enjoy all these comforts not in the same way with the men of this world, but as the fruits of the love of God;—for this you are entirely indebted to a suffering Christ; who for your sake wandered as a poor man without a home, was suspended naked on the cross, received vinegar and gall to drink, and hung on the accursed tree, destitute of every comfort, and enduring the most excruciating pains, his hands and his feet being pierced with iron nails. If you are soothed with the consolations of the Holy Spirit, if you exult in afflictions, if you have free and abundant access to the throne of grace, if you have a tranquil conscience, if you venture to hope for heaven itself and life everlasting,—all this, too, is owing to no

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Thus the real state of the matter was ascertained; the cross was distinguished by the title. And such perhaps was the prevailing belief at that time. But *Rufinus* was dissatisfied with this account, and imagined that an affair of so high importance could not be effected without a miracle. "A woman half-dead," says he, "was brought, who, after having derived no benefit from the touch of the first and second cross, no sooner felt the third applied than, suddenly opening her eyes, she revived, recovered full vigour, and began to run up and down through the whole house with much greater agility than when she had been well, and to magnify the power of God."* If this is not sufficient to determine the point, learn from *Paulinus*, with whom *Sulpitius Severus* concurs, that another and a greater miracle was performed. "A dead body was introduced. After it was laid down, first one of the crosses was applied to it, then another, but death poured contempt on both. At last the resurrection of the body discovered our Lord's cross; and death being overcome by the touch of the life-giving wood, the funeral clothes were shaken off, and the body stood erect." *Nicephorus* joins both these miracles together.†

ix. The Empress having thus succeeded to her wish, and being confirmed by miracles so remarkable, erected, with royal munificence, a most splendid church in the very place where she had found the cross. *Saxomen* and *Theodoret* affirm, however, that after the cross was discovered, one part of it was left at Jerusalem, and another part removed to Constantinople. Constantine, as *Socrates* relates, having received the latter, inclosed it in his own statue, which stood in the forum

* *Ruf. Hist. lib. i. cap. 17.*

† *Lib. viii. cap. 29.*

of Constantinople ; assuring himself that a city in which so sacred a relic was preserved, would certainly be safe and sound. Such is the history of the transaction ; which, being confirmed by witnesses so numerous, and of so great credit and authority, and being so uniformly believed alike in the East and the West, seems to be placed beyond all hazard of being called in question ; and that so much the more, because *St Cyril* Bishop of Jerusalem, who flourished in those times, and might have been present at the finding of the cross, wrote to *Constantius*, the son of Constantine, respecting the discovery of the life-giving tree of the cross.*

x. Learned men are not incapable, however, of adducing powerful arguments on the opposite side of the question. They warn us, in the first place, not to permit our eyes to be dazzled by any story, because it has obtained an extensive circulation, and been credited by many, and even by some not altogether destitute of caution and prudence. Human nature is prone to fiction ; and men easily receive stories fabricated by others, when they are calculated to exhibit to advantage any thing to which they are warmly attached. Instances of the truth of this remark might be produced in abundance. What was more celebrated for many ages than the leprosy of Constantine, and his receiving baptism at Rome from *Sylvester*, the Bishop of the city ? What more commonly talked of than the dreadful sufferings of *Catharine*, the royal virgin, at Alexandria ; or the gigantic stature of *Christophorus* ? What more noted than the holy *Ursula* with her band of eleven thousand virgins, and their martyrdom ? What more famous than the vial of *Rheims*, brought down from heaven to

* *Vide Baron. tom. iii. ad an. cccxxvi. num. 42 et seq.*

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apology can be devised for the primitive Christians, for their not having exerted themselves with more activity to get possession of the cross? Neither the Jews, nor Pilate, who granted the dead body of Christ to Joseph of Arimathea, would have refused, I think, to indulge the disciples with the cross on which their Master expired. Suppose that they had refused, why did not at least the disciples of the Apostles, when the Jewish polity was destroyed and the city demolished by fire and sword, speedily return from the adjacent town to which they had fled,* in order to search among the ruins for the cross,—so essential a part of their religion, the inexhaustible treasury of blessings and miracles, the wealth, the hope, and the bulwark of the Church;—particularly since the derision of persecutors was no longer to be dreaded, but all was solitude and silence? Certainly they believed, what is really the truth, that the Church could now receive no further advantage from the material cross. In their estimation, the faith, the love, and the service of Him who was crucified, were sufficient; together with the devout study of the Gospels, in which we have ample information respecting the sufferings of our Lord.

XIV. The other Authors give such contradictory accounts, that they rather destroy than support the credit of the story. See, as is customary in fabulous narrations, from what small beginnings this story has gradually increased. *Cyril*, it is said, in the first instance, affirmed in the simplest terms, that the saving wood of the cross was found in the days of Constantine. Here

* “ At this juncture all who believed in Christ left Jerusalem, “ and removed to *Pella* and other places beyond the river Jordan, “ so that they all marvellously escaped the general shipwreck of “ their country.” See *Bishop Newton* on the Prophecies, dissert. xviii. part 2. T.

he stopped. *Ambrose* embellished this plain story, or received it embellished from others; brought forward *HELENA* as the principal person concerned in the seeking and finding of the cross; represented our Lord's cross as ascertained from the title which it bore, and made a considerable addition respecting the nails. It appeared proper to others to enliven this dull narration of *Ambrose* by the glory of a miracle. *Rufinus*, therefore, a writer somewhat later than *Ambrose*, produced a sick woman instantaneously cured by the touch of the Lord's cross. But as even this was not equal to the majesty of so important an affair, it occurred to *Paulinus*, a poet and an orator of no small repute, that the miracle would be more illustrious, if life were restored to the dead, than merely health to the afflicted. Hence the corpse of a dead man was brought into contact with the cross, who immediately revived, and rose to his feet. A difference so material between the account of *Rufinus*, and that of *Paulinus*, was calculated to excite perplexity in scrupulous minds. But, behold, *Nicephorus*, with much ingenuity and a truly Grecian artifice, solves every difficulty by the admission of both miracles. Thus a story was gradually made up, which one most industriously delivered down to another, each always adding fresh improvements, till Pope *Gelasius* thought proper, by an express prohibition, to restrain this unbridled inclination to embellish.

xv. But no argument is more satisfactory than that which is derived from the silence of *Eusebius*. Since he was Bishop of Cæsarea, a city situated in the vicinity of Jerusalem, flourished at that very time, and was admitted to great familiarity with Constantine and Helena, he could not have remained ignorant of so nota-

ble a matter, had it really taken place. If it had come to his knowledge, if even the gentlest whisper respecting it had reached his ear, he ought not to have passed it over in silence. Nay, he could not have done so, since he has detailed so minutely whatever was done by Constantine and Helena in the holy land, in the places of the nativity, the passion, and the burial of Christ,—at no time sparing in his commendations of the Empress. This affair was without doubt particularly deserving of notice, and by no means to be omitted by so accurate a writer as Eusebius. This single argument, taken from the silence of Eusebius on a subject so notorious and so extraordinary, where there was so convenient an opportunity and so urgent a necessity for relating it, is abundantly sufficient to discredit the whole story of the discovery of the cross.

XVI. To this argument *Bellarmino* found nothing to oppose, but one objection, which has no weight. This affair, he says, is mentioned in the *Chronicle*, though not in the *Histories* of *Eusebius*; and he quotes the following words from that work, *on the sixteenth year of Constantine*: “ Helena, the mother of Constantine, “ warned by divine visions, found the blessed wood of “ the cross, on which the salvation of the world depended, at Jerusalem.” But this is either a direct fraud, or an instance of supine negligence, on the part of *Bellarmino*; for none of these words is to be found either in the Greek text of the *Chronicle* of *Eusebius*, or, according to the testimony of *Scaliger* and the admission of *Spondanus*, in any of the Latin Manuscripts. *Baronius* himself, too, confesses that the *Chronicle* of *Eusebius* has been greatly corrupted by transcribers. Besides, the matter in question speaks aloud for itself. The discovery of the cross, if it was discovered, must

be referred not to the sixteenth, but to the twenty-first year of Constantine, which is the three hundred and twenty-sixth year of Christ. This is therefore an interpolation, done by a modern hand. For these reasons we concur with *Chamier*, * *Salmasius*, † *Daille*, ‡ and others, in esteeming the story of the *invention* of the cross a mere invention and a fable.¹¹

XVII. But to return from this digression.—Let us now examine the MODE OF CRUCIFIXION, and consider in order, the circumstances which *preceded*, *accompanied*, and *followed* the fixing of the person to the cross. Three things were customary *before the fixing* to the cross, to wit, *Beating*, *Imposition* of the cross on the condemned that he might bear it to the place of crucifixion, and *Stripping* him of his clothes.

XVIII. The Romans were accustomed first to *beat* all that were condemned to capital punishment. Hence those ancient forms: “Go, sergeant, bind the hands, “beat, muffle up the head, suspend on the ignominious “tree;”§ and, “Sergeant, take away, strip, beat, execute the law, chastise.”|| This castigation was expressly appointed to precede crucifixion. “Others being scourged,” says *Livy*, “were fastened to the “cross.”¶ And at the destruction of Jerusalem, the Jews, according to *Josephus*, “were, in the first place, “whipped, and tortured with all sorts of stripes, and “then crucified.”** Similar examples occur very often

* *Panstrat.* lib. xxii. cap. 4.

† *Epist. de Cruc.* p. 368. et seq.

‡ *De Object. cult. relig.* lib. v. cap. 1.

§ I lictor, colliga manus, verberato, caput obnubito, arbori infelici suspendito.

|| Summove lictor, despolia, verbera, lege age, animadverte.

¶ Alii verberati, crucibus affixi, lib. xxxiv.

** Lib. v. *Halose* cap. 32.

¹¹ See NOTE XI.

in history. A great number are collected by *Casaubon* on the first book of *Polybius*, where he treats of the authors of the *Rhegian crime*.¹² This beating was sometimes performed with rods, which was considered the milder and less disgraceful form; but more frequently with whips, which was at once more dishonourable and more severe,—particularly when the whips were sharpened with birds' claws and small bones. "Owing to the cruelty of the servants employed to inflict the punishment, many," according to *Ulpianus*, "perished under scourges of that sort."* It must likewise be observed, that the scourge was not always administered in the same place or at the same time; for it was sometimes done in the *Prætorium*, before the sufferer was led away, and sometimes, on the road, whilst he was led forth to the cross. The last appears to have been the more ancient practice.

XIX. The Lord of glory, it is evident, suffered *scourging* before he was nailed to the cross. But it deserves examination, whether this was done in conformity to the Roman custom, or for a different reason. Matthew seems to intimate the former: "And when he had scourged Jesus, he delivered him to be crucified."^b Mark's expression is of the same import.^c But it is clear from John,^d that scourging was employed by Pilate for the purpose of pacifying, if possible, the enraged minds of the Jews, that they might desist from requiring the death of Christ; to which the words of Pilate in Luke have also a reference; "I will therefore chastise him, and let him go."^e We cannot em-

* Lib. viii. *de pœnis*.

^b Ch. xxvii. 26.

^c Ch. xv. 15.

^d Ch. xix. 1.

^e Ch. xxiii. 22.

¹² See NOTE XII.

brace the opinion of those who maintain, that Christ underwent two scourgings in so short a space, the one previous to the passing of the sentence according to the private intention and appointment of Pilate, of which John gives an account ; the other posterior to the pronouncing of the sentence, according to the public custom of the Romans, which is mentioned by Matthew and Mark. To us the matter appears to have stood thus. Pilate saw the unrelenting hatred of the rulers and the people against our Lord, since, in spite of all his exertions to the contrary, they obstinately demanded the crucifixion of Jesus. Knowing, too, that if this extreme punishment were ultimately to be resorted to, it could not be inflicted till he were previously tortured with the scourge, he judged it proper to begin with this, hoping meanwhile that the Jews, melted by the sight, would no longer urge crucifixion. Thus Pilate, in scourging Christ, had two objects in view ; first to incline, by so sad a spectacle, the exasperated minds of the Jews to pity ; or if this did not succeed, and he were absolutely compelled to deliver up Christ to the cross, to secure in this respect the observance of the Roman custom. Matthew and Mark point out the latter, and the other Evangelists the former part of the design.

xx. That our Lord was scourged in a manner truly severe and unmerciful, may easily be inferred from the end which Pilate expected to attain. He knew the obdurate spirits of the Jews, and was aware that it would have been vain and absurd to endeavour to soften them into sentiments of compassion by any other than a most miserable spectacle. Probably also, Christ was not beaten with rods, but with scourges ; not merely because the latter were more common and more condu-

cive to the purpose Pilate had in view than the other; but also because it is favoured by the very words of the Evangelists, *φραγελλωσις*, and *μαστιγωσις*. The first of these terms is a corruption of the Latin word *flagellum*, a whip; and the last is derived from *μαστιξ*, a scourge, a switch. Many of the ancients were of opinion that Christ was bound to a pillar while he endured the scourge; nor is this foreign to the Roman usage. But it requires great credulity to believe, that *that* pillar still remained in the days of *Jerome*, and, stained with our Lord's blood, supported the portico of a church. The additions made to the gospel-history by modern discoveries respecting the sharp-pointed scourges and the number of the stripes, and other circumstances, are the bold inventions of men who delight in fables. To contrive or propagate falsehoods, is to render truly preposterous returns to Christ for his compassion to us. Nor are we to imagine that we fail to put their proper value on his sufferings, unless we exaggerate them by our own idle fabrications.

XXI. Further, his own cross was *laid upon* the unhappy person condemned to crucifixion, that he might bear it to the place of punishment. *Artemidorus* says; "The man who is about to be nailed to the cross, in the first place carries it."* This circumstance formed part of the shame and disgrace; and it afforded a salutary lesson, which *Plutarch* has elegantly illustrated in his discourse "on the slowness of the divine vengeance."† As every malefactor carries forth his cross upon his body, so every one by his wickedness is the author of his own calamities, and produces his sorrows out of his own bowels.

* Lib. ii. cap. 41.

† *De tarda neminis vindicta.*

XXII. In the same manner Christ also *bore his cross*, until being exhausted, an assistant and follower was granted to him, or rather substituted in his place. That relief, however, was doubtless given by those who conducted him to Calvary, not from mercy, but from cruelty; for they were afraid lest he should faint by the way, while they wished rather to see him breathing and expiring on the cross.

XXIII. In fine, crucifixion was preceded by *stripping* the malefactors of their clothes. They hung on the cross naked as when they came forth from their mother's womb. *Artemidorus* says; "They are crucified *"naked."** We read in *Arrian*; "In the bath you *"were divested of your garments, and stretched your-*
"self forth, as those that are crucified."† In the Acts of *Pionius* the martyr, who was a presbyter of Smyrna, it is also said; "When, therefore, animated by a sted-
"fast faith, he had come with alacrity to the place of
"execution, of his own accord he stripped himself of
"his clothes. Then turning his thoughts to the honour
"and chastity of his body, he was filled with inexpress-
"sible joy, and looking upwards to heaven, and render-
"ing thanks to God who had thus preserved him, he
"stretched himself on the tree, and delivered his body
"to the soldier to fasten it with nails."‡ From these
 testimonies we may collect, it should seem, that even those parts which nature requires to be covered, were exposed to the view of all.

XXIV. And since this was usually done to crucified persons, why should we contend, in opposition to the

* Lib. ii. cap. 58.

† *Dissert.* lib. iv. cap. 26.

‡ *Apu'd Baronium*, tom. ii. *ad An.* ccliv. num. 19.

§ John xix. 17.

sentiments of many of the Fathers, that Christ was treated in a different manner? It is written, that he was stripped of his garments, whilst we read nothing of his having been covered with a veil or with breeches. It is urged by some, that the sufferings of Christ were voluntary, that he determined to suffer nothing unbecoming, and that he must therefore have avoided whatever was opposite to decency, such as the circumstance of being seen quite naked by his mother and the rest of the women. But *Vossius* judiciously replies,* that it belonged to the severity of his sufferings that his death should be ignominious to the last degree, and that if he had nothing to cover him, the ignominy was so much the greater. And with regard to his being seen by the holy women, we may attend to the language of *Livia Augusta*, a heathen female, when she was met in a narrow path by several criminals that were dragged stark naked to punishment. The sight of them she remarked, moved her no more than the sight of naked statues. And surely the love which those good women bore for Christ, was too ardent and pure, or rather too heavenly and divine, to permit any indignity done by his enemies to his sacred body to induce them to turn away from so dear an object.

xxv. We come now to the CRUCIFIXION itself; which was not always performed in the same manner, whether we attend to the *time*, or the *instruments*, or the *position* of the crucified. With respect to the *time*, it was most usual, as *Lipsius* proves at large, that the cross was fixed in the ground, before the criminal was fastened to it. Hence the following forms of expression; “to ascend

* *Harm. Evan.* lib. ii. cap. 7. sect. 3.

† *De Cruce*, lib. ii. cap. 7.

“ the cross,” “ to mount the cross,” “ one that climbs the cross,” “ to be lifted up on the cross;”^{*} that is, upon the middle pole, which the unfortunate, assisted by the executioner, mounted, that he might sit on it like a rider on his horse. But almost all who treat this subject have gathered from the *Acts of Pionius*, whom we have quoted above, that in some instances they were put upon the cross in a laying posture and stretched flat upon the back, the cross being afterwards erected. For in those *Acts* it is said; “ When therefore he was fastened to the beam, they lifted him up.”

xxvi. The *instruments* used in fastening men to the cross, were nails or cords, but for the most part the former; which the term crucifixion itself imports. We read of cords in *Ammianus*;† “ *Dracontius* and *Diodotus*, having their legs bound with cords, were put to death.” The nails were first thrust into their hands, beginning with the right hand; not always perhaps in the midst of the palm, but a little higher, about the wrist; for *Plautus* says, that “ the arms were nailed to the cross.” The executioner then proceeded to the feet; which were sometimes both transfixed with one nail, and sometimes each with a distinct nail.

xxvii. The *position* or posture of persons condemned to the cross, was also diversified; for cruelty is ingenious in devising methods of torture. The most common position was, that the sufferer had his hands stretched out on the upper transverse beam, and sat on the middle pole, his feet hanging down towards the ground. More rarely the posture was inverted. *Seneca* says; “ Others

* *Ascendere in crucem, insilire in crucem, crucisalus, in crucem levare.*

† *Lib. xxii.*

“ were suspended, with the head turned towards the “ earth.”* See pictures representing these positions in *Lipsius*.† Peter, it is said, was crucified in this posture at his own request, that he might not suffer in the same manner with our Lord.

XXVIII. In the crucifixion of Christ every thing was done, there is no cause to doubt, according to the custom more commonly observed. We apprehend, therefore, that he was not lifted up with the cross, having been previously fastened, but lifted up on the cross, to be fastened to it;—that he was not bound to the cross with cords, but fastened with nails,—whether three or four, does not appear;—finally, that he was suspended in such a posture that his face was erect, and exposed to the eyes of all.

XXIX. The things chiefly worthy of notice *after the fastening* of the body to the cross, are the *revilings* of those that insulted the unfortunates, the *guarding* of them, and *death*. They were guarded both when living and when dead, that none might carry off their bodies for interment. Their death, always grievous and full of pain, was owing to various causes. Sometimes it was occasioned by the loss of blood which gradually flowed from the wounds that were made by the scourge and the nails; sometimes by hunger and thirst. When their wretched life was prolonged to the third or fourth day or more, they were in some instances devoured by ravenous birds, or wild beasts; and at other times, killed with spears, or burned with fire. The Evangelists tell us of the breaking of the legs of the robbers that were crucified with Christ. But whether this was done from regard to the Roman custom, or for the sake of the

* *Consolat. ad Marc. cap. xx.*

† *Lib. iii. cap. 8.*

Jews—that there might be no violation of their law, which required that those who were suspended on a tree should be taken down at the setting of the sun,—to me appears in some degree uncertain.

xxx. Let us return to the cross of Christ; who suffered the most bitter *revilings* and taunts from Jews and Gentiles, from the rulers and the populace. Nor did they confine themselves to words. When he complained of thirst, they gave him vinegar to suck from a sponge. I cannot acquiesce in the opinion of *Vossius*, that “this was not done as an insult, but from some kind of humanity;” for Luke, in terms sufficiently clear, refers it to mockery: “And the soldiers also mocked him, coming to him, and offering him vinegar.”^g Nor was the customary *guard* of soldiers wanting. “Sitting down,” says Matthew, “they watched him there.”^h In fine, when all things were accomplished, which it was requisite for him to do and to suffer in this life, he expired, sooner than was usual, on the cross.

xxxi. No one surely can now doubt that the punishment of the cross is, with good reason, considered and denominated by lawyers and historians the *highest* or the *chief* punishment, and the last and severest penalty. Here incredible ignominy, and incredible pain, seem to vie with each other. *Ignominy*—for this punishment was anciently assigned to none but the meanest, and the most abandoned of mortals. Slaves, robbers, assassins, and other such monsters in human shape, were the candidates for the detested cross. Freemen, and Roman citizens, could not be subjected to this punishment, unless they were first punished with the loss of liberty, and degraded by servile stripes. *Pain*—which could

^g Ch. xxiii. 36.

^h Ch. xxvii. 36.

not fail to be very grievous in a body lately torn with thongs, and now transfixed with nails in those parts where the feeling is peculiarly acute; the wounds being opened and distended by the weight of the body, and the expansion of the members. Pain, too, which the longer it continued, became the more excruciating.

All this ignominy and pain took place according to the Roman custom, and the nature of the punishment.¹³ But a third thing was added according to the Hebrew law, namely, a *curse*; of which we must now give an accurate account.

xxxii. In the book of Deuteronomy, God appoints that if a criminal be adjudged to death, and after death hanged on a tree, he should be taken away and buried before the setting of the sun; and the following reason is assigned, “for he that is hanged is accursed, a *curse*, of God.”ⁱ Paul, somewhat varying the words, quotes the same sentence, and transfers it to Christ.^j Here two questions are commonly proposed. It is inquired, in the first place, why God was pleased to brand this sort of punishment above all others with special infamy, that it might not only appear to men, what it really is, dreadful and horrible, but that also the person suspended might be considered an execration of God himself. It is not my intention to disparage, in any respect, the prolix discussions of men of learning on this point; but I shall state what seems to me the simplest and most obvious interpretation. The ruinous sin committed by our first parents had a relation to a *tree*. Hence the first beginning of evil. Hence the wrath and curse of God resting on the whole human race, nay, on the earth

ⁱ כי קללת אל־הים תלוי Deut. xxi. 22, 23.

^j Gal. iii. 13.

¹³ See NOTE XIII.

itself. God therefore wisely ordained that suspension upon the *fatal tree*, which might remind every spectator of the first origin of the divine anger, should be a symbol of the curse; whilst he was pleased also to appoint, that the first sin, and other sins proceeding from it, should be expiated, only by a Surety for mankind, who would condescend to be hanged on a tree. It was not the purpose of the Lawgiver to intimate that all without distinction that were hanged should be excluded from the participation of his favour. But it was his design that in the very *hanging* of the person on the tree, whether guilty or innocent, whether penitent or impenitent, there should be a memorial of the curse, which having originated from a crime that had a respect to a *tree*, was to rest on the world, until it should be abolished by the sufferings of the Messiah on the accursed tree.

xxxiii. But it is also very properly asked, On what ground does the Apostle transfer these expressions to the punishment of the cross? Whatever *Baronius* and *Lipsius* urge to the contrary, the cross was unused and unknown amongst the ancient Hebrews; it was, as it is termed by *Sozomenus*, “a punishment enacted by the Romans.” *Casaubon* has proved this by incontestable arguments.* We find, indeed, the following sentence in the Chaldee paraphrase on Ruth:† “There are four modes of inflicting capital punishment on malefactors; namely, stoning, burning, slaying with the sword, and *hanging on the cross*.”† But the modern Paraphrast was either unacquainted with the ancient customs of his nation, and ignorantly confounded

* *Exercit.* xvi.

† וְצִלִּיבָת קִיסָא, et Suspensio patibuli.

‡ Ch. i. 17.

strangling, though done in a very different manner, with suspension upon the cross; or he chose to speak of a punishment antiquated in his own age, in terms that properly denoted another which was analogous to it, and then in use; or, in fine, he inaccurately numbered amongst the kinds of death, that which was done to criminals after death. There is a wide difference betwixt these two questions, whether any one, after having already suffered capital punishment, was suspended by ropes,—which was indeed done by the Hebrews; and whether a man, yet living, was nailed to a tree, there to undergo a lingering and dreadful death,—which was the practice amongst the Romans.* Every *genus*, nevertheless, comprizes all its *species*; and it is with great justice and propriety, that Paul particularly applies to crucifixion, what is affirmed in general with regard to hanging on a tree.

xxxiv. While suspended on the tree as the execration of God, exposed to the greatest ignominy, and suffering the most extreme agonies in soul and body, our blessed Lord poured out his soul unto *death*. His death was, 1st, *Seasonable*, the work which the Father had committed to him being completed;¹ all things which the sacred oracles had foretold being accomplished;^m and every thing, from the greatest to the least, which it behoved him to perform in this life, being *finished*.ⁿ He was, for good reasons, persuaded, that previously to this he ought by no means to desert his post. 2dly, *Voluntary*,^o which was evinced by the

* Vide *Schichardum de jure Regio*, cap. iv. Theorem. xiv. *cum animadversionibus Carpzovii*.

¹ John xvii. 4.

ⁿ Verse 30.

^m John xix. 28.

^o John x. 18.

strong cry which he uttered a little before his death,^p manifesting that he still possessed a great degree of vigour. It appeared also from his spontaneous and deliberate bowing of the head.^q "The contrary," says *Theophylact*, "takes place with us; for we first expire, "and then bow down the head. But he first bowed, "and then expired; from which it was evident he was "the Lord of death, and did all according to his pleasure."¹⁴ 3dly, *Pious*; for he died offering up prayers and supplications. 4thly, *Tranquil*; his conscience bore him witness that he had faithfully accomplished the whole work incumbent upon him in this life; and he was certain that God, as a most affectionate Father, would receive his spirit, defend it from the devil, and restore it to himself at his resurrection. This is implied in the words, "Father, into thy hands I commend my spirit." It appears also from the following specimen of Christ's prayers, which is exhibited in the twenty-second Psalm, verses 20, 21. "Deliver my soul "from the sword;" cause me to expire in peace, and thus to frustrate the force of the spear which is shortly to pierce my side. "Deliver my darling," that is, my dearly beloved, "from the power of the dog," the licentious soldier, the Roman executioner. Let me escape by a speedy death that breaking of my bones, of which I am in danger. "Save me from the mouth of the "lion," the Devil, who has hitherto had the power of death; and make it evident by my blessed resurrection, that I am his conqueror. "For thou hast heard me "from the horns of the unicorns;" thou hast heard the cries which I lifted up unto thee, whilst I was yet

^p Mat. xxvii. 50.^q John xix. 30.¹⁴ See NOTE XIV.

exposed to the rage of the princes of this world ; and now thou assurest me that no man shall henceforth be permitted to treat me with cruelty and violence. These are the words of Christ when preparing himself for death, which may be compared with the event, and which discover his alacrity and fortitude.

xxxv. Christ's alacrity and confidence, however, ought not to hinder us from believing that unto death, and even in death, he bore *the curse of God*. Hanging on a tree was a symbol of the curse, and no vain symbol truly to Christ. The necessity of his submitting to death, arose from the curse of God due to the sin of the first Adam, for which it was requisite that satisfaction should be made by the second Adam. Christ too, when he died, "made his soul an offering for sin ;"^r nay, was "made sin ;"^s and "bare our sins in his own body on the tree,"^t till he suffered "death for the redemption of transgression,"^u and "reconciled us in the body of his flesh through death."^v Now, it is inconceivable how Christ can be said to bear our sins, or to bear the guilt of them even unto death, or to take them away by nothing less than death, reconciliation having been then only completely effected, —unless he sustained the curse of God both unto death, and in death. Nor is it unworthy of notice, that St Peter speaks of "the pains of Christ's death ;"^w and that Isaiah foretels that he should be "cut off out of the land of the living," and, through means of death, at last "taken from prison and from judgment."^x In fine, how can we at all rest assured that we ourselves

^r ἱερὸν Is. liii. 10.

^s Ἀμαρτία, 2 Cor. v. 21.

^t 1 Pet. ii. 24.

^u Ἐἰς ἀπολύτρωσιν. Heb. ix. 15.

^v Col. i. 22.

^w Acts ii. 24.

^x Is. liii. 8.

shall be delivered from a cursed death, unless Christ has undergone such a death in our room?

XXXVI. Thus far we have seen the HISTORY of our Lord's crucifixion. But it indicates an earthly and grovelling mind, to remain satisfied with the mere outward letter. Tremendous mysteries lie hid within, which ought to be studied with a kind of sacred amazement and astonishment of mind, contemplated with every pious affection, and deeply impressed upon the heart. "The gross eye-ball of the flesh perceives what is "gross;"* but it becomes us to ascend in our meditations to the incredible wisdom of the secret counsels of God, who wonderfully overruled for accomplishing the salvation of mankind, the extreme depravity and impious cruelty of the infatuated Jews, and the mad rage of the Devil who accelerated his own ruin by his opposition to Christ. It was on our account that all these things befel the Anointed of the Lord. We ought, therefore, to consider them in a far different manner than if they had happened to a stranger, or to one with whom we have no connexion. Christ is at once our Friend, Kinsman, Brother, and Husband, our Lord and God; who, having become our Surety, underwent the curse of God, not only for our benefit, but in our stead; erected on the cross a ladder to paradise; and, in fine, became by his own death, the Author of life and immortality to us. Let us, then, review in our meditations all that has been said, for the following purposes. *First*, To show that all things relating to the crucifixion of Christ were FORETOLD AND PREFIGURED of old. *Secondly*, To show how GRIEVOUS they were

* Pupilla carnis crassa, crassum perspicit.

to Christ, and hard to endure. *Lastly*, To illustrate their powerful influence to STRENGTHEN OUR MINDS with the vigour of the spiritual life, and confirm them in the hope of a blessed immortality.

XXXVII. In the history of the crucifixion, we have examined distinctly the things which preceded, accompanied, and followed it. We have seen that it was preceded by SCOURGING, the BEARING OF THE CROSS, and the STRIPPING of the clothes. The *first* was predicted by Isaiah: "I gave my back to the smiters," or as the Septuagint has it,—“to the scourges.”¹ And again: “*The chastisement of our peace,*”² the signal punishment which brings peace to us, “was upon him;” “and with his stripes,” the wounds inflicted by the scourge, “we are healed.” The perverse Jews falsely supposed that these were justly assigned to him on account of his own crimes. “They esteemed him stricken “of God,” or, “of the Gods,”³ by the just judgment of those who are called Gods, and are a kind of vicegerents of the Supreme God;—“smitten and afflicted,” or beaten with the scourge, which is the usual punishment of slaves: whilst, however, he was not compelled by the force of another, but of his own accord submitted to suffering. The *Second* circumstance was prefigured by all the victims on which the sins of the offerer were laid with his hands;⁴ and especially by the goat of sin-offering, which, having the sins of the whole people of Israel laid on it by the Highpriest, carried them “into a land not inhabited.”⁵ But it

¹ *Ἐκ παργύης*. Ch. l. 6.

² מוסר שלומנו. Ch. liii. 5.

³ מכח אלהים ומענה. Is. liii. 4.

⁴ Lev. i. 4. iii. 2. iv. 4.

⁵ אל ארץ נזרה in terram excisionis. Lev. xvi. 21, 22.

was most signally adumbrated by Isaac bearing the wood on which he was to be offered to God to one of the mountains in the land of Moriah.^d That mountain was probably the same with Calvary; for, as *Munster* observes,* the mountainous country of Moriah had many hills, or little mountains, amongst which were the hill of the city of David, and of the temple, and Mount Calvary itself. The *last* circumstance was predicted by David in the following words: "They part my garments among them, and cast lots upon my vesture."^e

XXXVIII. David has a remarkable prophecy of the CRUCIFIXION itself in the same Psalm:^f "Dogs have compassed me," that is, the Roman soldiers prepared to crucify me; "the assembly of the wicked have inclosed me," to wit, the rebellious people of the Jews gathered from their habitations to behold the spectacle of my cross; "they pierced† my hands and my feet," transfixing them with nails; which was done by the soldiers in compliance with the demand of the Jews, and thus by the Jews themselves through their instrumentality.^g "I may tell," or I number, I expose to be numbered by spectators, "all my bones:" to such a degree is my body racked and distended on the tree.

XXXIX. The word כָּנִיף in this passage presents the cross to the view of the reader.‡

* *Cosmograph.* lib. v. cap. 45.

† כָּנִיף

‡ That this term may be rightly translated "they pierced," or have any proper sense at all, interpreters generally contend that it ought to be changed into כָּרַף or כָּנִיף; and they severely condemn the perfidy of the Jews in corrupting this word. But amidst so great a diversity of opinion amongst men of the first eminence, the celebrated

^d Gen. xxii. 2, 6.

^e Ps. xxii. 19.

^f Verses 16, 17.

^g Acts ii. 23.

XL. I refer also to the crucifixion the following words in Zechariah:^h "And they shall look upon me whom "they have pierced." This expression includes not merely what was done by the soldier's spear, to which John applies it;ⁱ but also that which was done by the nails, or instruments of the crucifixion, which is attributed to the people at large, in other passages as well as this. The accomplishment of the prophecy directs us to this interpretation. When Peter, after the effu-

Dr James Aling, unquestionably the most distinguished Hebrew grammarian of the present age, appears to me to have determined the matter. He shows that the translation commonly received among Christians may be defended without making the least alteration of a letter or point in the authentic text. This he does in the following manner. He says that כְּאֲרִי is the masculine plural of the present participle in *Kal*, and signifies *fodientes, digging, piercing*. The Root is כָּרַךְ, a word not to be found indeed in the Lexicons, (with the exception that *Foster* has it in his Dictionary, p. 373.) but corresponding in its signification to כָּרַךְ; which appears from its derivatives כַּר a measure, and כָּרַךְ a platter; both of which vessels are formed by excavation or digging. Besides, ו the middle radical, is frequently changed into מ; as in Hos. x. 14. וְקָמַח, Zech. xiv. 10. וְרָמַח, Prov. xxiv. 7. רָמַחוֹת; and in many other words of that sort. But the addition of the letter מ in quiescent verbs having ו for the last radical, is shown by no satisfactory instance. From the root כָּרַךְ therefore, כְּאֲרִי in the participle plural is very conveniently derived, instead of which כְּאֲרִי without the letter Mem is used here. For, as *Kimchi* observes in his Grammar, several plurals are used with the *Chirek* only, without the Mem. As 2 Sam. xxiii. 8. רָאשׁ דּוֹשְׁלֵי־שֵׁי, "chief among the captains;" Ezek. xxxii. 30. כָּל צִירֵי, "all the Zidonians." Thus, as is noted in the *Masora*, and from it by *Elias Levita*, עָמִי occurs thrice instead of עָמִי; to which *Aling* has added other instances that are similar, or even less doubtful, and which incontestably confirm the remark. And what should hinder us from adding the word under consideration to the number? It may then be retained and read exactly as it is written, without any prejudice to the signification and sense.

^h Ch. xii. 10.

ⁱ John xix. 37.

sion of the Spirit of grace, had reproved the Jews in these terms; "Him," that is, Jesus, "have ye taken, "and by wicked hands have crucified and slain;"ⁱ—"they were pricked in their hearts, and said,—Men "and brethren, What shall we do?"^k—and, according to the exhortation immediately addressed to them, "they "looked" unto Him whom they had crucified. They turned, by faith, from every vain hope, to the true Rock of salvation, acquiescing in Him alone.

XII. The BRAZEN SERPENT which Moses, at the command of God, erected on a pole, that the Israelites, wounded by the envenomed bite of the serpents, might by looking upon it be healed, was an eminent type of the crucifixion of Christ,^l which our Lord expressly applies to himself.^m The Serpent, we may remark, was a figure of Christ, who, although entirely without sin, yet came "in the likeness of sinful flesh;"ⁿ and, in consequence of his voluntary undertaking, stood in the place of those, who, in common with others, were "a "generation of vipers." *The lifting up* of the serpent on the pole, Jesus himself being Interpreter,^o signified the lifting up of Christ,—not his glorious exaltation to heaven, but his being ignominiously lifted up on the cross. It was the will of God, also, that the serpent should be lifted up in the wilderness by *Moses*, because Christ was nailed to the cross by virtue of the curse denounced by the law which was given by Moses. But on this topic we recollect, we have elsewhere spoken at large.*

* The Author here alludes to the *Economy of the Covenants*, Book iv. ch. 10. sect. 62—70. T.

ⁱ Acts ii. 23, 36.

^k Verse 37.

^l Num. xxi. 6—9.

^m John iii. 14, 15.

ⁿ Rom. viii. 3.

^o John xii. 32, 33.

XLII. The whole burnt-offerings, also, which were called *עֲלִיּוֹת*, *elevations*, because they used to be raised up, and ascended entire on the altar, intimated that Christ, when offering himself for our sins, should *ascend* and be *lifted up* on the cross.

XLIII. Nor is it altogether without reason, that learned men have observed, from the Commentaries of the Jews, that the Paschal lamb was wont to be hung by iron nails fixed in a wall or pillar, that thus it might be flayed;—that it was also transfixed with a wooden spit, and, fire being put under it, was suspended to roast in the midst of an oven. This might have a reference to Christ's hanging on the cross; particularly if the statement be correct which *Justin* makes in his Dialogue with *Trypho* the Jew. One spit, he says, was thrust from the lowest parts up to the head, and another again at the place betwixt the shoulders, to which the hinder feet of the lamb were hung—which somewhat exactly represents the figure of the cross. Yet, since this ceremony was not of divine appointment, but merely a part of *Jewish order*, it is wrong to seek in it a divine type.

XLIV. The crucifixion was immediately succeeded, 1st, By the GUARDING, which appears also to be comprehended in the words quoted above from the sixteenth verse of the twenty-second Psalm: "For dogs have compassed me; the assembly of the wicked have inclosed me;" they have surrounded me, as if by forming a circle, that I might find no way of escape. 2dly, By REVILINGS; which were expressly predicted,^p together with the ignominious draught of vinegar.^q 3dly, By DEATH, of which we find very frequent and expli-

^p Ps. xxii. 6, 7, 8.

^q Ps. lxix. 21.

at predictions, as the following: "Thou hast brought me into the dust of death;"^r "He was cut off out of the land of the living."^s *Deaths* in the plural number are ascribed to him,^t because his corporeal death was accompanied with the pains of spiritual and of eternal death: Yet exempt from sin and from despair, and also from the eternal duration which attend the death of the damned:—from the former, on account of the holiness of the person suffering—from the latter, on account of his dignity. We read further in Isaiah, "Thou shalt make his soul an offering for sin;"^u "He hath poured out his soul unto death."^v The Prophet Daniel had a revelation not merely of the death of the Messiah, but of the time of his death, and even the very hour of the day in which he died: "And after threescore and two weeks shall Messiah be cut off."^w It is to be observed that this communication was made to Daniel by Gabriel "about the time of the evening oblation;"^x at which time Christ expired.^y Paul, therefore, justly affirmed, "that Christ died for our sins, according to the Scriptures."^z

XLV. To predictions types were added. The ancient HIGH-PRIESTS, whose death gave liberty to refugees to return to the homes which they had deserted.^a **SAMPSON**, who effected a greater destruction of his enemies at his death, than in the whole course of his heroical life.^b The SACRIFICES, whose death and blood "sanctified the unclean to the purifying of the flesh;"^c

^r Ps. xxii. 15.

^s במחוי Is. liii. 9.

^t Verse 12.

^u Verse 21.

^v 1 Cor. xv. 8.

^w Judg. xvi. 30.

^x Is. liii. 8.

^y Verse 10.

^z Dan. ix. 26.

^a Mat. xxvii. 46.

^b Num. xxxv. 28.

^c Heb. ix. 13, 14.

and which were offered in the morning, at the hour at which Christ was nailed to the cross, and in the evening, at the hour at which he died. In particular, the PASSOVER.^d

XLVI. From all that has now been stated, it is clear, that the whole of these sufferings befel Christ according to "the determinate counsel and foreknowledge of "God;"^e and that nothing was done to him by his enemies but what "God's hand and counsel determined "before to be done."^f They thus acted the part of guilty instruments in accomplishing the holy and wise purpose of God;—who fulfilled by means of them, notwithstanding their ignorance and wickedness, "those "things which he had shewed before by the mouth of "all his prophets that Christ should suffer."^g

XLVII. Let us now see how GRIEVOUS those sufferings were which befel Christ, and how hard and dreadful to endure. SCOURGING often presented itself to the sorrowful mind of Jesus as an important part of his wo. "They shall deliver him," said he, "to the Gentiles - - to scourge him;"^h and again, "they shall "scourge him, and put him to death."ⁱ Nor was it without cause that he viewed it thus; for scourging was a punishment at once ignominious and extremely painful. It was contrary to all law, to beat Roman citizens, or freemen.^j The vilest of slaves were denominated *the fellows that were whipped and scourged*.^{*} Yet he who is not a citizen of the earthly Rome but of the heavenly Jerusalem, not a citizen merely but the

* Mastigæ et Flagriones.

^d 1 Cor. v. 7.

^e Acts ii. 23.

^f Acts iv. 28.

^g Acts iii. 18.

^h Mat. xx. 19.

ⁱ Luke xviii. 33.

^j Acts xvi. 37. xxii. 25.

Prince, not the son of a great king but of the Most High God,—had this indignity to undergo. The Jews were required by a divine command, in beating malefactors, not to exceed forty stripes, “lest their brother should seem vile to them.”^k But that moderation was unknown to the Romans, who were not restricted to any particular number of blows. They often fastened also sharp-pointed needles and small iron hooks to their scourges, by which the wretched sufferers were lacerated even to the ribs and bones. Yet, as Scripture is silent on the point, we dare not affirm that Christ was beaten with scourges of that description. Some idea, however, of the inhumanity with which he was treated, may be gathered from the circumstance, that Pilate, after he had been scourged, brought him forth from the Prætorium, and presented him to the view of the people, with this memorable exclamation, **BEHOLD THE MAN!** That is, “Are you not touched with pity for a most miserable man, so dreadfully tortured and torn? Is all this insufficient to satisfy your ferocious cruelty and inveterate hatred?”

XLVIII. But the most grievous matter to Christ was, that whilst his innocent back and breast were mangled with lashes, he experienced also in his soul the dreadful strokes of the rod of God, due to our sins, which he had taken upon himself. The stings of a tremendous curse were thus added to the stripes; for “he was wounded for our transgressions; he was bruised for our iniquities; and the LORD hath laid on him the iniquity of us all.”^l

XLIX. How bitter to Christ, too, was his **EXPULSION**

^k Deut. xxv. 3.

^l Is. liii. 5, 6.

from the city to the place of punishment, bearing his cross; which was predicted by Moses and Elias on the holy mount,^m ¹⁵ and prefigured by those animals, whose blood was brought by the Highpriest into the sanctuary as a sin-offering, and whose bodies were burnt without the camp.ⁿ By this unjust expulsion he was not only declared unworthy to enjoy any longer the intercourse of reputable citizens; but there was here a deeper mystery, still more distressing to his mind. Jerusalem is called “the holy city,”^o “the city of the great King,”^p “the city of God,”^q “where Jehovah hath his fire and his furnace;”^r and on that account it was a type of heaven.^s Christ, therefore, when he was ignominiously ejected, as offscourings, from the earthly Jerusalem, saw in this figure, that he was to be deprived for a time of delightful fellowship with angels and with his heavenly Father, and as an exile from heaven, to be consigned, in a manner, to hell.

L. But the pain and the shame were mightily increased by the ignominious BEARING OF THE CROSS. His body, feeble, exhausted by so many watchings and so many injuries, and recently wounded by so many stripes, proved unequal to so great a weight; and soon appearing ready to faint by the way, he required the assistance of Simon the Cyrenian. A sad spectacle, indeed, which, not without reason, drew floods of tears from the eyes of the daughters of Jerusalem. For the Lord of glory to carry, like a slave, the disgraceful cross!

^m Luke ix. 31.

ⁿ Lev. iv. 12. Num. xix. 3. Heb. xiii. 11, 12.

^o Mat. iv. 5.

^p Ps. xlviii. 2.

^q Ps. lxxxvii. 3.

^r Is. xxxi. 9.

^s Heb. xii. 22.

¹⁵ See NOTE XV.

to be driven, beaten, and pushed forward, till he was obliged to stumble and stagger, if not to fall, under the pressure of the tree! For him who relieves all that are afflicted, now to stand in need of a helper!

L.I. Had there been nothing more to press him down than what was external and visible, the burden would have been comparatively light. But to that was added the guilt of all our crimes, which were laid upon him, that he might bear them together with the tree; for "he hath borne our griefs and carried our sorrows,"^u and "he bare our sins in his own body on the tree."^v David complains of the grievousness of this burden, saying, "Mine iniquities are gone over mine head, as "an heavy burden they are too heavy for me." Yet David never felt the burden in all its weight.

L.II. It was also inexpressibly bitter to Christ to be STRIPPED OF HIS GARMENTS, both on account of the pain and the shame. The clothes being driven into the flesh by the stripes and wounds which he had received, could not be pulled off, at least in those parts of his body which had just been pressed by the cross, without the most exquisite sensations of pain. It was a great affront, too, for a venerable person, a distinguished Teacher, a holy Prophet, to be stripped naked in the presence of all, so that on this account he might say; "Shame hath covered my face."^w When the king of the Ammonites cut off the garments of David's servants in the middle even to their buttocks, and dismissed them in that condition, not only were they greatly ashamed; but King David himself avenged, by a destructive war, so heinous an insult offered to his

^u Is. liii. 4.

^v Ps. xxxviii. 4.

^w 1 Pet. ii. 24.

^x Ps. lxix. 7.

ambassadors, contrary to the universal law and usage of nations.* But now a far greater indignity is done, not to a servant of David, but to his Son, to his Lord, nay, to the Ambassador of the great God, the Angel of the covenant; from whom not merely a part of his garments is cut off, but all of them are entirely pulled away, that he may be suspended naked, a spectacle to men and angels,—an indignity which was avenged on the unprincipled men to whose counsels it was owing, by their own destruction and that of their city. And behold the surprising change that now took place in the state of things. A few days before, while Christ made his entry to Jerusalem, riding on an ass, “a very “great multitude spread their garments in the way,” exclaiming, “Hosanna to the Son of David; Blessed “is he that cometh in the name of the Lord!” Now the same people, with emotions of joy see him, when expelled with disgrace from Jerusalem and about to suffer crucifixion, rudely divested of his own garments, which the profane soldiers divided by lot among themselves. O the impious madness of the inconstant populace!

LIII. But here also a mystery was not wanting. Although Christ was eminently adorned with the beauty of the purest holiness, yet because he was made sin for us, and substituted in the room of sinners that were destitute of all the glories of the divine image, it was proper that for a season he should be divested of all beauty, and covered only with ignominy, and that, in testimony of this, he should hang naked on the cross.

LIV. But ignominy, pain, and the curse, in the highest possible degree, appear to be summarily com-

* 2 Sam. x.

† Mat. xxi. 8, 9.

prised in the punishment of the cross itself. What more contumelious could have befallen the King of kings, whom the choirs of celestial spirits adore with the most profound reverence, than to be numbered among robbers, placed in the middle between them, and disgracefully suspended betwixt heaven and earth, as unworthy of either, and as the chief of malefactors! What more unseemly than for those sacred feet with which he had traversed the whole land of Israel to lay every part of it under strong obligations to himself by deeds of beneficence, and for those hands which were distinguished by so many stupendous miracles, to be fastened with nails to the accursed tree! What more miserable than, during so many hours, without the least intermission of his agonies, to sustain a conflict with death, at once approaching and lingering! What more intolerable than, while afflicted with so many torments, to be deprived of every sensible expression of God's fatherly regard, which in time past had afforded him such sweet consolation! And not simply to suffer dereliction, but also to experience in his soul the dreadful pressure of Divine wrath and vengeance; and to be suspended on the tree in the sight of angels and men, as not merely a sinner but *sin*, as not merely cursed but an execration and a *curse*!

LV. Who can doubt, besides, that it was grievous to Christ to be surrounded with a GUARD of barbarous soldiers, as if there were danger that others would rescue him, or that he would save himself from the pains of the cross; which, if such had been really his intention, not all the legions of Rome, nor all the forces of hell added to their number, could have been able to prevent. But that no instance of ignominy might be wanting, it behoved Christ to be guarded like a furious beast, so

that the following complaint was no less suited to him than to Job; "Therefore I will not refrain my mouth, " I will speak in the anguish of my spirit, I will complain in the bitterness of my soul. Am I a sea or " a whale, that thou settest a watch over me."* It was a great consolation to David of old, when he fled from Jerusalem, that he had his servants attending him, with all the Cherethites, and all the Pelethites, and other heroes, who mingled their tears with his, and were prepared to brave all extremities in his behalf.^a But our David, to the increase of his grief, beheld malefactors on each side of him, and around him soldiers sprinkled with his blood;—no friends, except a very few, and those few timid, confounded, more ready to augment than assuage his sorrow.

LVI. But further, as Elisha once beheld a mountain surrounded with good Angels, watching for his defence,^b so Christ saw mount Calvary encompassed with malignant devils, raging dreadfully against him.¹⁶ Now surely, if ever, the Prince of this world assaults him with his infernal troops. Now he had to maintain a close combat with the enemy. Now, on the confines of death, he had to grapple with him who has the power of death, and who had erected numberless trophies of his victory on that same territory.

LVII. But what more virulent than those REVILINGS and taunts with which both the corrupt rulers and the insane people assailed him! The most abandoned of criminals, when suffering a capital punishment which they have justly deserved, still find some who, from the common feelings of humanity, condole with them, and

* Job vii. 11, 12.

^a 2 Sam. xv. 16—18.

^b 2 Kings vi. 17.

¹⁶ See NOTE XVI.

comfort them by their tears, if they can do it by no other means. But Christ had reason to say; "Reproach hath broken my heart, and I am full of heaviness. And I looked for some to take pity, but there was none, and for comforters, but I found none."^c It is a consolation to sufferers to have some to weep with them, and to express their commiseration by their words, and by their gestures. But what more intolerable than to find the hearts of all spectators alienated from one's self in the time of adversity. Hence that dolorous exclamation of Job; "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do you persecute me as God, and are not satisfied with my flesh?"^d Christ now experienced similar treatment. His enemies, contrary to the admonition of Solomon,^e rejoice in the time of his calamity. When very few were able to reach him with their hands, a great multitude attack him with the darts and sharp arrows of the tongue, of which the point is peculiarly keen,^f and the poison peculiarly malignant.^g They do their utmost to deprive him, as well of honour as of life. They calumniate all that is most excellent,—all that most strikingly exhibited the bright splendour of sanctity, and the finger of God. In fine, they approve themselves the servants of the Devil, in deriding the glory of his Sonship, which, after it had been announced by God the Father,^h and claimed by our Lord, that mischievous spirit assailed in vain.ⁱ

LVIII. But the most terrible of all miseries, as it is

^c Ps. lxi. 20.

^d Job xix. 21, 22.

^e Prov. xxiv. 17, 18.

^f Ps. lii. 2. lv. 21.

^g Ps. lviii. 4. cxl. 3.

^h Mat. iii. 17.

ⁱ Mat. iv. 3.

proverbially called, is the dart of DEATH,—particularly such a death as Christ suffered; which was denounced against the first Adam, as the awful effect of the Divine indignation; and to which the second Adam, in the capacity of our substitute, surrendered himself a prey. Wonderful indeed, almost surpassing faith, and altogether transcending the grasp of reason,—that he who preserved so many diseased persons from death, he who restored so many dead to life from the couch, the coffin, and the sepulchre, he who only is the Author of life and immortality, the true God and eternal life, did himself submit to death!

LIX. Nay, he submitted to more than one kind of death; for in addition to the common bitterness of animal death, he suffered the pains of spiritual and eternal death. Of these the sufferings of David were typical; yet his words, in their full meaning, were verified only in the antitype: “The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me.”^j Hence those prayers and supplications offered up, with strong crying and tears, unto him that was able to save him from death.”^k Were any one to affirm that those prayers and supplications arose merely from the fear of temporal death, he would, in reality, do very great injustice to Christ, by representing him as possessed of less courage for facing death than a Socrates, or a Cato; and than many myriads of martyrs, men, women, and girls, who have departed this life with joy and exultation, despising the torments of the most frightful deaths. There was something more, therefore, in the death of

^j Pa. xviii. 4, 5.

^k Heb. v. 7.

Christ ; to wit, the envenomed sting of sin, deriving its force and sharpness from the law ; by which the soul as well as the body of Christ, was so cruelly pierced, that neither iron-hooks nor fires, nor any thing else which infernal barbarity has devised in ancient or in modern times, can bear a comparison with torments so severe. In a comment on the following words, " He hath made him to be sin for us who knew no sin,"¹ *Chrysostome* finely says : " He hath given him to be condemned as a sinner, and to die as accursed ; for Cursed is every one that hangeth on a tree. And to die in this manner, is far more grievous than death itself."

LX. O what stony, what adamantine hearts must we have, who can write, and read, and hear, and think of all these sufferings without being dissolved into sorrow, without melting into sighs and tears ! When the history of Abel cruelly murdered by his brother Cain, or that of Joseph sold by his brethren, or that of David fleeing from his son Absalom, or that of a worthy martyr singing praises to Christ amidst horrible tortures, or when even a skilfully composed tragedy representing a scene of fictitious distress, is exhibited to our view, we sometimes feel ourselves so much affected that it is with difficulty we can restrain our tears. And shall we not be so moved by the unutterable agonies of Christ, our Brother, our Husband, our Lord and our God,—agonies which, although perfectly innocent, he so cheerfully sustained on account of our sins, from a principle of unbounded love to our souls—shall we not at least be so moved by these agonies, as sincerely to deplore them, and to burn with holy revenge against his enemies !

¹ 2 Cor. v. 21.

LXI. I do not require you, however, Christian, be touched with that natural commiseration toward Christ, with which common humanity teaches us to regard the children of adversity. Christ himself forbade the daughters of Jerusalem to indulge in wailing and lamentation of that sort.^m And without doubt, it is far more unbecoming now, when, having emerged from all his distresses, and having perfected the work of salvation, he enjoys his glorious reward in the highest heavens.

LXII. Nor would I have you to indulge your indignation against the Jews in the same way with *Clotaire* King of the Franks, of whom it is said, that when I had heard the Bishop of RHEIMS recite the history of our Lord's passion, he exclaimed; "Had I been there with my Franks, I should soon have dispatched this impious rabble." Divine justice inflicts sufficient punishment on that wretched nation, which, after many myriads of them had been miserably slain, and after their land had been smitten with a curse, have wandered for so many ages, having no certain habitation, exiles from their own country, rejected by God and despised by men, enduring that wrath which comes upon them to the uttermost;ⁿ until, when the fulness of the Gentiles is brought in, they also shall at last through Jesus obtain salvation and happiness.^o

LXIII. It is better, deeply to lament thy sins, by which thou wast the author and cause of all the agonies of Christ; such is the effect of the Spirit of grace.^p It is better, that contemplating in Christ, and in a glass, the punishments due to thy transgression

^m Luke xxiii. 27, 28.

ⁿ 1 Thes. ii. 15, 16.

^o Rom. xi. 25, 26.

^p Zech. xii. 10.

thou shouldst be filled with amazement, and confess that thou, even thou, deservest to be torn in soul as well as in body by the strokes of Divine justice;—to be finally expelled, bearing thine own sin, from the society of the godly, whom thou hast so often offended by ill-advised words and deeds, and from the city of God, the heavenly Jerusalem, the general assembly and church of the elect, whose names are written in heaven;—to be divested of all your garments, covered with nothing but shame and disgrace, and made a mocking-stock to men and devils;—to be esteemed a candidate for the cursed cross;—to be treated by all with every species of indignity, and, amidst the pains of death, to receive no refreshing draught, no consolation whatever;—to be constantly surrounded with a band of devils and guarded for eternal torments;—in fine, fully to experience the whole bitterness of every kind of death without end and without intermission. Consider this, mourn, and lament.

LXIV. It is better for thee, finally, to be inflamed with a holy desire of revenge against thy sins, and to repay them the same severities which they inflicted upon Jesus. Keep under the body of sin, and suffer not the old man to riot in wantonness, or indulge in pride.^a Expel him from thy house and from thy soul, as an abandoned criminal, and a despicable slave. Divest him of every plea for protection, and nail him to the cross of your Lord, to perish dolefully there;^b for by virtue of that cross, you ought to “be crucified to the world, and the world to you.”^c Be assiduous in subduing this monster, and cease not till you have taken

^a 1 Cor. ix. 27. Rom. vi. 12.

^b Rom. vi. 6.

^c Gal. vi. 14.

ample vengeance upon him, having "mortified your members which are upon the earth."[†] Happy the man who is so "planted together with Christ in the likeness of his death, as to be planted together with him also in the likeness of his resurrection."[‡]

LXV. It is impossible fully to express the great CONSOLATION which arises from the thought of the cross of Christ to those who are thus earnestly engaged in the crucifixion of the flesh. By his STRIPES, O Christian, he has sanctified and sweetened stripes of every sort to thee. Whilst they fell on his blessed body, they were blessed by him. Who art thou, that thou shouldst presume to demand a life exempt from the rod in every shape, since you see that the Son of God himself, who came into the world without sin, did not leave it without suffering.[‡] Let it suffice thee, that through Christ the sting of the curse is extracted from thy sorrows, and that "by his stripes thou art healed."[‡] If it should be thy lot, in common with Apostles, to be beaten with rods for the name of Christ, esteem it a joy and an honour that thou art accounted worthy "to fill up that which is behind of the afflictions of Christ in thy flesh."^{‡ 17} The memorials of the ancients and all the historical records of the Church, abound with instances of men and women, boys and girls, who, superior to every feeling of pain, smiling and singing, and transported with celestial joy, presented to astonished spectators, not merely their limbs torn with lashes, but even their bones made bare by stripes, and the innermost recesses of their bowels exposed.

[†] Col. iii. 5.

[‡] Rom. vi. 5.

[‡] Heb. xii. 3.

[‡] 1 Pet. ii. 24.

[‡] Acts v. 40. Col. i. 24.

¹⁷ See NOTE XVII.

To what was this owing? The reason is, that, animated by the stripes and cheered by the Spirit of Christ, they felt nothing unpleasant in their sufferings, but on the contrary experienced that the severest strokes were no sooner inflicted by the executioner than cured by the wounds of their Saviour.

LXVI. It conduces also to thy consolation, Christian, that thy Lord, BEARING THE CROSS, was expelled as accursed from Jerusalem by the infuriated Jews. The way was thus prepared for him, that he might come to exhibit the saving blessings of his cross to us who are sinners of the Gentiles, and that he might open an avenue to the heavenly Jerusalem. He is the true *Eliakim*, "the God who will strengthen us,"¹⁸ into "whose hand the government is committed, that he may be a father to the inhabitants of Jerusalem and "to the house of Judah," considered not externally but spiritually. The cross which he bears, is "the key of "David laid upon his shoulder." With this he "shuts" hell, that neither we may be precipitated into that place of torment, nor our sworn enemies break forth from it for our destruction. With this he "opens" for us the gates of his own kingdom; the kingdom of grace here, and the kingdom of glory hereafter. With this, in fine, he opens a treasury abundantly replenished with the riches of the divine munificence, that he may liberally communicate to us, "the sure mercies of "David."

LXVII. He allowed himself to be STRIPPED of his garments, and suspended naked on the cross, that he might cover the shame of thy disgraceful nakedness

⁷ Is. xxii. 20—22. lv. 3.

¹⁸ See NOTE XVIII.

contracted by sin;^a—that he might adorn thee with the fine linen of his own righteousness, clean and white;^a—that he might beautify thee with garments of wrought gold,^b and deck thee with an ornament of grace composed of the Christian virtues as of so many pearls;^c—and that he might present thee thus arrayed to his God and Father, having at the same time expiated the guilt of that extravagant fondness for gaudy apparel, to which, according to the fashion of this world, thou wast formerly addicted.^d

LXVIII. Further, the ignominious tree of the CROSS is the height of thy glory, the support of thy weakness, the ladder of paradise, and “the tree of life, which bears “twelve manner of fruits, and yields her fruit every “month, and whose leaves are for the healing of the “nations.”^e Here, the iniquity of the whole earth was removed in one day.^f Here, liberty worthy of the sons of God was procured. Here, the hand-writing of ordinances which was against us, was torn in pieces, and taken out of the way, and then nailed to the cross. Here, “having spoiled principalities and powers, he “made a shew of them openly, triumphing over them “in it.”^g Here, here, the afflicted soul finds that which sweetens the waters of her tribulation, although they seem to flow from the well of Marah itself.^h In one word, he delivered us from every curse, he loaded us with every kind of blessings, when he was suspended on the tree, and made the curse of God for us.ⁱ

LXIX. Add to this, that Christ was surrounded with

^a Rev. iii. 18.

^b Ps. xlv. 13, 14.

^c 1 Pet. ii. 24.

^f Zech. iii. 9.

^h Exod. xv. 23, 25.

^a Rev. xix. 8.

^c Prov. i. 9. Song iv. 9.

^e Rev. xxii. 2.

^g Col. ii. 14, 15.

ⁱ Gal. iii. 13.

a GUARD of soldiers, as of so many dogs, that he might obtain cohorts of angels for thy defence,^j and might himself keep thee, by the guard of his power, through faith, unto salvation, ready to be revealed in the last time.^k You are exposed, we admit, to cruel mockings, to numerous indignities, and to the reproaches of virulent tongues, by which it is not unlikely that your resolution may sometimes be shaken, and your faith and hope waver for a season; but behold in Christ, all your trials of this sort foreshown, sanctified, and for your sake overcome. Only let it not seem grievous to thee, to be conformed to Jesus in this as well as in other respects: and learn from him to repel and extinguish all such fiery darts by silence, faith, and patience,—relying on the word of God, leaning on that hope which will never make ashamed, and assuring thyself that Christ, who was himself tried in the same manner with thee, will act the part of a “merciful and faithful High-priest.”^l

LXX. Consider, in fine, the DEATH of Christ, and see in it, 1st, *The expiation of thy sin*. For he made “his soul an offering for sin,”^m “to finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness.”ⁿ “As it is appointed unto men once to die, so also Christ was once offered to bear,” to take upon himself and thus to take away, “the sins of many.”^o

LXXI. 2dly, See *the death of thy death*.^p Death

^j Ps. xxxiv. 7.

^k 1 Pet. i. 5.

^l Heb. ii. 17, 18.

^m Isa. liii. 10.

ⁿ Dan. ix. 24.

^o Ὡς το πολλῶν ἀντιγνώμι ἁμαρτίας, Heb. ix. 27, 28.

^p Heb. ii. 14, 15.

imagined that he would utterly swallow up Christ ; but by a surprising reverse, death himself was, by the dying Redeemer, “ swallowed up in victory.”^a Christ was to death a *worm*, by which the monster, with extreme avidity swallowing at once, so to speak, the worm and the hook, miserably perished. He was *poison*, which death no sooner drank than he felt, so to speak, the sorrows and pains of child-birth ; nor could he retain him, or be at ease, till Christ rose again from the sepulchre, and became “ the First-begotten of the “ dead.”^r He was a solid *rock*, on which death having fixed his sting and dashed his teeth, quite lost the power to sting and to bite. In fine, “ he *abolished* “ death ;”^s he rendered it feeble and *ineffective*,^{*} so that whatever efforts this tyrant, when raging with redoubled fury in the final conflict, may make against the saints, they are without effect. To believers death is not that which it is in itself, the punishment of sin denounced by the curse of the law ; but the termination of sin and of all their sorrows, and an entrance into life eternal, —an event to be desired rather than dreaded.

Death, we confess, retains its name ;
 Its fatal sting it cannot claim.
 The Christian finds this last of foes,
 Ordain'd to give him sweet repose.†

LXXII. *Luther*, in a letter to *Hardmannus a Cronbergh*, has the following animated expressions :
 “ They often threaten us with death, and with present
 “ ruin. But if they were as much distinguished for
 “ wisdom as they surpass every one in folly, they ought

* Ἀσθεν.

† Nomina mors retinet, facilis sunt cætera somnus.

^a 1 Cor. xv. 54.

^r Rev. i. 5.

^s Καταργεῖν. 2 Tim. i. 10.

^{*} John v. 24.

“really to threaten us with life. A truly ridiculous
 “sort of menaces and terrors, as if they could deter
 “Christ and his people from their purpose by the fear
 “of death; while Christians are the conquerors of death
 “through Christ, who vanquished and triumphed over
 “the king of terrors, and exhibited a trophy of his vic-
 “tory to all his followers. Those men, in reality, discover
 “the same egregious madness, as if I should intend to
 “intimidate a person by bringing forth his horse sad-
 “dled and bridled, that he might take a ride.” And
 a little after; “Since the present life which we live in
 “the flesh, is always exposed to sin, the approaches and
 “stain of which, owing to the flesh which is our constant
 “companion, it cannot avoid,—the new creature form-
 “ed by the Spirit cries out within us, with unutter-
 “able groanings, *Make haste, O Death, let my last*
“day upon earth, which is to put an end to death and
“sin, speedily arrive. Amen.”

LXXIII. 3dly, Behold *the confirmation of the New Testament.* The Old Testament was confirmed by the blood of victims sprinkled on the altar, the book of the covenant, and the people of Israel.^u But as the New Testament far excels the Old, it was proper that it should be ratified by much nobler blood, even the blood of the Son of God, dying as a Testator for the confirmation of his Testament.^v * Not that by his death he made void his own right to the inheritance; for he soon rose again to live for ever as the eternal possessor of his own goods; but he died to render the promises of the Testament sure and irrevocable. The rending

* See Vol. I. NOTE XLII.

^u Exod. xxiv. 6, 8. Heb. ix. 18, 19.

^v Heb. ix. 15, 16.

of the vail, which happened at the death of Christ, was an emblem of this, and served to show that the handwriting which was contrary to us was cancelled; and that the wall, which had divided the Israelites from the Gentiles, and had in some respect separated believers themselves from God, was broken down. ▽

LXXIV. Collect now all that has been said into one point, and learn how deeply you are indebted to Christ. Imagine yourself present with him in Golgotha, a spectator of his unparalleled abasement, and addressed by the dying Redeemer in the following pathetic terms :
“ O man, whoever thou art, behold me with deep attention, and with the eye of a stedfast faith. See in my body the marks of the cruel scourge. See me ignominiously expelled from Jerusalem, and now suspended on that cross which I lately bore. Behold me naked, who was born of a Virgin, and have been always a pattern of perfect modesty. Observe my hands and my feet, signalized by the glory of so many extraordinary miracles, now transfixed with nails. Hear the revilings, the taunts, the blasphemies, which I patiently suffer from cruel and insolent mockers. Know thou, that I, who might have enjoyed all the glories and pleasures of the celestial life, undergo these sufferings from pure and disinterested love to thee; that thou mightest be delivered from the righteous vengeance of God, and from the power of the Devil, and enjoy everlasting felicity. And shall it now seem grievous to thee, to abandon the proud Babel of this world, and associate with the assembly of my humble followers; to bear thy cross in imitation of me; to remove far from thee the prodigious

“pomp of worldly arrogance so harassing at once to
“mind and body, and out of thine abundance to admi-
“nister to my necessities whilst yet destitute in my
“members; and for my sake to suffer scoffs and re-
“proaches which can do thee no great harm? Are you
“not willing to render a slight return to me, who, al-
“though possessed of the highest dignity, have done
“so much for thee? Knowing that shortly my speech
“must be broken off by death, I exhort and beseech
“thee, by the bowels of my love, by the wounds of my
“body, by this cross on which I hang, by thy own life
“and salvation—Withdraw thyself from the assembly
“of the wicked; and keep at as great a distance from
“them as possible, in sentiment, in disposition, and in
“the whole course of thy life. Go forth without the
“camp, bearing my reproach; for here you have no
“continuing city, but you expect one to come. Take
“upon you with alacrity the delightful yoke of my
“precepts, and bear it with constancy. Resign not
“thy body to lewdness, but adorn thy mind with those
“beauties of holiness which I have procured by my
“nakedness. Cheerfully celebrate and industriously
“imitate my virtues, which ungodly men have traduced
“in vain. Return love to me, who have loved thee
“with so great a love. Devote thyself wholly to me,
“who have devoted myself entirely for thee. In short,
“—for I must die,—LIVE TO HIM WHO DIES FOR
“THEE.”

LXXV. In fine, resort to the death of Christ for an
EXAMPLE OF A PIOUS AND BLESSED DEATH. 1st,
Perform with activity whatever you ought to do in this
life, that having finished your work, you may securely
compose yourself to rest; and presume not to take pos-
session of the prize, before you have successfully accom-

cated the story that Christ's body was stolen from the sepulchre, should have alleged that he was not buried. How much soever, too, the Apostles had wished it, they could not have succeeded in procuring such permission either from Pilate, or from the council of the Jews. It was necessary that men of rank should interpose their influence, that our Lord might obtain an honourable burial.

III. These individuals, having honoured and loved their Master during his life, now discover the same, or even a stronger regard for him, after he had suffered death, nay, the death of the cross. Thus they exhibit an example of sincere and stedfast faith and love, which were so far from declining in any degree in consequence of the ignominious punishment of our Lord, that, on the contrary, they were exercised more nobly than before. While Jesus was living, Joseph was his disciple "secretly for fear of the Jews:" Nicodemus, for the same reason, "came by night."^c Joseph now becomes bold, and professes before Pilate the high esteem which he entertained for Christ:^d Nicodemus, dismissing his fears, comes forth openly, and honours the deceased with a magnificent gift of spices. Here was an instance of what we read in the Song of Solomon:^e "Love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it."

IV. Besides, the more rich and honourable they were, their faith and zeal are the more conspicuous; for by this magnanimous conduct they put all their

^c John xix. 38, 39.

^d Mark xvi. 48.

^e Ch. viii. 6, 7.

worldly greatness to immediate hazard. So bitter was the hatred of their colleagues against the Saviour, and so violent the rage of the infatuated people, that there appeared every reason to apprehend at once the confiscation of their goods, the loss of their liberty, and the indignation of their fellow-citizens. And who does not know how mightily the minds of the rich are, in general, attached to their wealth and honours? Our Lord himself accordingly, observes, that nothing is more difficult than for a rich man to be saved, and to enter into the kingdom of heaven.^f But these great men, now truly great, esteem the most valuable earthly possessions but loss and dung in comparison of Christ. At least, they cheerfully sacrifice them to Him; resolving to be "rich towards God," and "rich in good works."^g

v. It is also worthy of notice, that while some of the rulers were friendly to his cause, our Lord would not avail himself of their services or intercession for the purpose of escaping death; but, with great propriety, made use of their influence to procure for him an honourable burial. It behoved Christ by all means to die, that he might abolish death: it behoved him not to remain long unburied, lest the curse should seem to continue after death.¹⁹

vi. Nor must it be omitted, that the very name JOSEPH reminds us of a type. *Joseph* was the name of him who supported the patriarch Jacob his father, when living, and magnificently buried him when dead.^h A *Joseph* also had the charge of watching over Jesus in infancy, and of training him up in the

^f Mat. xix. 23, 24.

^g 1 Tim. vi. 18.

^h Gen. l.

¹⁹ See NOTE XIX.

days of youth. Now another *Joseph* is intrusted with the care of his burial when dead.

VII. Having obtained Christ's body from Pilate, Joseph "wrapped it in a clean linen cloth,"ⁱ that is, very fine, and very costly linen. In this manner persons of distinction were of old accustomed to be buried; coverings of silk, as *Maimonides* * testifies, being forbidden even to a Prince. The body of Christ was attired somewhat more splendidly when dead than when newly born, because he was born to undergo all the sorrows of a mortal life in our stead, but finished his sufferings at death. Hence some beginnings of his glory shone forth in his burial; but they were only beginnings—faint and almost imperceptible dawns; for all this splendour was due to the liberality of others.

VIII. To the fine linen of Joseph was added the magnificent offering of Nicodemus, "who brought a mixture of myrrh and aloes, about an hundred pound weight."^j This was intended either for an honorary *embalming*, or as others conceive, an honorary *burning*, to be performed at the first opportunity of showing this mark of respect; for both were in use among the Israelites. The custom of embalming corpses with spices was probably borrowed by the Israelites from the Egyptians. There was, however, a slight difference betwixt them. The Egyptians, anointing the internal as well as external parts of the body, took out the bowels, and even extracted the brain through the nostrils. † The

* The name here given in the Original to this celebrated Jewish writer, is *Moses Ægyptius*—a designation which he sometimes receives, because, though a native of Cordova in Spain, he resided in Egypt. T.

† This mode of embalming is called by *Herodotus*, *ταφίσκος*.

ⁱ Mat. xxvii. 59.

^j John xix. 39.

Jews, on the contrary, anointed only the external parts; but liberally, if the deceased were a person of rank. Nicodemus accordingly prepared a large quantity of spices, with which the whole body of Christ might be profusely embalmed.²⁰

IX. But that spices were employed also to make a burning at funeral solemnities, appears from the history of Asa.^k It is recorded, too, that such a burning was refused to Joram, as unworthy of the honour.¹ Not that the Jews burned the corpses themselves, which was the practice of the Greeks, and Romans, and several other nations. *Tacitus* expressly informs us, that, "according to the Egyptian custom, they chose rather to bury, than to burn the bodies."* They did not derive this custom, however, from the Egyptians, but from their ancestors; as appears from what the Scripture relates with regard to the burial of Sarah, and others. But the Jews burned spices over the dead, to do them honour. This was done, as Josephus seems to intimate, with very great pomp, to Herod the Great. "Five hundred servants," he affirms, "were employed to bring spices," at his funeral solemnities.† And for what purpose were those spices brought, but in order to be burned? It is elsewhere said expressly: "Fifty of his servants surrounded his bed, having each a golden censer in his hand, and burned aromatic wood in great abundance; and all who encompassed his bed, were constantly throwing into it the purest myrrh."‡ This honour, however, was usually con-

* *Corpora condere, quam cremare, more Ægyptio.* *Hist.* lib. v.

† *Antiq.* lib. xvii. c. 10. *et Halos.* lib. i. c. 21.

‡ *Chronicon Regum sub templo secundo*, fol. 54. col. 2.

^k 2 Chron. xvi. 14.

¹ 2 Kings xxi. 19.

²⁰ See NOTE XX.

ferred on none but a King, or the Principal of an Academy.* That it was done to Kings, is well known. In respect to Principals, an instance is adduced in *Rabbi Gamaliel Senex*, upon whom, after his death, *Onkelos* the proselyte is said to have burned aromatics to the value of seventy Tyrian pounds. Nicodemus, therefore, in bringing so copious a supply of myrrh and aloes at the burial of Jesus, virtually recognises him as a King, and a Principal Teacher.

x. Nor was it altogether without reason, that funeral solemnities were conducted with such anxious attention, and that so great solicitude was discovered to preserve as long as possible the bodies of the dead, and to make them send forth a fragrant odour. Most probably, the pious intended to express in this manner, not only their love to the deceased, but also their hopes of the resurrection. The attempt, indeed, to preserve from putrefaction, by aromatic ointments, him of whom David had foretold that he should “see no corruption,”^m appears to have resulted from some weakness in faith; and it is sufficiently evident, that Joseph and Nicodemus had but very indistinct conceptions of the approaching resurrection of Christ. Yet what they did, was the fruit of love and of faith, striving with weakness and darkness of mind. They could not be wholly ignorant of the prediction of his rising again after three days; which was not unknown even to his enemies:ⁿ and it were contrary to their piety, to intend, by the performance of funeral solemnities, to charge that prediction with falsehood. Ignorant, meantime, of the manner in which the prophecy was to receive its fulfil-

* *Abodha zara*, cap. 1.

^m Ps. xvi. 10.

ⁿ Mat. xxvii. 63.

ment; and, instead of indulging a presumptuous curiosity, committing it to God with the humility of faith, they were determined not to neglect their own duty. But whatever thoughts may have been entertained by them, the spices with which the body of Christ was anointed, ought certainly to remind us, of the sweet and reviving odour which flows to us from his death and burial; and in this view also, it is pleasant to praise him in the following words: "All thy garments "smell of myrrh, and aloes, and cassia."^o

XI. Having thus embalmed, or at least prepared with spices, the body of Christ, they laid it in the tomb; not inclosed in a coffin, according to our custom, but merely wrapped in the linen. The form of the Jewish sepulchres was not a little different from ours. They were accustomed, at least the more wealthy amongst them, to dig out a cavern in a rock; which had first an area in the middle fronting the entrance, and on each side a recess four cubits lower than the area, which again had its own cavities or niches,* in which the corpses were laid, about eight or sometimes thirteen in number, that a whole family might be buried in distinct receptacles in the same tomb. See what *Lightfoot* has collected on this subject.† These minute matters must not be overlooked, if we wish to understand in what manner the women, and John and Peter, are said to have entered into the sepulchre of Christ, and, stooping down, to have looked into the place where he lay. All of them, we conceive, stood in the area, and looked downwards into that lower

* These cavities are called by the Jews כוכין.

† *Ex Bava Batra*, cap. vi. *Lightfootus*, in *Centur. Chorograph. Mat. præmissa*, cap. 6.

• Ps. xlv. 8.

place, where the receptacles for dead bodies were formed; and into which Peter even descended.

XII. Further, five remarkable circumstances respecting the sepulchre are noticed by the Evangelists. 1st, It belonged to another, to Joseph, and not to Christ. 2dly, It was hewn out of a rock. 3dly, It was new, a sepulchre in which no one had previously been laid. 4thly, It was in a garden. 5thly, It was in the place where Christ was crucified. None of these particulars is unworthy of our attention.

XIII. The Lord of all was deposited not in his own, but in *another's* sepulchre. Thus did poverty attend him even to the last. When newly born, he was laid in a cradle which was not his own. When living, he had not "where to lay his head" to sleep.^p When dead, the liberality of another supplied him with a tomb. This is the poverty by which he makes us rich.^q Why, too, should he have a sepulchre of his own, who was to continue only three days in the grave? Why should not he be buried in another man's tomb, who having died for the sin of others, was buried for the salvation of others?

XIV. The tomb, besides, was *hewn out of a solid rock*, that the perverseness of the Jews might have no pretence for alleging, that the disciples of Christ had stolen through concealed passages in the earth, and clandestinely removed the body.

xv. It was also *new*, that calumny might not pretend that another was raised in place of Christ, or that Christ was raised by the merit or power of any other formerly buried in the same sepulchre; and that none, from weakness, might suspect that something had hap-

^p Mat. viii. 20.

^q 2 Cor. viii. 9.

pened to Christ, similar to that which befel the Moabite, who, when cast into the sepulchre of Elisha, having touched the bones of the prophet, immediately revived.^r And truly he was worthy of a new sepulchre, who, by his death, has obtained a new name and new honour to sepulchres, having changed them into *dormitories*,* that is, beds of rest, where his people sleep in the hope of one day awaking to life and immortality.

XVI. Nor is it a circumstance of no moment, that this tomb is said to have been *in a garden*. As he was pleased to begin his last passion by a bloody sweat in a garden, so he concluded the last stage of his abasement by his burial in a garden. He thus showed, that by his passion and abasement, he has regained those heavenly blessings, which our first parents had forfeited for themselves and their posterity, by indulging luxury and ambition in a garden. And where could He be interred with greater propriety than in a garden, who, like Aaron's rod, was to bud forth again on the third day, and to whose death, burial, and resurrection, it is owing, that our bodies shall again, like reviving grass, come forth from the earth?

XVII. In fine, this garden was "in the place where Christ was crucified;"^s that is, in the immediate vicinity of the place of punishment, and, if we may give credit to travellers who have particularly examined the spot, at the distance of an hundred and eight feet. Thus the prediction of Isaiah was verified: "He made his grave with the wicked."^t But of this we shall speak more at large, immediately.

XVIII. This burial of Christ took place according to

* Κοιμητήρια.

^r 2 Kings xiii. 21.

^s John xix. 41.

^t Is. liii. 9.

the Scriptures;^u in which it was both *predicted* and *prefigured*. It was *predicted* in Psalm xxii. 15. "Thou hast brought me to the dust of death." This bringing to the dust was begun in Gethsemane, when Christ, almost exhausted by the fire of divine wrath, "fell on the ground;"^v but it was completed in his death and burial. Our Lord's meaning is, that his vital moisture being exhausted by the agonies of his soul, and by the spiritual contest begun in the garden, and continued on the cross, he was brought sooner than usual to death—death, by which men are reduced to dust, and after which their dead bodies are usually deposited in the dust of the grave. We may here admit the interpretation of *Kimchi*: "I am ready to be laid in the grave, "which is the dust of death."*

xix. Add to this Psalm xvi. 9, 10. "My flesh also shall rest in hope;" shall dwell securely, or rest in safety; shall enjoy sweet repose in the grave. "For thou wilt not leave my soul in hell," my life in the power of death; or, *my corpse in the grave*. That *nephesh*† sometimes denotes a *corpse*, or at least, a *dead man*, and *sheol*,‡ *the grave*, will be shown more fully in the proper place. "Neither wilt thou suffer thine holy One to see corruption:" I shall descend into the lowest parts of the earth, where death has his court and kingdom; yet that tyrant shall not so far prevail against me, as to cause me to contract any corruption, or experience any symptom of putrefaction in my body; for I am "thy holy One,"§ who have perfectly loved thee, and who am the object of thy supreme delight.

* אני מוכן לחשימני בקבר שחוא עפר מות.

† נפש.

‡ שאול.

§ חסידך, ὁ ἅγιος σου.

^u 1 Cor. xv. 4.

^v Mark xiv. 35.

That David personated Christ in these prophetical notices of his burial and resurrection, is demonstrated by the Apostle Peter, in the discourse which he delivered on the day of Pentecost. * 21

xx. But nothing can be more express than the prediction referred to above, Isaiah liii. 9. which, literally rendered, runs thus: "And appointed his grave with the wicked, and with the rich man in his deaths." * The purport of this prophecy may be, in the first member of the sentence, to show the intention of Christ's enemies, and in the second, the purpose of God. The perverse people mentioned in the preceding verse, intended that Christ, when dead, should be disgracefully cast with the thieves, into some ditch or pit, infamous as the receptacle of the dead bodies of malefactors. This was demanded by the laws of the Hebrews, as appears from the following quotation. "A man put to death by the Council, was not buried in the sepulchres of his fathers: but two burying places were assigned by the Council; one for those that were slain with the sword, and strangled; another for those that were stoned," *who were also hanged*, "and burned." † Custom required, that Jesus should be buried in the last of these two places, and the people had in contemplation nothing else. Yet God adjusted matters otherwise, having determined that his Son should be joined "with a rich man in his death," that is, with a man of first-rate dignity and opulence, such as Joseph was; for the word translated "rich" denotes senatorial dignity and rank. *

* ויתן את רשעים קברו ואת עשיר במותו. Et dedit cum improbis sepulcrum ejus, et cum divite in mortibus suis.

† *Sanhed.* cap. vi. Halacha. 5.

* Acts ii. 29.

* *Eccles.* x. 20.

* 1 See NOTE XXI.

The words of this prophecy, however, may be so explained as to be completely fulfilled in the burial of Christ. His grave was in the garden of the rich Joseph ; yet, as we have just observed from John, it was adjacent to Calvary, and thus among the wicked. At the urgent request of the Jews, too, it was surrounded and guarded by ungodly soldiers, as by a band of impure dogs.

xxi. Since we have thus an easy and obvious sense, there is no necessity for imagining that a twofold burial of Christ is here predicted ; the one, the *burial of the wicked*, without interment, to wit, hanging on a tree ; the other, the *burial of the rich*, in the lower parts of the earth :—As if Christ may be said to have been buried with the wicked while he hung upon the tree, whether living or dead ; and to have been buried with the rich, when he was laid in Joseph's tomb. This interpretation is frigid, and supported by no similar expression in Scripture. Although lying in the field is represented as “ the burial of an ass,”^y it does not follow that *to be exposed to the sun*,^{*} or to hang on a tree till the evening, is the burial of the wicked ; since sacred writ distinguishes the burial even of the wicked, from hanging on a tree.^z I am aware of the expression of the slave in *Plautus*.†

The shameful cross, I know, will be my tomb ;
The cross, alas ! my patrimonial doom.
For ages past, the men from whom I'm sprung,
My father, grandsire, and the rest, have hung.

* Προσηλιαζισθαι.

† — Scio crucem mihi futuram sepulcrum.

Ibi majores mei siti sunt, pater, avus, proavus, abavus.

Plaut. in Milite.

^y Jer. xxii. 19.

^z Deut. xxi. 23.

But conceits of that sort, however allowable in comedy, are utterly inconsistent with the gravity of sacred prophecies; and critics would unanimously pronounce them extremely unbecoming in tragedy, or serious history.²²

XXII. We have an illustrious TYPE of the burial of Christ in JONAH; of whom our Lord himself says: "For as Jonas was three days and three nights in the whale's belly," *in the belly of the great fish*, "so shall the Son of man be three days and three nights in the heart of the earth."^a

XXIII. It is not necessary that by the word here employed,* we understand a *whale*; for the term is extensive, and is used of any large fish. Accordingly, in the history of Jonah, we find only that general designation, "a great fish."† It is well known, too, that whales, though creatures of prodigious size, have such narrow throats, that, the entrance being scarcely half a foot wide, they are totally incapable of swallowing a complete man. Probably, therefore, it was a sea-dog, such as that which some call a *shark*,‡ on account of the sharpness of his teeth, and others a *Lamia* or *Lamna*,§ on account of the largeness of his throat. Monsters of this kind, it is said, have been taken, containing entire armed men in their belly.

XXIV. To this also may be referred the fable of *Hercules* swallowed by a sea-dog sent upon him by Neptune; from which, after tearing its inwards for three whole days, he came forth with the loss of the hair of

* Τὸ μέγας.

† גַּד דָּגוֹל.

‡ Carcharia.

§ Ἀπὸ τοῦ ἔχου μέγαν λαιμόν.

^a Mat. xii. 40.

²² See NOTE XXII.

his head. Hence also he is styled by the Greek poets *Tri-esperos*,* because he had remained in the fish three days, or rather *nights*, as they may be more aptly called, on account of the darkness with which he was enveloped in the belly of the monster. These fictions are obviously derived, by a frivolous perversion, from the sacred history of Jonah; as *Cyril* has remarked in his Commentaries on that Prophet. See *Grotius*,† and *Bochart*.‡

xxv. Jonah says, that whilst he was in the bowels of the fish, he was “in the belly of hell,”^b or of the grave, and “in the midst, *the heart*, of the sea;”^c and in this respect he was a figure of Christ placed in the heart of the earth. This does not mean the hell of the damned, which, as *Jerome* says, “is commonly said to be in the midst of the earth;” but an earthen receptacle, which has earth above, below, and on every side—or more briefly, which is within the earth. As the Scripture places Tyre “in the heart of the sea,”^d that is, in an island surrounded by the sea; as “the way of a ship is in the heart of the sea,”^e where it is surrounded on all sides by the heavens and the sea; as “the mountain burned with fire unto the heart of heaven,”^f that is, simply to heaven; as Absalom was “alive in the heart of the oak,”^g that is, in the oak within its branches;—so the grave is “the heart of the earth.” *Chrysostome* remarks, that “he doth not say in the earth, but in the heart of the earth.”

* Τριεσπερος.

† *De Ver. Rel. Christ.* lib. i. sect. 16. cum notis, m. 5.

‡ *Hierozyic.* Part ii. lib. v. cap. 12.

^b בבטן שאול Jon. ii. 2.

^c בלבב ימים verse 3.

^d Ezek. xxviii. 2.

^e Prov. xxx. 19.

^f Deut. iv. 11.

^g 2 Sam. xviii. 14.

“that the expression might clearly denote the grave,
“and that no one might suspect a mere appearance.”*

XXVI. It is more difficult to perceive the agreement with reference to time, and to find the three days and three nights, which our Lord foretold that, like Jonah, he should spend in the heart of the earth. Several writers on this topic, both ancient and modern, have recourse to subtle refinements. It is observed by the celebrated *Cloppenburgh*, who, however, seems to favour a more simple interpretation; “that the beginning of the three days is not improperly fixed at that hour in which Christ was lifted up on the cross, and thus removed from the land of the living; after which, the miraculous darkness intervening, the sun thrice shone, and darkness thrice prevailed, before the hour of Christ’s resurrection.” The rhetorical flourishing of *Ambrose*† is to the same effect. “Our Lord had said, that he should be three days and three nights in the heart of the earth. The sun, having learned this, obeyed the command. He accordingly deliberated, saying, What do I? I rise, and it is day. I set, and it is night. If I shall observe my usual course, I shall obstruct the salvation of the world. Let us therefore make haste for the redemption of mankind. . . . When he shall have ascended the cross, I will abbreviate the hours. Let night commence precisely at the sixth hour, that I may not behold the passion of the Lord, but avoid the sight of so unnatural a murder. I will set, and there shall be a night of three hours. I will come forth, and renew the day, to continue also for three hours. This, when accomplish-

* ‘Οὐ γὰρ ὑπὸν ἐν τῇ γῇ, ἀλλ’ ἐν τῇ καρδίᾳ τῆς γῆς, ὥστε καὶ τοὶ τῶν ἁγίων, καὶ μαρτύρων ἀποκρίνῃ.

† *De Interpellat.* lib. i. cap. 5.

“ed, is the first day. The second night follows, last-
 “ing the usual time. The day succeeds in like man-
 “ner. The night will then begin. The Lord will
 “rise again the third night, and the day will break
 “amidst the splendours of his resurrection.”

XXVII. A somewhat different manner of solving this difficulty is adopted by *William Teeling*, a more judicious and grave Divine, in his *Catechetical Exercises*, published in the Dutch language. He there observes, that Christ may be said to have been in the heart of the earth from the time at which, oppressed by a sense of the Divine anger, “he fell down upon the
 “ground;”^h so that the night in which he was betrayed, and at the beginning of which he celebrated the supper with his disciples, may be reckoned the first of the three nights.ⁱ

XXVIII. These ideas are amplified thus by the celebrated *Cocceius*. “Our Lord’s prediction, that he
 “should be three days and three nights in the heart of
 “the earth, is in part to be understood properly, and
 “according to the letter; and in part according to analogy, as referring to the whole of that period of
 “Christ’s humiliation, which extended from the supper till the evening in which he manifested himself
 “to the disciples, and, so to speak, lived again in them.
 “After the supper, he was in the hour of the power of
 “darkness, until he was actually buried in the earth;
 “and he fully revived, only when the greater part of
 “his disciples revived, and were recovered from their
 “sorrow.”

XXIX. Let every one put whatever value he pleases on these observations. We must confess, for our part,

^h Mark xiv. 35.

ⁱ 1 Cor. xi. 23.

that, although they are learned, and not unworthy of their authors, we prefer the simple interpretation which is commonly received. Christ, we apprehend, did not compute mathematically the moments of time, but, in conformity to the common mode of speaking, employed the expression "three days and three nights" to denote three *natural days*,* of which, by a usual figure,† a greater or a smaller part received the name of the whole. He expired, as we commonly say, on Friday, about three in the afternoon, three hours of that day remaining till the setting of the sun—which are counted the first day. The entire Sabbath succeeded, from evening to evening—which makes the second day. The third night followed, and our Saviour rose again at the dawn of the morning.

xxx. It is not certain, besides, that Jonah spent the entire of three days, or seventy-two hours, in the fish. There is perhaps a closer resemblance even in this respect than, owing to unfounded prepossessions, we have hitherto imagined. After having written the foregoing remarks, I providentially lighted on the following words of *Isidorus of Pelusium*, which seem worthy of attention: "Our Lord's three days in the grave are to be explained thus: It is written, *AS Jonas was three days and three nights in the belly of the great fish, SO also shall the Son of man be three days and three nights in the heart of the earth*. He, therefore, who promised that he would fulfil the type of Jonah, since he knew it exactly—for he was present with Jonah both when cast into the deep, and when

* *Νοχθήμερον*.

† *Catachresis Synechdochica*.

“ thrown out of it again—has ACCURATELY fulfilled “ it, having remained AS LONG a space of time in the “ grave, as Jonah remained in the belly of the fish.”* The learned writer then subjoins, in perspicuous and correct language, that interpretation, which we have cited above from *Ambrose*; and adds some other remarks, which there is no necessity for repeating here.²³

XXXI. Let us now attend to the PRACTICAL USES of Christ’s burial. It is profitable, *First*, For INFORMATION. 1st, That we may possess full assurance of the death and the subsequent resurrection of Christ. Hence it is not without reason stated by Mark, that Pilate did not deliver Christ’s body to Joseph, till after he had made accurate inquiry respecting his death, and obtained good information of the fact.^j Divine providence, too, wisely ordered, that he should not be buried by enemies, who would not have hesitated to lay him in the sepulchre even when half-alive; but by friends, who would, on no account, have interred him, while there was the least appearance of heat or of breath. 2dly, That we may know that Christ has undergone all that abasement which is due to our sins, being humbled to the lowest degree in death, and after death. Although his burial was in many respects honourable, and “ his sleep” in the tomb “ was sweet unto him;”^k because he rested from his labours that were now thoroughly accomplished, and anticipated the most excellent fruits which were immediately to follow; yet in itself, it was a part of his abasement and humilia-

* Lib. i. Epist. 114.

^j Mark xv. 44, 45.

^k Jer. xxxi. 26.

²³ See NOTE XXIII.

tion, that he “descended into the lower parts of the “earth.”¹

xxxii. *Secondly*, For CONSOLATION. 1st, The burial of Christ renders it clear and certain, that the expiation of our sins was finished, and the curse abolished by his death. As, according to the legal type, hanging on a tree denoted the curse still existing and remaining, so the burial of the suspended corpse was a figure of its being abolished.^m Now the truth and substance of these shadows is in Christ. 2dly, He buried our sins along with him—both in regard to *justification*, that they might be covered and removed from God’s sight, lest they should be “set in the light “of his countenance” to accuse usⁿ—and in regard to *sanctification*, for we are “buried with him by baptism “into death,”^o that our old man may by degrees be utterly destroyed, and cease to reign and live in us. 3dly, Pursuing death, so to speak, to the remotest corner and asylum of his fortress, he expelled him thence, and sanctified our sepulchres, that they might become pleasant resting-places for our bodies,^p until we awake “to behold God’s face in righteousness, and to “be satisfied with his likeness.”^q

xxxiii. *Thirdly*, for ADMONITION ;—that we may not be offended at any part of Christ’s abasement, but, agreeably to the example of Joseph, Nicodemus, and the pious women, regard him, even when dead and buried, with the highest veneration ; apprehending him by faith as the sole author of life, seeking him

¹ Ephes. iv. 9.

^m Deut. xxi. 23.

ⁿ Ps. xc. 8.

^o Rom. vi. 4.

^p Is. lvii. 2.

^q Ps. xvii. 15.

early with holy aspirations, devoutly longing for him during his absence, and freely presenting to him ourselves with all that we possess. This, without doubt, will prove far more grateful to him than the most costly spices, or even the extremely magnificent temple erected by Constantine at his tomb, and described by Eusebius in very pompous terms.*

* *De Vita Constant.* lib. iii. cap. 24. *et seq.*

DISSERTATION XVIII.

ON CHRIST'S DESCENT INTO HELL

I. OUR LORD'S DESCENDING INTO HELL has attracted great attention, and given rise to much discussion. The Dissertations on this subject which have already been given to the world are extremely numerous; and since it has been so copiously discussed by others, it may be proper for us to treat it the more briefly and concisely.

II. I would observe, first of all, that this expression, *Christ descended into hell*, nowhere occurs, in so many words, in holy writ. He is said to have *descended*; he is said to have been *in hell*: but we never find the expression, *he descended into hell*.

III. Paul affirms that he descended "into the lower parts of the earth."^a In these words the Apostle seems to include the whole state of Christ's humiliation, which began in his nativity, and ended in his death and burial. The whole universe is divided into two parts, the *upper*, which is heaven; and the *lower*, which

^a Ἐς τὰ κατωτέρω μέρη τῆς γῆς, Ephes. iv. 9.

is the earth. Christ, therefore, when he came forth from the Father out of heaven, clothed himself with human flesh and appeared on the earth,—descended into the lower parts of the world. It deserves to be considered also, whether the following expression in Isaiah may not have the same meaning: “Sing, O ye heavens, for the LORD hath done it; shout, ye *lower parts of the earth*;^b break forth into singing, ye mountains, O forest, and every tree therein,” &c. “The lowest parts of the earth,” or the earth which is below,^c several parts of which, namely, the mountains and the woods, are afterwards mentioned, are here opposed to the heavens, which are above. The Psalmist, too, appears to have metaphorically styled the womb of his mother, “the lowest parts of the earth.” “I was made in secret, and curiously wrought in the lowest parts of the earth.”^d These words are explained not improperly by *Jansenius* thus: “My whole substance, which I had in my mother’s womb, a place more secret than any cave of the earth, was not hid from thy sight.”

This exposition, however, does not appear to me to exhaust the meaning of the Apostle. If we attend to the natural signification of the words, “the lowest parts of the earth,” the expression denotes not only the earth itself, as opposed to the highest heaven, but also those parts of the earth which are lower than other parts of it—than “the land of the living.”^e It denotes, I mean, the place of death and burial. Accordingly, we read in *Ezekiel*: “When I shall bring thee down with them that descend into the pit, with the people

^b תחתיות ארץ Is. xlv. 23.

^c Comp. Is. i. 2. Deut. xxxii. 1.

^d Ps. cxxxix. 15.

^e Is. liii. 8.

"of old time, and shall set thee in the low parts of the earth."^f And, again: "They are all delivered unto death, in the midst of the children of men, to the nether parts of the earth, with them that go down to the pit."^g These passages are sufficient to show the manner in which the phrase is employed in Scripture. *Chrysostome* expresses the same view of its import in the following words; "He calls death, the lower parts of the earth."^h Those that are buried, are even said to be under the earth. *Ignatius*, says; "On Sabbath he remained under the earth in the tomb."[†] The Apostle's entire meaning, I think, is briefly expressed by *Theophylact* thus: "It is manifest that he who was above, not only descended into the earth, when he became incarnate; but also into *hades*, when he died."[‡]

IV. With respect to the time of Christ's continuance in hell, David prophesied, saying; "Thou wilt not leave my soul in hell:"^h the meaning of which prophecy, is explained by Peter thus: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. - - He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."ⁱ We shall attend to the several words of this prediction immediately.

^g Ταῦτα κατὰ μέρος τῆς γῆς θάνατοι φησι.

[†] Το ταφέναι ὑπὸ γῆν μόνον ἐν τῇ μεταίχευ.

[‡] Δείκει ὅτι αἶμα ἐν κατὰβη, καὶ σκευάματος ἐς τὴν γῆν, καὶ θάνατον εἰς τοὺς αἰῶνες.

^f Ezek. xxvi. 20.

^h Ezek. xxxi. 14.

^h כְּשֶׁנֶּשְׁמָתִי בַּשְּׁאֵל כִּי אֶשְׁכַּח מִן אֲדָמָה. Ps. xvi. 10.

ⁱ Acts ii. 29, 30.

v. It must also be remarked, further, that this article respecting the descent of Christ into hell, is omitted in almost all the ancient Creeds; which is evident from a long induction of instances by *Moulin*,* and by *Vossius*.† The most ancient copy in which it is found, is the private Creed ascribed to *Athanasius*. But that Creed seems to be falsely attributed to *Athanasius*; it is, at least, extremely doubtful whether he be its real author. Of this we are fully convinced by the strong arguments of *Vossius*; who shows that it either did not exist at all, or was not known in the Church, till the beginning of the seventh century.‡

vi. In fine, it is worthy of notice too, that anciently those Creeds which had the article of Christ's descent into hell, did not contain the article relating to his *burial*; and those in which the article respecting the descent into hell was omitted, did contain the article relating to the burial. Learned men are of opinion, that since originally those which exhibited the one omitted the other, both of them, owing to some mistake, afterwards began to be conjoined. In the time of *Rufinus*, indeed, that is, about the beginning of the fifth century, the Church of Rome herself deemed it sufficient to mention the burial only. The Church of *Aquileia*,§ however, had both in their Creed; but if we may adopt the opinion of *Rufinus*, they supposed that both had one and the same meaning. And here I entirely acquiesce in the sentiment of *Vossius*: "that the Churches of the East originally understood by Christ's

* In *Thesibus*.

† *Harm. Evang.* lib. ii. cap. 13. *Tmem.* 4.

‡ *De tribus Symbolis*, Dissert. ii.

§ Formerly a flourishing town near the Adriatic Sea, and capital of the territory of Venice. T.

"descent into hell, what the Churches of the West denominated his burial."

VII. At what time these synonymous expressions began to be joined as if they differed in meaning, cannot be exactly ascertained. *Erasmus* is of opinion that this was done by *Thomas Aquinas*, who flourished about the year 1365. I find in *Socrates*,* however, that the Arians, by the appointment of *Acacius*, met at Constantinople, to the number of fifty, and there compiled a Creed, in which they profess that they believe in Christ, "who was dead, and buried, and who penetrated the subterranean regions, at whom even Hades was struck with terror."† By these expressions they appear to understand something more than burial. This happened about the year 359.

VIII. Nevertheless, though the article respecting the descent of Christ into hell, does not occur, in express words, either in sacred Scripture or in the most ancient Creeds, we sincerely believe and assert it, when rightly explained. In examining the sense of the expression, we shall not inquire so much, what several of the ancients may have understood, as what, in conformity with the analogy of faith and the language of Scripture, they ought to have understood by these words. Nor, provided the subject itself be placed in a perspicuous light, shall we deem it of great importance, in what order we find this article now arranged in the Creed; in which, we have shown that originally it was entirely omitted.

IX. When we profess that Christ descended into hell, the expression is to be referred, we apprehend, partly to the BODY, and partly to the SOUL.

* Lib. ii. cap. 41. edit. Græc.—Latin Vers. cap. 32.

† Θανόντα, και ταφέντα, και ὡς τῶ καταχθονίᾳ διαγλυθόντα, ὃν τινα και ἡ ἄδης ἐταράξε.

x. As it respects the BODY, it denotes burial, or the retention of the body in the grave, and in the state of death. Among all persons of candour it is undoubted, that the Hebrew term *Scheol*,* which the Greeks render *Hades*,† often denotes the grave, or the state of dead men of every description. To omit many other instances which are adduced by the learned, it expressly denotes the *grave* in Psalm cxli. 7. “Our bones are scattered at the mouth of the grave, *Scheol*.”—And the *state of death*, Psalm xlix. 14. “Like sheep they are laid in the grave, *Scheol*,” that is, they die like sheep, which are not usually buried, and which surely do not penetrate into the hell of the damned, or into what is called a *Limbus*.‡

xi. Further, as *Scheol* and *Hades* denote the state of the dead and the grave, so to go, or to descend into *Scheol*, or *Hades*, signifies to pass into that state and place. Hezekiah says accordingly: “I said, in the cutting off of my days, I shall go to the gates of the grave, *Scheol*,” I shall be added to the number of the dead and buried; “I am deprived of the residue of my years.”^j The patriarch Jacob, in like manner, said: “I will go down into the grave, *Scheolah*, to my son, mourning.”^k This most directly refers to the state of death; but there is nothing material to hinder the expression from being explained also of the grave. Admitting that Jacob may not have thought that Joseph was buried, yet in descending to the grave, he was to go to Joseph, though unburied, and, as he supposed, to

* שְׁאוֹל

† Ἅδης.

‡ A Latin term, applied by Roman Catholics to a supposed region in the world of spirits. See the 14th and 17th sections of this Dissertation. T.

^j Is. xxxviii. 10.

^k Gen. xxxvii. 35.

be with him among the dead. It is not those only who are interred in the same tomb with their fathers, that are said to "go to their fathers," or to be "gathered with" them; but those also, who, by descending to the grave, are brought into the same state of death even with ancestors that had not been honoured with a tomb. This interpretation may suffice, without resorting to the gloss of *Solomon Jarchi*, who explains it thus: "I will descend into *Scheol* on account of my son;"* referring the expression to the cause of death, not to fellowship in death.

XII. Whoever intends, then, to express our Lord's condition in the grave and in the state of death, in the language employed by ancient patriarchs and prophets, cannot make use of more elegant or striking terms than these: "Christ descended into hell, *hades*." And this is the native, proper, and literal sense of the expression.²⁴

XIII. But we have said that it may also be referred to the SOUL. Our reason for saying so, however, is not that it is written, Psalm xvi. 10, "Thou wilt not leave my soul in hell;" for it is not necessary to understand those words of that part of man which we call the soul or the mind. The Hebrew word *Nephesh*,† which the Psalmist here uses, sometimes means a *living creature*, whether irrational,¹ or rational.^m The following passages refer to the latter: "Whosoever hath killed any soul—person;"ⁿ "Let my soul,—let me die the death of the righteous;"^o and "Let my soul,—let me die

* אל בני

† נפש.

¹ Gen. i. 20, 21.

^m Gen. ii. 7. 1 Cor. xv. 45.

ⁿ Num. xxxi. 19.

^o Num. xxiii. 10.

²⁴ See NOTE XXIV.

“with the Philistines.”^p The expression, Psalm xvi. 10, might be explained in the same sense: “Thou wilt not leave my soul,” that is, MYSELF. But, what is more in point, *Nephesh* signifies even a dead animal, or a corpse: “He that toucheth *the dead body of any man*, shall be unclean seven days:”^q “Whosoever toucheth *the dead body of any man that is dead*,” &c. Innumerable phrases of the same sort might be quoted. Why then may we not, with the venerable *Beza*, in his first edition of the New Testament, understand at least, if not translate, the Psalmist’s expression thus; “Thou wilt not leave my dead body in the grave.” For we have now seen that a dead body is sometimes meant by *Nephesh*; and from what was formerly said, it is sufficiently evident that *Scheol* sometimes means the grave.

xiv. We acknowledge, nevertheless, that, even with respect to the *soul*, Christ descended into hell; but truly not in that sense which was maintained by several of the ancients, and is now embraced by the Church of Rome. These hold, that the soul of Christ, when separated from the body by death, actually, properly, and locally visited certain subterranean places, either in the abode of the damned, that he might display to the men consigned to everlasting punishment, and even to the Devils themselves, the power of his kingdom, and the victory which he had obtained over sin;—or in a kind of *Limbus*, a region alleged to be situated on the confines of the place of torment, that he might announce to the souls of the fathers the salvation which

^p Judges xvi. 30.

^q לכל נפש האדם. Num. xix. 11.

^r במח בנפש האדם *Ibid.* v. 13.

he had procured, and might bring them thence along with him, and exalt them to heaven.

xv. The Scriptures, the only rule of our faith, give us no intelligence respecting any such descent of Christ's soul into hell; nor was such a descent at all necessary or expedient. The Saviour, when about to die, in solemn and express language, commended his spirit into the hands of his Father.* This he did, doubtless, with the same views with which it was done, by David before him,[†] and by Stephen after him:[‡] of the latter of whom, at least, it is certain, that he had no conception of descending to hell. Besides, the same day on which he suffered, Christ assured the penitent thief that he should be with him in paradise.[§] Now paradise is not in hell. Nor is it probable that the soul of Christ, after conducting the soul of the malefactor to paradise, straightway left it, descended into hell, called out the fathers, and forthwith hastened back again, and introduced them to heaven; whence, at the commencement of the third day he returned to the body,—having, within so short a period, travelled over the space of the whole world, no less than four times.

xvi. And what purpose could be served by the soul of Christ taking such a journey to the place of the damned? Was making a show of his victory among devils and condemned spirits of so great moment, that he should have preferred an excursion to the centre of the earth to the enjoyment of rest in heaven? Was that the most proper season for a triumph, when, being still bound with the chains of death, he rather resem-

* Luke xxiii. 46.

† Ps. xxxi. 5.

‡ Acts vii. 59.

§ Luke xxiii. 43.

agonizing in subterranean dungeons, but of a man living on the earth, and confounded by impressions of the divine anger. Similar expressions occur in many other passages of sacred writ.^b

XX. Nor let it be imagined, that it was necessary Christ should suffer in his soul in the separate state, in order to his having a more exquisite sense of the pains of hell. It is manifest, on the contrary, that the bodies of those who shall be condemned at the last judgment, will be re-united to their souls in hell, that the sense of their torments may be the more exquisite. Accordingly, as the celebrated *Cloppenburg* has acutely observed, our Lord had a peculiarly exquisite feeling of the curse, when "the travail of his soul,"^c conflicting with a sense of Divine wrath, sharpened the bitterness of his bodily tortures. The Compilers of our Catechism, therefore, and other Theologians, have done nothing wrong, when, to illustrate the article respecting his descending into hell, they have exhibited the doctrine of the agonies of Christ's soul, which is one of the most mysterious, essential, and useful doctrines of our holy Religion."²⁶

XXI. We shall briefly explain three things relative to those agonies of Christ. *First*, their NATURE or QUALITY. *Secondly*, their CAUSE. *Thirdly*, the ADVANTAGES that redound from them to us. Under their QUALITY I include two things, their *severity* and their *purity*.

XXII. Their *Severity* may be gathered from the accurate descriptions of them by the Evangelists.^d Here

^b Ps. xviii. 4, 5. xxxi. 4. cxvi. 3, &c.

^c Is. liii. 11.

^d Mat. xxvi. 37—39. Mark xiv. 33—35. Luke xxii. 42—44. See also Heb. v. 7, 8.

²⁶ See NOTE XXVI.

could, without difficulty, have called forth their souls, by the power of the same Spirit, by whom he will raise up their bodies at his glorious appearing.* 25

XVIII. But in what manner, then, according to our apprehensions, did Christ, as to his soul, descend into hell? Not indeed properly, but metaphorically; nor after it was separated from his body by death, but when, being yet united to the body, it wrestled with dreadful agonies. As men who mean to affirm that they have attained the summit of happiness and glory, boast that "they have reached the stars," and that they "strike the stars with their lofty head," why may it not be said, with reference to those incredible pains to which Christ's soul was subjected, that "he descended into hell?" When things usually happen only in a certain place, it is quite common for them, even though transacted at a distance from that place, to receive their denomination from it. ●

XIX. Expressions of this sort are not unexampled in Scripture. The arrogance and imaginary felicity of the king of Babylon are called an "ascending into heaven;" and his ignominious fall, his being "brought down to hell, to the sides of the pit."† Heman, too, speaking of himself, or of the church, or perhaps personating Christ, says; "For my soul is full of troubles, and my life draweth nigh unto the grave, *scheol*."‡ And again; "Thou hast laid me in the lowest pits, in darkness, in the deeps."§ These words cannot be understood but in a figurative sense, as relating to the sorrows of an afflicted spirit; for this is not the complaint of a man dead and buried, or of a separate soul,

* Rom. viii. 11.

† Is. xiv. 13, 15, 11.

‡ Ps. lxxxviii. 3.

§ Verse 6.

•• See Note XXV.

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^c Is. liii. 11.

^d Mat. xxvi. 37—39. Mark xiv. 33—35. Luke xxii. 42—44. See also Heb. v. 7, 8.

^e See NOTE XXVI.

again we notice distinctly, 1st, The *parts*. 2dly, The *adjuncts*. 3dly, The *effects* of this agony;—each of which shows its severity.

XXIII. The *parts* of it are two. 1. *Sorrow* arising from the view of *present* evil. This is expressed by very emphatical terms. It is called *sorrow*, by which the soul of Christ was “exceeding sorrowful,—even unto death:”—An *agony*,^f a struggle with grief and perplexity, resembling that of a man who prepares himself for a sharp and dreadful contest:—*Great heaviness*,^g by which the mind fails with horror, faints under the weight of grief, and is utterly perplexed.*

XXIV. 2. *Fear*, resulting from the apprehension of *future* evil. It is denominated *ὑλαβια*;^h and none moderately acquainted with the Greek language can be ignorant that this word is used, as well by classical as sacred writers, to signify *fear*. In Joshua xxii. 24. it corresponds to a Hebrew word which denotes *anxiety*.† It is said of Saul; “and he *was afraid* of David.”‡ To this add the following expression in the Acts: “The chief captain, *fearing* lest Paul should have “been pulled in pieces.”ⁱ—Many other instances are collected by *Chamier*.‡ Mark and Luke call it *θαμβος*, *consternation*, which is something more than fear,—something that almost stupifies a person and disorders the judgment.

* The Etymologist explains *ἀδμονον* by *ἀλόν*, *ἀπορον*, *ἀμαχανον*, *to be at a loss*, *to be in doubt*, *to be perplexed*.

† πνικ

‡ *Pantrat.* lib. v. cap. 16.

* Mat. xxvi. 38.

† Luke xxii. 42—44. See also Heb. v. 7, 8.

‡ *Ἀδμονα*, Mat. xxvi. 37.

^h Heb. v. 7.

ⁱ *Και ὑλαβητο ἀπο προσώπου Δαuid.* Hebr. 72. 1 Sam. xviii. 15.

‡ *Ἐυλαβητος* ‘ο *χάλασχος*, ch. xxiii. 10.

xxv. The two following *adjuncts* serve to evince the greatness both of the sorrow and the fear. 1. The *bloody sweat*, which proceeded from him in such abundance as to congeal into "great drops."^k This discovered deep anguish of mind, and an extraordinary rushing of the blood alternately from the external to the internal, and from the internal to the external parts; by the heat and agitation of which, not only the pores of the skin and flesh, but even the mouths of the blood-vessels, and almost the whole frame of the body, were melted and dissolved. Instances of persons affected in this manner are mentioned in history; but they are exceedingly rare, and occur only when the mind is violently agitated with sorrow, and labours under uncommon and dreadful perplexity. See the copious Dissertation of the venerable *Voet* on this topic.²⁷

xxvi. 2. *The appearance of the angel to strengthen him.*¹ The angel strengthened him, indeed, not by the communication of power, or by taking upon himself a part of the burden which was laid on Christ, for he "trode the wine-press alone;"^m but by a forcible representation of the short continuance of his sufferings, of the promise of divine support, and of the glory that should follow, in respect to God, himself, and the elect. Yet how great must this agony have been, in which the Master derived comfort from the servant, the Creator from the creature, God from an angel!

xxvii. The *effects* of this agony were the very fervent prayers and supplications, which, with strong crying and tears, he thrice offered up to the Father—prostrating himself on the ground, and commanding

^k Luke xxii. 44.

¹ Luke xxii. 43.

^m Is. lxiii. 9.

²⁷ See NOTE XXVII.

the Apostles, that, whilst he went a little farther, they should not neglect to watch and pray. These earnest supplications indicate the most intense grief, arising from apprehensions of some very grievous evil, either present or approaching.

xxviii. His extreme sorrow is apparent also from the mention of the *Cup*, which Christ wished to pass from him. In holy writ this expression generally denotes any portion, whether good or bad, which God assigns to men. It appears to be transferred from the practice of masters of families, in allotting to every one the portion of liquor he should drink. The same practice was usually observed among the Romans, by the stewards, or rulers of the feast, who, as Horace says,* "obtained by lot the power of distributing the wine;" for they were appointed by the casting of lots. Here, however, it signifies not a cup of *joy*, which is its meaning in some passages;^a but a cup of *sorrow*, which it denotes in other places of Scripture.^o

xxix. Thus far respecting the *Severity* of Christ's sorrows. Let us now attend to their *Purity*; which must be shown both in the *agonies* themselves, and in the *prayers* to which they gave occasion. The first is not very difficult; for neither the sense of present, nor the fear of approaching evil, nor grief arising from either, is of itself a moral evil or sin. If there be any crime in undergoing such sufferings, it consists either in the weakness of a disconsolate spirit that makes too great account of its calamities, or in despairing of the issue when there is cause for good hope, or in impatience of mind and murmuring against God. None of

* Regna vini sortiebantur talis.

^a As in Ps. xvi. 5. xxiii. 5.

^o As in Ps. xi. 6. Is. li. 17. Rev. xviii. C.

these, however, but quite the contrary, are found in Christ. The weight of the sufferings he sustained exceeds all calculation;^p and his faith continuing firm and unshaken amidst the greatest dangers, and rising superior to every temptation, he constantly directed his mind to his Father's promise of the issue, and thus maintained a vigorous hope. This was both proved by the cruel scoffs of his enemies, and testified by his own solemn profession.^q At the last supper also, whilst he distributed the cup as a symbol of that effusion of his blood in which he himself was to drink a cup of wrath, he immediately added that he would drink of the fruit of the vine new with his Apostles, in the kingdom of his Father.^r So completely, in fine, did he avoid every appearance of murmuring, that he could not have discovered a more entire acquiescence in the decree of God and the prophecies of Scripture. "The cup which my Father hath given me, shall I not drink it."^s

xxx. It is somewhat more difficult to understand the *prayers* of Christ, and to show their consistency with his *wisdom* and his *piety*. What wisdom appears in so earnestly, and no less than three times, soliciting the removal of that cup, which, in conformity with the decree of God and thine own engagement, thou knewest it was necessary for thee to drink to the bottom, and which thou didst come into the world to drink? What piety, also, is discernible, in showing such a desire of obtaining thine own will, as may seem diametrically contrary to the Divine counsel and will? And how can it be pretended that no mistake was committed,

^p Ps. xc. 11.

^r Mat. xxvi. 28, 29.

^q Ps. xxii. 7, 8.

^s John xviii. 11.

since Christ, by correcting himself in the last part of his prayer, confesses that he had exceeded due bounds in the first? But even here we are at no loss to vindicate our Lord; and indeed no vindication would be necessary, if we were disposed to form our opinion of his actions with becoming wisdom and piety on our own part.

XXXI. Here three *volitions** fall to be distinctly considered—two on the part of the man Christ Jesus, and a third on the part of God—which are directed in different ways, but all of them in a wise and holy manner, to their respective objects. The first is a volition of Christ as a true man, namely, a natural inclination for his own good, and for exemption from all evil. The understanding of Christ formed a just and enlightened estimate of the dreadfulfulness of those evils that were coming upon him, with a sense of which he already began to be affected. God is the author, too, of that propensity of human nature by which we are prompted to dread and shun evils, so far as we know them to be grievous to ourselves. Nor would Christ have been in all things like unto his brethren, and, consequently, a real man, unless he had dreaded those terrible evils abstractedly considered. He discovers this natural inclination of his will, when regarding the cup as extremely unpleasant and bitter, he prays that, if it were possible, it might pass from him. This inclination is at once wise and holy, as it is agreeable to nature, to reason, and to God the author of both. “For no man ever yet hated his own flesh, but nourisheth and cherisheth it.”†

* Or *acts of will*. T.

† Ephes. v. 29.

xxxii. But, besides being contemplated as grievous and distressing, the evils which were coming on Christ might be considered in another light ; to wit, as the means which God had appointed for the promotion of his own glory in the salvation of the elect; and, in this view, they were not evil, but good and desirable. Hence arose another volition of Christ, different from the former, though not opposite to it ; because the object now presented itself to his understanding and will under a different aspect. The same thing, which, viewed merely as an evil, he beheld with dread and aversion, when regarded as the means Divinely appointed for attaining the highest good, and thus agreeable to the will of God, was the object of his voluntary choice. Can it admit of a doubt, that in willing it in this view, he acted in a manner consonant to the dictates of wisdom and holiness ? It is the part of wisdom, cheerfully to make use of means, how difficult soever, for the attainment of a great good; and particularly, if they be the only means, and singularly conducive to the end. It is the part of holiness, to bring all the affections of nature into subjection to the will, and service, of God.

xxxiii. It is not foreign to the point before us to take an example from the conduct of the afflicted. If one offer a sick person the bitter juice of wormwood, he can scarcely help trembling at the unpalatable cups of medical men, and is unwilling to drink them. When he reflects, however, that the potion will prove beneficial for restoring his health, he returns thanks to the physician, buys the nauseous draught at a great expense, and causes the appetites of nature to submit to the dictates of reason. In like manner, Christ, considering the cup presented to him as bitter, wishes it to pass from him. But regarding the same cup as con-

ducive to the salvation of his people, he by no means desires to be excused from drinking it. He thus limits his *conditionate* will, namely, the will of nature, which shuns evil as grievous, by his *absolute* will, that is, the will of reason, which attends to all the circumstances of the case,—that both may be consonant to the *will of God*.

XXXIV. It is truly a vain and quite puerile cavil, to allege, as an evidence that some mistake must have been committed, the terms of correction, *but, nevertheless*; which, according to the Evangelists, Christ employed. It is unfair to gather from a *rhetorical*, that which may be justly inferred from a *logical* or *moral*, correction. A *logical* correction substitutes what is true for what is false; a *moral*, what is good for what is bad. But a *rhetorical* correction is not the emendation of that which is improperly expressed; for the art of rhetoric prohibits every improper expression: it is only the addition of that which is more explicit, and forcible, and precise, to that which is less exact and less apposite. Of this we have an instance in the following words of Paul: "I laboured more abundantly than they all, yet not I, but the grace of God which was with me."^u The correction here does not substitute what is true for what is false, but explains and limits that which had been truly, though less fully asserted; for Paul had himself in reality laboured, yet through the aids of divine grace. In like manner, in the place under consideration, the correction made by our Lord, is not the rectifying of a mistake, but the withdrawing of a condition formerly proposed; and an express declaration that the *conditionate will*, which,

^u 1 Cor. xv. 10.

prompted by a just self-love, shrunk from the bitterness of sufferings, was subjected to the *will of the Father*—by that *absolute will*, which, having duly considered all circumstances, chose to suffer.

XXXV. The CAUSES of this dreadful agony of Christ appear to be chiefly the three following. The first is *the weight of the Divine wrath and curse*, already lying, and still farther to lie upon him, on account of our sins.^v He was burdened, not with the sins of one individual, but with all the sins of all the elect; for which, conformably to the office of suretiship which he had undertaken, he saw that he must now make satisfaction to the last farthing. He saw the awful tribunal of God, before which he was to be sisted, that he might “restore that which he took not away;”^v—the Judge armed with inconceivable vengeance—the law brandishing the lightening of its curse—justice severe and inexorable to the last degree. The whole mind of Christ being at that time absorbed in these contemplations, he could not fail to be most grievously afflicted by them; for there is nothing more terrible than the *object* which was then presented to his view, and nothing stronger than the *energy* with which that terrible object was pressed upon his mind.

XXXVI. With respect to the *object* itself; that it comprized all that is horrible in the greatest degree, collected, so to speak, into one mighty sum, may be thus evinced. As sin is committed against a Being of infinite majesty, the curse denounced against every sin of every individual of mankind, necessarily includes an infinite punishment. Now, the curse due to all the elect was laid on Christ. If any thing, therefore, can

^v Gal. iii. 13, Is. liii. 6, 7.

^v Ps. lxxix. 4.

be more infinite than what is infinite, the punishment which it was proposed to Christ to undergo, infinitely exceeded, so to speak, infinity itself: For who is able either to enumerate his own sins, or to calculate the number of all the elect? Accordingly, referring to this, he says: "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; therefore my heart faileth me."^x He calls them *mine iniquities*, not because he had committed them, but because by his surety-engagement he had taken them on himself.

XXXVII. Besides, not only did the mind of Christ voluntarily apply itself to the contemplation of so dreadful an object; but God himself also exerted the *energy* of his power, to affect the innermost parts of his mind with its terrors. The relation of Judge required him to present so terrible an evil, in all its horrors, to the mind of Christ. The sufferings which affected the body, could be inflicted by men; but the conscience could be tormented with a sense of pain sufficient for the satisfaction of Divine justice, only by that same Divine justice revealing itself within him. God himself "spared not his own Son;"^y—"smote him;"^z—"made him to be sin for us;"^a—"laid upon him," *caused to rush upon him*,^b like a mighty army, "the iniquities of us all."

XXXVIII. Another cause of the Redeemer's anguish was *subjection to the powers of darkness*—not indeed in such a manner as to be overcome, but certainly to suffer great vexation, and to sustain a most grievous

^x Ps. xl. 12.

^y Rom. viii. 32.

^z Zech. xiii. 7. comp. Mat. xxvi. 31.

^a 2 Cor. v. 21.

^b דַּחַמְנִיעַ Is liii. 6.

^c Luke xxii. 53.

conflict. The Devil, "the prince of this world," having obtained permission from God, marched against Jesus, with all his infernal forces,^d—making use of men as his agents,—to rend in pieces his body, and, as far as possible, his soul. But that wicked one himself chiefly attacked his soul, which he terrified by injecting the torments of hell. He made every effort to shake, by his temptations, the faith of Christ, and thus to prevent our salvation; or at least to harass, by the most malignant arts, him who was engaged in obtaining it. Owing to the entrance of sin, Satan had acquired a kind of dominion over the whole human race; in reference to which, sinners are called "lawful captives."^e When, therefore, we were to be "redeemed in righteousness," the just Judge of the universe determined that whatever dominion the Devil had obtained over elect sinners, he should exercise it on Christ, by fixing the sting of death deep into his heart, according to the sentence pronounced in paradise, "Thou shalt bruise his heel."^f

xxxix. But a third cause of Christ's agony was not wanting. Amidst all these distresses, he found himself *forsaken by God his Father*—deprived of those delightful manifestations of his favour, in which in time past he had so often and so greatly rejoiced, and that at a season when he stood in much greater need of them than formerly. Hence that mournful complaint; "My God, my God, why hast thou forsaken me."^g To this we may refer the darkness which happened at the crucifixion of Christ—analogous to that "outer darkness," which is employed as an emblem of a condemnation al

^d John xiv. 30.^e Is. xlix. 24.^f Gen. iii. 15.^g Ps. xxii. 1, 2. Mat. xxvii. 46.

leviated by no mixture of comfort.^b Nothing is more frequent in the sacred books, than for times of sorrow to be styled "days of darkness and gloominess," "days of clouds and of thick darkness."ⁱ This miraculous darkness, therefore, penetrated not only into the eyes, but also into the mind of Christ; and he found himself no less deserted by God, the fountain of light and joy, than the earth was deprived of the light of the sun.²⁸

XL. Let us now inquire, what ADVANTAGE the consideration of these agonies can afford us. And doubtless it tends to *shake off the torpors of carnal security*. Nowhere are the malignity of sin, and the severity of God's wrath against it, more clearly discerned, than in our Lord's descent into hell. Go, sinner, to mount Olivet; behold Christ rolling in the dust; see that brave and magnanimous Prince stretched on the ground, that generous Lion of the tribe of Judah prostrate on the earth; hear him, who is the only Consolation of wounded spirits, and even the God of our exceeding joy, complaining bitterly of sorrow surrounding him on every side; see the drops of blood with which, owing to the incredible anguish of his soul, his sacred body is stained; hear the supplications offered up with strong crying and tears to his now inexorable Father. Ask the Saviour, what was the real cause of anguish so immense, when hitherto no hostile bands, no chains, no scourge, no accusers, no judge, no cross, were present—when, on the contrary, he was in a pleasant garden, and at no great distance from his faithful disciples.—And you will learn, that those very sins, which you have

^b Mat. xxii. 13.

ⁱ Joel ii. 2. See Is. v. 30. xiii. 10, 11. Jer. xv. 9. and many other passages.

** See NOTE XXVIII.

hitherto regarded so lightly, were the causes of his unparalleled sorrows. Those very sins, now laid on Christ, afflicted and weighed him down, and failed only to overwhelm him utterly. And can any one presume, that either no atonement for sin is necessary, or that a very slight atonement, or satisfaction, is sufficient? You could not, O man,—most certainly you could not make satisfaction to God, although you should “come before him with burnt-offerings, or with calves of a year old, or with thousands of rams, or with ten thousands of rivers of oil;” no, if you should even “give your first-born for your transgression, and the fruit of your body for the sin of your soul.”^j Behold, behold, I beseech you,—behold again and again, the inconceivable bitterness of those sufferings which Christ endured, when he bore the transgressions of the elect, in order to expiate their guilt.

XLI. But who art thou, O thou most infatuated of the sons of men, who, although an entire stranger to fellowship with Christ, yet, wretchedly secure, dost daily abandon thyself to mirth, indulge thy natural inclination, accustom thy body to effeminacy, and withhold thyself from no forbidden pleasure? Since you now hear the doleful lamentations of Christ, it is for you also to “weep and howl for your miseries that shall come upon you,”^k “Say henceforth of laughter, it is mad, and of mirth, what doth it?”—knowing that “even in laughter the heart is sorrowful, and the end of that mirth is heaviness.”^m Why do you delight in bowls overflowing with wine, whilst the cup of God’s fury awaiteth thee; “the wine of which

^j Mic. vi. 6, 7.^k James v. 1.^l Eccl. ii. 2.^m Prov. xiv. 13.

"is red, and full of mixture ; out of which he poureth ;
 "and the dregs whereof, all the wicked of the earth
 "shall wring out and drink ?"ⁿ Know that the Lord
 shall rain down upon thee "snares, fire, and brimstone ;
 "and that an horrible tempest shall be the portion of
 "thy cup."^o Why do you encourage yourself in your
 transgressions, and employ the most frivolous apologies
 to silence the remonstrances of conscience ? Why make
 every possible effort to dismiss from your mind all
 thoughts of hell, to which your vices are fast precipi-
 tating you, and flatter yourself with vain hopes of hea-
 ven ? The more arrogantly you boast that you shall
 ascend into heaven, the more terribly will God reply :
 "Yet thou shalt be brought down to hell, to the sides
 "of the pit : thy pomp is brought down to the grave,
 "and the noise of thy viols : the worm is spread under
 "thee, and the worms cover thee."^p Why do you pre-
 sume on God's hearing your prayers, when perhaps you
 may be disposed and have leisure to address your sup-
 plications to his throne from the bed of affliction ? In-
 structed by the example of Christ, I can now with cer-
 tainty foretel what answer you are then to receive. I
 say not the words, but the thunderbolts, of an angry
 God, will be as follows : "Because I have called, and
 "ye refused, - - I also will laugh at your calamity ;
 " - - Then shall they call upon me, but I will not
 "answer ; they shall seek me early, but they shall not
 "find me."^q And so forsaken by God, harassed by the
 Devil, tortured by conscience, thou shalt be overtaken
 by the darkness of despair ; then by the darkness of

ⁿ Ps. lxxv. 8.^o Ps. xi. 6.^p Is. xiv. 15, 11.^q Prov. i. 24—28.

death, and, in fine, by the extreme and everlasting darkness of hell. O that these considerations, which, by no fallacious reasoning, are inferred from the horrors undergone by the suffering Redeemer, may make a strong impression on the minds of those that are living in carnal security, lest the season of grace and the day of their visitation and salvation expire, whilst their attention is engrossed by other concerns !

XLII. But to those who are in Christ, his agonies supply abundant matter of *consolation*. 1st, *He underwent the pains of hell in their room, that they might not have to undergo them.* He entered "the palace of the strong man armed," namely, the Devil: but being "stronger than he, he took from him all his armour wherein he trusted, and divided his spoils."^r O the incredible compassion of our Lord ! O the bowels of his love ! He plunged himself into a deep abyss of infernal pains, that through the blood of the everlasting covenant, we, "the prisoners, might be sent forth out of the pit wherein is no water,"—not the smallest refreshing drop.^s We have now no cause to tremble at the assaults of the Devil ; for whilst he bruised Christ's heel, Christ bruised his head.^t

XLIII. 2dly, *He has obtained for them the heavenly glory.* He shed a bloody sweat for us, that in the cold sweat of death we might have access with boldness unto God. He drank the dregs of Divine wrath out of the cup of suffering, that an overflowing cup of Divine grace might be administered to us ;^u and that we might be abundantly satisfied with the fatness of his house and drink of the river of his pleasures.^v He began to

^r Luke xi. 21, 22.

^s Gen. iii. 15.

^t Ps. xxxvi. 8.

^u Zech. ix. 11.

^v Ps. xxiii. 5.

fear and tremble, that we might stand undismayed before the tribunal of God.* He fell on his face for our sins, that we might lift up our heads.^x He offered up his supplications, so to speak, to an inexorable Deity, that we might always be heard in those prayers which we present in his name.^y He was forsaken by God, that we might never be forsaken.^z In fine, because he descended into hell, the principal gate of heaven stands wide open to us; and the lower his descent, the higher, in consequence, is the glory which he has merited for us.

XLIV. 3dly, *He has secured comfort for his people even amidst the sorrows of a wounded spirit.* It cannot be denied that the godly themselves have sometimes their hour of darkness, in which they are harassed by the Devil, tormented with fears of hell, and apt to complain that they are forsaken by God. Yet even then they may derive consolation from the agonies of Christ; for, 1. Nothing befalls them which has not befallen their Lord before; to whose image it is fit they should be conformed in sufferings, that they may be conformed to him also in glory. What can be more unbecoming than to refuse to drink of the cup of which the Saviour hath drunk before us? 2. By the sorrows of Christ, the sting of the curse is entirely taken away from their sorrows. God does not expose them to such distresses, as an angry Judge, but as a kind and judicious Father, for the exercise of their faith, patience, hope, and charity; "that their holy desires may be strengthened, their devout affections tried, and their labour of love exercised."* "He doth not desert the

* *Bernardus in Cant. Ser. 75.*

* Rom. viii. 33, 34.

* Luke xxi. 28.

* 1 John v. 14.

* Is. xlix. 15.

“believer that he may be deserted, but deserts him
 “that he may not be deserted; and he appears to for-
 “sake, because he is unwilling to forsake him.” 3.
 They have to do with an enemy, over whom Christ
 hath already triumphed. Nor can the conflict fail to
 be glorious, and one from which they shall come forth
 “more than conquerors.”^a Light shall arise after dark-
 ness.^b This violent tempest shall be succeeded by a
 calm serenity, delightful in proportion to the severity
 with which the thunders and the storm may have
 raged.^c 4. The very bitterness, in fine, of that condi-
 tion, will impart a double sweetness to the succeeding
 joys, as well of grace as of glory. “Security is pleasant
 “to all, but particularly to him who has been in fear.
 “Light is joyful to all, but more than commonly joy-
 “ful to one who escapes from the power of darkness.
 “To have passed from death to life, gives a double re-
 “lish to the blessing of life.”*

XLV. Learn, in the last place, *in what manner you
 ought to conduct yourself, when visited with such sor-
 rows.* 1. Beware of an immoderate fondness for places
 of retirement, favourable to a sorrow, which gradually
 becomes a kind of mischievous pleasure to the unhappy
 mind. After you have poured forth your complaints
 in secret into the bosom of God, return at intervals to
 the society of your acquaintances and friends. 2. Be
 unwearied in prayer.^d Some forms of prayer suited to
 your condition, are contained in the seventy-seventh,
 eighty-eighth, hundred and second, and several other
 Psalms. A form of the same sort, peculiarly adapted
 to the troubled soul, and uncommonly pathetic, you

* *Bernardus in Cant. Ser. 68.*

^a Rom. viii. 37.

^b Mic. vii. 8.

^c Is. liv. 11.

^d Ps. lxi. 2.

will also find in a valuable little book composed by *Thomas Goodwin*, entitled, *The child of light walking in darkness*.* 3. Lay aside all murmuring; and renouncing the reasoning of the flesh, and the inclination of your own will, commit yourself entirely to God, and always subject your own wishes to his sovereign, most wise, and most excellent will: Having protested that, while you desire that, if it be possible, the cup may pass from you, you do not refuse, if necessary, to drink it up to the bottom, if it be conducive to the glory of God, and to your own ultimate advantage.^c 4. In fine, wait in patience and faith, till he who at last heard the prayers of Christ, and *delivered him from fear*,^{f 29} both affording him strength to sustain his sorrows, and making him victorious over all adversities, shall also manifest his sympathy for you under your distresses, and refresh you with the fulness of his consolations.^s He who now seems to stand at a distance from you, will doubtless return. Sooner or later he will return; and—to adopt very nearly the expressions of *Augustine*—“interrupting you possibly in the midst of your “prayers, will impart himself speedily to the longing “soul; and being covered with the dew of celestial “sweetness, and anointed with fragrant ointments, “will refresh the weary, satisfy the hungry, and enrich “the indigent soul, and, by his liberal communications, “restore it to health and vigour.”†

* Part ii. Instruct. 9.

† *De scala Paradisi*, cap. iv.

• Mic. vii. 9.

^c Heb. v. 7.

^s Mic. vii. 7. Is. viii. 17.

²⁹ See NOTE XXIX.

DISSERTATION XIX.

ON THE RESURRECTION OF CHRIST.

I. FROM the remotest ages of antiquity, “the Spirit of Christ which was in the prophets, testified beforehand the sufferings of Christ, and the glory that should follow.”^a The Messiah’s twofold state of humiliation and exaltation, which is in some degree delineated in obscure predictions, and in the symbolical enigmas of the types, is elsewhere described more clearly and explicitly. At one time the prophet says; “He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, &c.”^b But we hear him saying also: “Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high.”^c In one passage, the Messiah is represented to us as “a servant of rulers, whom man despiseth, and whom the nation abhorreth.” But he is also described as “given for a light to the Gentiles, and to be God’s salvation unto the end of the earth; whom kings shall see and arise, princes also shall worship.”^d

^a 1 Pet. i. 11.

^c Is. lii. 13.

^b Is. liii. 2. *et seq.*

^d Is. xlix. 6, 7.

II. The modern Hebrew Doctors, absurdly wishing to disjoin these different states, pretend that there are two Messiahs. The one, they tell us, is the Son of Joseph by Ephraim, who, after having appeared and exerted himself for a little while in the work of salvation, is to terminate an afflicted life, and, as they express it, "the sorrows of the Messiah,"* by a bloody death. The other is then to succeed, to wit, the Son of David, a more fortunate Messiah, who is to subdue his enemies on every side, to restore the Israelites to the land of their fathers, to revive the golden age;

O'er the wide world his peaceful sceptre sway,
And all his Father's virtues still display.†

III. The true faith, on the contrary, whilst it knows only one God, recognises, also, only "one Mediator between God and men."‡ But to that *one* Mediator it ascribes *two states*; the one a state of *abasement* and suffering, in which he *procured* our salvation; and the other, of *advancement* and glory, in which he powerfully *applies* the salvation he has purchased. It is said of the same person: "Thou hast made him a little lower than the angels," that by the grace of God he might taste death for every man; and,—"Thou hast crowned him with glory and honour."§ It is one King of Zion, "just and having salvation," who first comes to her, "meek and lowly;" but whose "dominion shall subsequently extend from sea to sea, and from the river even to the ends of the earth."¶ Both are united in that Jesus whom we confess, who "made himself

* חבלי משיח

† Pacatumque reget, patriis virtutibus, orbem.

‡ 1 Tim. ii. 5.

§ Ps. viii. 5. Heb. ii. 7, 8, 9.

¶ Zech. ix. 9, 10.

“ of no reputation, and took upon him the form of a “ servant,” and “ whom God, in consequence, hath “ highly exalted.”^h

IV. We have reason to contemplate each of these states with great pleasure and delight. As in the state of humiliation, we behold the incredible philanthropy of Christ, descending of his own accord to the lowest abyss of suffering; so the state of exaltation, gives a representation of Christ, in which we may at once exceedingly rejoice with him from a principle of gratitude, and greatly exult on our own account. To whom ought it not to afford the sincerest pleasure, to think of the joyful rest and triumphant glory of so dear a Brother, Husband, and Head, who lately sustained so arduous a conflict with so vast an accumulation of evils? A glory which he has received from the Father, not for himself only, but that he might share it with his brethren, his spouse, his members; who are, therefore, said to be “ raised up together with Christ, and made “ to sit together in heavenly places.”ⁱ

V. The *subject* of the exaltation, properly so called, is Christ according to the human nature only. As the true God, he is adorned with the title of “ the Highest;”^j on account of his immutable blessedness and his unparalleled and boundless perfection; and it is utterly impossible for him, in the form of God, to be literally exalted, or made higher. It is the human nature only, that receives an accession of glory. Yet, since a mere man cannot be the recipient of a highness so great as that which appertains to our exalted Saviour, the term *exaltation* denotes also the illustrious mani-

^h Philip. ii. 7, 9.

ⁱ Ephes. ii. 6.

^j עֲלִיּוֹן Ps. lxxxix. 27. xcvii. 9.

festation, afforded in the glory of the human nature, of that divine majesty of Christ, which was previously veiled under the form of a servant. This is the manifestation for which he prays, John xvii. 5.

VI. Further, as it was by different steps of humiliation, that he descended at length to the lowest depth of abasement; so it is also by several steps of exaltation, that he is advanced to the greatest height of glory. The four following steps are particularly enumerated in the Creed. *First*, HIS RESURRECTION FROM THE DEAD. *Secondly*, HIS ASCENSION TO HEAVEN. *Thirdly*, HIS SITTING AT THE RIGHT HAND OF GOD THE FATHER. *Fourthly*, HIS COMING AGAIN in the clouds of heaven TO THE GENERAL JUDGMENT; which will be the last and the most glorious act of his mediatorial office.

VII. The RESURRECTION of Christ, is the great support and foundation of our faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."^k Take away that pillar, and no part of the faith remains secure; all our hopes of salvation are entirely overthrown. "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished."^l

VIII. We are at present to speak of this raising of Christ from the dead; and propose to illustrate the four following heads. *First*, Its NATURE and MANNER. *Secondly*, Its TRUTH and CERTAINTY. *Thirdly*, Its NECESSITY. *Fourthly*, Its UTILITY.

^k Rom. x. 9.

^l 1 Cor. xv. 17, 18.

IX. In order to understand rightly the NATURE of Christ's resurrection, it is necessary to attend to the following observations. 1st, That the body of Christ was preserved from all corruption in the grave, partly by his remaining in it for so short a period, partly by the virtue of the spices; but principally by the power of his divine nature, which, with singular vigilance, maintained it exempt from the least stain of putrefaction.^m 2dly, That his soul, having been, at its departure from the body, commended to the Father and received into heaven, rested sweetly there, as in a paradise, from all its labours.ⁿ 3dly, That at the appointed hour of revival, his lifeless body was, by the energy of the divine omnipotence, prepared in its bowels, blood, animal spirits, and other parts, so as to become a proper habitation for the soul; and the soul was at the same time recalled from heaven to inhabit and govern the body,—the natural and essential union of his soul and body being restored. Our Lord styles this the "taking again," the *re-assumption*, of his life.^o 4thly, That both parts of his human nature were enriched and adorned with more excellent qualities, adapted to a new and spiritual life:—The soul with admirable light, resplendent purity, and inexpressible and glorious joy, arising from the ardent love of God, and a delightful sense of that love:—The body with a new accession of glory, being, from the moment of the resurrection, at least immortal,^p and spiritual;^q so that it no longer required the earthly functions of the animal, and was fitted for the pure and exalted offices of the celestial, life.

^m Ps. xvi. 10.

^o John x. 17, 18.

^q 1 Cor. xv. 44, 46.

ⁿ Luke xxiii. 43, 46.

^p Rom. vi. 9. Acts xiii. 34.

x. While Christ remained on the earth, however, his body was not advanced to that full perfection of glory, which it has possessed ever since its exaltation above the heavens.^r From condescension to the weakness of the disciples, he suffered it to be somewhat obscured, so as not visibly to shine forth in all its brightness, during the forty days he conversed with them. They must, otherwise, have been incapable of looking stedfastly upon him, and far less able to behold his splendour, than were the Israelites of old, to behold the radiant face of Moses.^s

xI. It was another instance of kind and judicious condescension, that, with a view the more clearly to establish the certainty of his resurrection, he requested some food;^t and that the Apostles “did eat and drink with him, after he rose from the dead.”^u This must not be attributed to his body being then in a state of mortality, or to its standing in need of nourishment, but to the voluntary concealment of the rays of his glory. *Augustine* nobly says: “To be incapable of taking food, and to stand in need of food, would be equally an evidence of imperfection in the resurrection-body. The parched earth swallows up water, in a manner very different from that in which it is swallowed up by the burning rays of the sun. The one does it from need, the other, by power.”^{*} His design is to show, that our Lord’s eating after his resurrection, was an evidence, not of weakness, but of power; and that the food was not digested in the stomach, but absorbed, as moisture is absorbed by the heat of the sun.

^{*} *Epist.* 49.

^r *Philip.* iii. 21.

^s *2 Cor.* iii. 7.

^t *John* xxi. 5.

^u *Acts* x. 41.

XII. It was no dishonour, besides, to the body of Christ, that after the resurrection it bore visible marks of his wounds in his hands, feet, and side; nor will it disgrace it in the least, if he shall be pleased to bear them on the great day of final judgment: For those marks are indications of his glorious triumph over death, as a conquered enemy.

XIII. The CAUSE of the resurrection of Christ, is, in general, *God*; as we are informed in many passages of Scripture.^v Sometimes, however, it is ascribed particularly to the Father, as in the following words: "The God of our Lord Jesus Christ, the Father of glory," displayed "the working of his mighty power in Christ, when he raised him from the dead."^w But elsewhere it is attributed to the *Son* himself;^x and not without reason: "For as the Father hath life in himself, so hath he given to the Son, to have life in himself."^y The same Divine essence is common to both,—that ever living, ever active essence, which is the source of all the life that all other living beings enjoy, and in particular, of the blessed life possessed by a nature so closely united to the divinity.

XIV. It cannot admit of a doubt, that the same life-giving power, which belongs to the Father and the Son, belongs also to the *Holy Spirit*. Yet I do not recollect of reading in Scripture, that the Holy Spirit, the third person of the Godhead, raised Christ from the dead. In Rom. viii. 11, it is not ascribed to the Holy Spirit, but to Him whose Spirit dwelleth in us, namely, the Father. In 1 Pet. iii. 18, Christ is indeed said to be "quickened by the Spirit;" but since "the Spirit"

^v Acts ii. 24. iii. 15. iv. 10. Rom. x. 9, &c.

^w Ephes. i. 17, 19, 20.

^x John ii. 19. x. 17, 18.

^y John v. 26.

is there opposed to "the flesh," it is more proper to understand it of Christ's divine nature, which possesses "the power of an endless life."^z ³⁰ The phrase "justified in the Spirit,"^a is of the same import; and so, too, is the expression, "declared to be the Son of God" "with power according to the Spirit of holiness,"^b by "the resurrection from the dead." But, since at the very beginning of the world, the Holy Spirit cherished the rude mass of matter by moving upon it,^c since he is expressly called "the Spirit of life,"^d and since God shall quicken our mortal bodies by him,^e it would be totally unreasonable to represent the resurrection of Christ as accomplished without the power and energy of the Holy Spirit.

xv. Our Lord's resurrection, it is worthy of notice, is much more frequently spoken of, as effected by the Father, than by Christ himself. For this, two reasons may be given. First, That the Father's calling of Christ to glory might not be obscured; for it became him not to take this honour to himself, that though once dead, he should become alive for evermore, and be the Prince of life; but being "called," to receive it from him who said, "Thou art my Son, to-day have I begotten thee."^f Secondly, that it might be manifest, that this glory of a new life is assigned to him justly, and in conformity with his own merit, by the sentence of the Father; who justifies him, and adjudges to him a glorious re-

^z Heb. vii. 16.

^a 1 Tim. iii. 16.

^b Κατὰ πνεῦμα ἁγιασμοῦ, Rom. i. 4. "I choose rather," our Author adds, "to render it *Sanctimonice*, of holiness, than *Sanctificationis*, of sanctification. The Greek word for sanctification is ἁγιασμός." See Beza's version, Rom. i. 4. T.

^c Gen. i. 2.

^d Rom. viii. 2:

^e Verse 11.

^f Heb. v. 4, 5.

³⁰ See NOTE XXX.

ward, in consequence of his having endured the condemnatory sentence of the law, and rendered ample satisfaction to justice. Our Lord makes this the subject of his glorying, and comforts himself with the prospect of that glory which was immediately to succeed a short period of suffering. “He is near that justifieth me; “who will contend with me? Behold the Lord God “will help me; who is he that shall condemn me?”^s

XVI. But whether the resurrection of our Saviour be considered as the work of the Father, or of Christ himself, it affords us, in either view, an incontrovertible argument for his eternal Deity and Sonship. The unbounded efficacy of Divine power, as we have just learned from Paul, was displayed in this work; and therefore, if Christ exerted it in raising himself, it is clear that he is armed with Omnipotence, and so is the eternal and co-essential Son of the most high God, who has, equally with the Father, life in himself.

XVII. The Father, too, could not raise him without openly acknowledging him as his own Son. He was accused of blasphemy, and condemned to death by the Jewish Council, on this ground, that he boldly professed himself to be the Son of God,^h “making himself equal with God.”ⁱ When, therefore, after he had expired on the ignominious cross, and gone down to the dust of death, the Father brought him forth again from the darkness of the grave to the land of the living and the light of day, he condemned the Jewish Council, and absolved Christ. By thus raising him from the dead, he made it indisputably evident, that the Saviour’s profession respecting himself was true. In every view,

^s Is. l. 8, 9.

^h Mat. xxvi. 64—66.

ⁱ John v. 18.

then, Christ is "declared to be the Son of God with power - - by the resurrection from the dead."

XVIII. With regard to the TIME of the resurrection, four things are to be noticed. 1st, That it took place in the season of *Spring*, at the feast of the pass-over, in the month Abib. This month derives its name from the new ear of corn; for in those warm climates, the fruits of the earth, necessary to human sustenance, were nearly matured in that month: and, by divine appointment, it was the first month of the sacred year. And truly the resurrection of the Lord Jesus from the dead, brought happier times to the Church after a long and severe winter, and introduced a new year of grace, in which "the mountains brought forth peace to the people, and the little hills by righteousness;"—so that every where there was "a handful of corn in the earth, upon the top of the mountains, the fruit whereof shaken like Lebanon, and they of the city flourished like grass of the earth."¹

XIX. 2dly, That it took place on the *third day* after his death and burial; which was the time foretold by Christ,¹ and which, after his resurrection, was carefully noted by the Apostles, in order to demonstrate the truth of the prediction. It pleased God so to adjust the time of Christ's continuance in the sepulchre, that it might be sufficiently long to evince the reality of his death, and sufficiently short to correspond with the divine purpose respecting the preservation of his body from corruption. Of the manner in which the three days are to be computed, we have formerly spoken.*

* Dissert. xvii. sect. 26—30.

¹ Exod. xii. 2. comp. xiii. 4.

² Ps. lxxii. 3, 16.

¹ John ii. 19. Mat. xvi. 21. xx. 19.

xx. 3dly, That it happened on the *first day of the week*.^m As the creation of the world and of light began on that day, so our Lord was pleased to determine that, on the same day, by his coming forth from the grave, the epoch of a new world, and of a happier age, should commence. From the earliest times of the Christian Church, that day was, therefore, held sacred, and called "the Lord's day."ⁿ

xxi. 4thly, That it took place *early in the morning* of the first day, whilst the sun was rising, or about to rise.^o Thus he showed himself that "hind of the morning,"^p which, while the shades of night were disappearing and the day was only beginning to dawn, burst from its fetters, leaped into the open fields, and coming forth from its lurking-place, brought day out of night. For he is not only "the bright and the morning-Star,"^q but also "the Sun of righteousness,"^r who "gives light to them that sit in darkness and in the shadow of death," to guide their feet into the "way of peace."^s

xxii. As to the MANNER of the resurrection, the following circumstances demand our attention. 1st, It was accompanied by an earthquake; which indicates "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."^t Since at the death of Christ the vail was rent, and the enmity abolished in his flesh;^u and the handwriting having been blotted

^m Mat. xxviii. 1.

ⁿ Rev. i. 10.

^o Mat. xxviii. 1.

^p *Aijelath Shahar.* Ps. xxii. title.

^q Rev. xxii. 16.

^r Mal. iv. 2.

^s Luke i. 79.

^t Heb. xii. 27.

^u Ephes. ii. 15.

out on the cross,^v a discharge, so to speak, was given him by the Father, at his resurrection ; the consequence was, that the things which were appointed to continue "until the time of reformation," were shaken, to make room for those which are perpetual and stable. Now this was symbolically signified by the shaking of the earth. 2dly, A glorious retinue of angels was present; for "When he again brought in his First-begotten into the world, he saith, And let all the angels of God worship him."^w 3dly, He left his sepulchral vestments in the tomb; to wit, "the linen clothes, and the napkin wrapped together in a place by itself."^x By this it was intimated, that our Lord stood in no need of funeral ornaments, because he was to put on immortality; and that the saints, when raised again from the dead, shall, through him, have every cause of shame done away, and, instead of garments, be adorned with celestial glory.

XXIII. The leaving of the linen clothes served, also, in no inconsiderable degree, to confirm the truth of the resurrection of Christ. This argument is illustrated by *Sedulius* in the following lines; which, considering the age in which he flourished, are not inelegant.

Speak, ruthless keeper ; answer, guard profane ;
Your words, I'll show, are wholly false and vain.
If fast asleep, as you presume to say,
Within the grave immur'd, our Jesus lay,
Till stolen from the tomb by daring hands
Unawed by terror of the Roman bands,
Whose are these clothes that in the grave remain,
The charge of which, two angels don't disdain ?

^v Col. ii. 14.

^w Heb. i. 6.

^x John xx. 5, 6, 7.

Can you suppose, the thief would long delay,
 Judging which might seem the quicker way;
 T' unbind the clothes, and strip the body bare,
 Or seize the sacred corpse without such care.
 If thieves make haste, and not one moment lose,
 What man of sense or reason can refuse,
 That, in its linen wrapt, 'tis fully proved,
 Christ's stolen body, must have been removed.*

And thus we come insensibly to another head of our discourse, namely, the TRUTH and CERTAINTY of our Lord's resurrection; which we are now farther to establish.

xxiv. And, first, let us attend to the *evidence* of the fact itself; which is sufficient to overcome the incredulity even of the most pertinacious. The Jewish rulers, conscious of guilt, and full of apprehensions arising from the predictions of Christ, urged Pilate to command that the sepulchre should be secured till the third day, to prevent the removal of the body by force or fraud. Having gone themselves, they secure the sepulchre as carefully as possible, seal the stone, and set a watch. In the mean time, as it began to dawn towards the third day after his death, the earth is shaken by a great earthquake; and a celestial messenger, descending from heaven, rolls back the stone from the door of the sepulchre, and sits down upon it. His

* ———— Fare, improbe Custos;
 Responde, scelerata cohors: si Christus, ut audes
 Dicere, concluso furtim productus ab antro
 Sopitus jacuit, cujus jacet intus amietus?
 Cujus ad exuvias sedet Angelus? ane beati
 Corporis ablato velocius esse putavit
 Solvere contextum, quam devectare ligatum?
 Quum mora sit furtis contraria. Cautius ergo
 Cum Domino potuere magis sua lintea tolli.

raiment was so white, that it surpassed the snow; the splendour of his countenance so great, that it might be denominated *lightning rather than brightness*.* The keepers, whom Jewish malignity had provided, see him; but struck dead, in a manner, with fear, they fall prostrate on the earth. Mean time, no man daring to hinder him, Jesus comes forth alive, and betakes himself to the place, where, conformably to the notice he had given, he was to make his first appearance to his friends. Some of the keepers, having gradually come again to themselves, hasten to the city, to relate to the chief priests the events which had happened. The priests, however reluctant to admit the fact, could not refuse them credit. Yet, wishing others not to believe what their own mind told them was too true, they bribed the soldiers by a large sum of money, to circulate a ridiculous and impertinent story—to report, that the disciples had come by night and stolen Jesus away, while the guard were asleep.† Are not all these events, which were not done in a corner, but in the most populous city of Judea—are not these events, of such a nature, that if they were not true, they could never have been contrived or published by any one, and especially at that time and place in which they are affirmed to have happened—whilst those whose interest it was that they should not obtain credit, were living, and were the rulers of the land?

xxv. Add to this, the *testimony of the Angels*, who, notwithstanding the impotent rage of the soldiers, showed the Lord's empty sepulchre to the women, testifying that he had risen, and was going before them to Galilee, where they should see him.‡

* Fulgur potius quam fulgor.

† Mat. xxviii.

‡ Mat. xxviii. 6, 7. Luke xxiv. 4—7.

xxvi. But what can be more decisive than the frequent *appearances* of Christ after his return from the grave, by which he extorted conviction even from the most incredulous of his friends? Peter urges this evidence in the Acts,^a and Paul in his first Epistle to the Corinthians.^b Of these appearances, we find *eleven* in the sacred history, previous to Christ's ascension to heaven;—*five* of them on the very day of the resurrection, and *six* on subsequent days. We cannot, however, in every instance, exactly determine their order. He appeared, 1. To Mary Magdalene alone at the sepulchre.^c 2. To the women, when they had returned from the sepulchre.^d 3. To the two disciples, Cleophas and his companion, when going to Emmaus.^e 4. To Simon Peter alone.^f 5. To the Apostles when assembled at Jerusalem, Thomas excepted.^g Mark calls this college of Apostles, “the eleven;”^h and Paul calls them “the twelve.”ⁱ For colleges or societies, that have been restricted to a certain number at their first institution, as those of the *Septemviri*, the *Decemviri*, and the like, still retain their original appellation, though the number be diminished or increased. Thus also the Rulers of Athens are styled by Xenophon, the *Thirty*; though, after *Theramenes* was put to death, only *twenty-nine* remained. 6. Eight days after, to all the disciples together, Thomas being present.^j 7. At the sea of Tiberias, to seven disciples, when they were

^a Ch. x. 40, 41.^b Ch. xv. 5—8.^c Mark xvi. 9. John xx. 14—18.^d Mat. xxviii. 9, 10.^e Luke xxiv. 13—32.^f Luke xxiv. 34.^g Luke xxiv. 36. John xx. 19.^h Ch. xvi. 14.ⁱ 1 Cor. xv. 5.^j John xx. 26.

fishing.^k 8. To the eleven disciples on a certain mountain of Galilee, as Jesus had appointed.^l 9. To more than five hundred brethren at once.^m 10. To James apart.ⁿ 11. On the very day of the ascension, to all the Apostles at once on mount Olivet.

After his ascension into heaven, too, he appeared to Stephen,^o to Paul,^p and frequently to John in the Revelation; although those visions were rather extatic and emblematical, than corporeal and personal.

XXVII. It would be unreasonable to demand, that our Lord should show himself alive after his death, in the temple, or in any other place of concourse, to the whole Jewish people, or at least, to the priests and elders of the people. 1. It is fit that he should be Master of his own actions, and it is sufficient that the reason of them is known to himself. "He giveth not account of any of his matters."^q 2. The Jewish people, with their rulers, had wantonly abused the time of grace; now was the day of judgment and severity, and of the hiding of God's countenance from them, according to that threatening; "For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."^r 3. It was the time of humbling that arrogance on the part of the rulers, by which they exalted themselves above the people of God, and of teaching them that the kingdom of Christ is entirely spiritual and heavenly, not founded on human authority, and not standing in need of human protection or patronage. It pleased

^k John xxi. 1.

^l Mat. xxviii. 16.

^m 1 Cor. xv. 6.

ⁿ 1 Cor. xv. 7.

^o Acts vii. 55.

^p 1 Cor. xv. 8. comp. Acts ix. 3—17. 1 Cor. ix. 1.

^q Job xxxiii. 13.

^r Mat. xxiii. 39.

God that the history of so important a matter should be published to mankind, rather by some of the common people than by the princes of this world, "that our faith might not stand in the wisdom," or authority, "of men, but in the power of God."* 4. Our Lord intended to exercise the faith of his followers, agreeably to these words; "Blessed are they that have not seen, and yet have believed."†

XXVIII. Further, those *Saints that slept in the dust*, who "came out of their graves after the resurrection of Christ, and went into the holy city, and appeared unto many," furnish an incontestable proof of the resurrection of Christ.‡ Whether they were ancients, as Adam, Noah, Abraham, Isaac, Jacob, David, and others; or saints of a later age, as Simeon, Anna, Zacharias, John the Baptist, or others well known at that time,—they unquestionably bore witness to Christ's resurrection, and recognised it as the cause of their own. They appeared to many for this purpose, as it is expressed by *Euthymius*, "that by their resurrection, others might be assured of the resurrection of Christ, concluding that, since he raised them, much more did he raise himself." This argument serves to demonstrate, not only the truth of our Lord's resurrection, but also its efficacy. "Christ, when returning after the third day," says *Eusebius* of *Emesa*, "brought back with him to the land of the living, the fruits of his three days journey; and, that none might question his return from the dead, he showed them, with himself, to those that were living on the

* 1 Cor. ii. 5.

† John xx. 29.

‡ Mat. xxvii. 52, 53.

"earth, as witnesses and preachers of the victory obtained over death."³¹

XXIX. I intend not now to speak of the visible effusion of the Holy Spirit on the day of Pentecost; or of the gift of tongues; or the miracles performed by the Apostles in his name; or the propagation of the Gospel, which is the "rod of his strength sent forth out of "Zion;"^v or of the efficacy of his quickening Spirit in the hearts of the elect; or the destruction of idolatry; or the overthrow of the Jewish polity; or the wonderful protection afforded to the faithful; or of the dreadful vengeance inflicted on enemies, by which, in spite of their hostility, confessions of the truth were extorted from their breasts. On these, and other such considerations, which might easily be enlarged on, and urged as evidences that Christ is alive and that he reigns in heaven, it is not my design at present to insist.

XXX. Nor is there the least pretext for any to contend, that the statements which we have produced from the sacred volume, were disingenuously devised by the Apostles, either from blind attachment to their deceased Master, or from ambition or avarice, or from a design, by subtle fabrications, to impose on men of a superstitious spirit, or from any other conceivable motive for such an imposture. It can with no appearance of reason be alleged, that they performed a part similar to that which was acted by *Philostratus*, who, without assigning bounds to the colouring, has artfully delineated the character and history of one *Apollonius Tyaneus*, and represented him as a kind of Semi-God, exempt from death, and possessed of an immortal

* *Homil. vi. Pasch.*

• ^v *Ps. cx. 2.*

³¹ See NOTE XXXI.

nature. The Apostles, however simple and harmless, were by no means such arrant fools, as to suffer themselves to be persuaded of any thing whatever, by, or concerning, their Master;—especially of any thing which the very circumstances of the case might clearly discover to be false. Observe their behaviour in relation to this very point. They could not allow themselves to believe that their Master had risen again, till their incredulity was at last overcome by irresistible proofs. Nor was it possible, that, in opposition to the consciousness of their minds, they could have furnished the whole scene with fables of their own contrivance. What extreme arrogance would it have been, so wantonly to fabricate stories regarding events which had happened, at that very time and place, amongst men that were at once the ruling powers, and anxiously attentive to all that passed! What, in short, was their reward for the imposture? Not, surely, riches or honours, but quite the contrary, the indignation of the people and the rulers, prisons, stripes, banishments, the most dreadful deaths; all of which they might have prevented by an obsequious silence on this subject. Our conclusion, therefore, must be the following; *As to those who have testified of these things, and wrote these things, we know that their testimony is true.* Philostratus, in his splendid account of Apollonius, had certainly a different object in view. From its whole contexture it is manifest, that he wished rather to attract admiration of his own skill and eloquence, than to adhere strictly to historical truth. Had he been obliged to answer on oath in the presence of a Judge, in reference to every particular, he would un-

doubtedly have deemed it better to acknowledge the imposture, and renounce his fictitious Hero, than to submit for his sake to the most exquisite punishments.³²

XXXI. Besides, let none object the seeming contradictions in the different accounts of the Evangelists, as tending to weaken the credit of the whole history. It served a useful purpose, as the celebrated *Vossius* has judiciously observed, that the history should be written by the Evangelists in a manner thus apparently inconsistent; for otherwise it would have been alleged, that they had combined, and adjusted the matter by previous concert. It appears to be written in this manner, too, in order to exercise our faith and our diligence; for if we examine all the narrations with serious attention, we shall find, that there is really no disagreement between them, and that apparent discrepancies are owing to the fault of the readers, not of the writers. To show this in detail, however, would lead us beyond the bounds of the present Dissertation.³³

XXXII. We now pass on to the *third* head, which relates to the NECESSITY of the resurrection. This is taught us by our Lord: "OUGHT not Christ to have suffered these things, and to enter into his glory?"* It was necessary that Christ should rise again, 1st, That the *prophetic* oracles might be accomplished. 2dly, That the *typical* emblems might be fulfilled. 3dly, Because the glory alike of the Father and of Christ, required, that he should be declared the Conqueror of death.

* Luke xxiv. 26.

³² See NOTE XXXII.

³³ See NOTE XXXIII.

xxxiii. "He rose again the third day, *according to the Scriptures.*"^y The resurrection was frequently and clearly foretold in the Scriptures.^z In the twenty-second Psalm, after the prayers of the Lord Jesus under his sufferings and immediately before his death, have been rehearsed, he is introduced as expressing himself in these words: "I will declare thy name unto my brethren;"^a in the midst of the congregation will I "praise thee."^b With this compare the language of Paul, where he affirms, that the prophets and Moses foretold, "that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."^c

xxxiv. It is written, also, Psalm cx. 7. "He shall drink of the brook in the way." "The way" denotes the course of his mortal life. The way is intersected and divided by "the brook." The rapid "brook," or torrent, signifies a violent inundation of suffering. "To drink of" the torrent, is to be so inundated by it as only to escape suffocation, while "the waters come in to the soul."^d After Christ shall have done this, then, nay, "*therefore,*"^e according to the promise of the Father, according to the value of the foregoing sufferings, according to merit most strictly so called, "shall he lift up the head." He shall emerge from the brook of sufferings and death, and shall cause the members of his mystical body to emerge with him, that they may

* עֵלֶכָן

^y 1 Cor. xv. 4.

^z Ps. xvi. 10. comp. Acts ii. 29—31. Ps. xxii.

^a Comp. Mat. xxviii. 10. "Go tell my brethren."

^b Verse 22.

^c Acts xxvi. 22.

^d Ps. lxi. 2.

partake of his glory, as they have partaken of his sufferings.³⁴

xxxv. Add to this, Is. liii. 8. "He was taken," that is, to glory,* "from prison and from judgment;"—from the power of the rulers of the people, who were intrusted with "judgment,"—from the coercive authority of the Roman Governor,—from every distress to which he may have been subjected by the judgment of God, as well as by that of human tribunals. "And "who shall declare," who shall conceive in his mind, or express with the tongue, "*his generation?*"* that is, *the duration of his life*, which, after he shall have submitted to death, will be everlasting; and his *progeny* of children, that shall afterwards arise.^f The tenth verse, if I mistake not, refers to the same thing, which the celebrated *Cocceius* not improperly translates thus: "*And Jehovah has enfeebled, or reduced to impotence, him that wished to weaken him.*"† He that wished to weaken, harass, afflict, and, if possible, destroy Christ, is the Devil, who instigated at once the infernal hosts, and the Jews and Gentiles to seek his ruin. God, however, *reduced the Devil to impotence*, "destroyed him,"^g and "stilled" him;^h that he might be unable to retain Christ in a state of death. Further, "when thou shalt make his soul an offering for sin, "he," that is, Christ, "shall see his seed;"—himself

* דורו.

† יְהוָהּ חָפֵץ דַּבְּאֵי יְהוָה "Et Jehovah volentem enervare ipsum infirmavit, sive ad impotentiam redegit." יְהוָה is sometimes a noun of the form שָׁלַח See 1 Chron. xxviii. 9.

* Comp. Ps. xlix. 15.

^f Comp. Ps. lxxiii. 15.

^g כָּטַף, Heb. ii. 14.

^h כָּסַף וְשָׁכַח cessare fecit. Ps. viii. 2.

³⁴ See Note XXXIV.

shall live, and he shall behold his children living; "he shall prolong his days," that is, himself and his seed; "and the pleasure of Jehovah shall prosper in his hand," in the hand both of Christ and of his seed.³⁵

XXXVI. And what should hinder us from referring to this, Zephaniah iii. 8. "Therefore wait ye upon me, saith the Lord, *until the day that I rise up to immortality?*"* In this chapter, the Prophet gives an account of the condition of Jerusalem in her latter days, the coming of the Son of God in the flesh, and the character of that age.ⁱ "The just Jehovah," he who is both God's "righteous servant,"^j and "JEHOVAH our righteousness,"^k "is in the midst thereof; he will not do iniquity;^l every morning doth he bring his judgment to light; he faileth not." He preached the doctrine of true righteousness, and confirmed it by the testimonies of the prophets, and by works evidently Divine. "In the day-time he was teaching in the temple; - - - and all the people came early in the morning to him in the temple for to hear him."^m "But the unjust knoweth no shame." With this compare Christ's bitter lamentation: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, &c."ⁿ The prophet, for the admonition of the Jews, next mentions the judgments of God inflicted on the Gentiles. And indeed before the coming of Christ, Egypt was subdued by the Persians; the inhabitants of Palestine were vanquished by the Greeks; the Jews took the towns of the Moabites from the Greeks and possessed them; they also subju-

* לַיּוֹם קִיּוֹם לְעֶד, ad diem, quo surgam in perpetuitatem.

ⁱ Verses 5, 6, 7.

^j Is. liii. 11.

^k Jer. xxiii. 6.

^l See Is. liii. 9.

^m Luke xxi. 37, 38.

ⁿ Mat. xxiii. 37.

³⁵ See NOTE XXXV.

gated the Edomites; the Romans conquered all. God is then introduced speaking thus, after the manner of men: "I said, Surely thou wilt fear me; thou wilt receive instruction, &c."° With which compare the following expression in the parable of the vineyard: "Last of all, he sent unto them his Son, saying, They will reverence my Son."† In fine, the Son of God turns towards his friends, whom he enjoins to wait patiently for his resurrection, which will be *to eternity*;* in which acceptation the original word occurs in several other places.‡ *Aberbenel*, aware of this, explains it as "a perpetual resurrection."† In the subsequent verses, events that were to succeed the resurrection of Christ are foretold; namely, the infliction of God's dreadful wrath on Jerusalem, with the desolation of the whole land by fire and sword, and that by means of the nations gathered and assembled into one empire, to wit, the Roman; and then, the conversion of the nations by the preaching of the Gospel. It seemed proper, for the instruction of my pupils, to state the meaning of this passage at some length, in order to throw light on a remarkable prophecy, taken notice of by few. There are many other prophecies to the same effect, which I have not now leisure to illustrate.

XXXVII. I cannot, however, omit that one, to which Paul directs our attention, namely, Isaiah lv. 3. where God addresses his elect‡ in the following words: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting cove-

• לֵשׁׁ

† קִימוֹת נִצְחִית

‡ See Vol. I. NOTE XVI.

° Verse 7.

† Mat. xxi. 37.

‡ Is. ix. 6. lxx. 18.

"nant with you, even *the sure mercies of David*."* This last expression is explained and applied by Paul thus: "And as concerning that he raised him up "from the dead, now no more to return to corruption, "he said on this wise; I will give you the sure mercies of David."† Here, as in many other prophecies, David signifies Christ. Of him it had been said: "My mercy shall not depart from him:"‡ and, "My "mercy will I keep for him for evermore."§ Now God exhibits him to believers as the Pattern of all the blessings promised in the everlasting covenant, including the happy life of the whole man; which supposes the resurrection from the dead. For such is the import of these words, "I will give you the sure mercies "of David;" that is, I will grant you those sure, lasting, solid, and truly valuable blessings which I have conferred on the Messiah. But no blessing, with which the resurrection of the body is unconnected, imparts complete felicity, or is worthy of a designation so magnificent. Consequently, God has raised up Christ also from the dead. The force of the Apostle's reasoning will be manifest to every man's conscience, if it be reduced, as has been done by a celebrated Interpreter, to the form of a syllogism, in this manner. God has raised up from the dead to die no more, him whom he is pleased to appoint the Pattern of all blessings, including the resurrection to eternal life. But when he says, "I will give you the sure mercies of David," he makes Christ, under the name of David, the Pattern of all blessings, and of the resurrection from the

* חסד דוד הנאמנים

† Acts xiii. 34.

‡ 2 Sam. vii. 15.

§ Ps. lxxxix. 28.

dead. Therefore, he raised up Christ from the dead, to die no more.

XXXVIII. To prophecies of the resurrection of the Messiah, TYPES were added. I shall not speak here of those *historical* types, which others have noticed ; as JOSEPH, who was wonderfully delivered from prison ; DANIEL, who was rescued from the den of lions ; and the three ASSOCIATES of that Prophet, who were saved from the burning furnace :—all of whom were likewise promoted to great dignities. It is sufficient to bring forward one *legal* type—from Levit. xiv. 4—7. In the purification of the leper, the priest is commanded to take two clean birds : of which the one was to be killed, and its blood poured out into an earthen vessel over running water ; but the other, after having been dipped in the blood of the bird that was killed, was permitted to fly at liberty into the open field. The leper was then sprinkled with the blood. Each of the birds denoted Christ, but in a different state. He is compared to a *bird* for his alacrity in obeying the commands of God, for his heavenly conversation, and because he was obliged to flee from place to place to escape the snares of men. He is compared to a *clean* bird, which might be eaten, because he is holy in himself, and is also the bread of life to sinners. The bird that was to be *killed*, denotes the death of Christ. The shedding of the blood over *running*, not standing, *water*, represents his obedience, conjoined with his sufferings and death, which proceeded from an overflowing, not a languid love. The *living* bird, which was dipped in the blood, and so allowed to escape, signifies Christ raised again from the dead, and flying to heaven “ by his own blood.”^a And the blood of Christ

^a Heb. ix. 12.

who was dead, and is alive again to apply it to his people, cleanseth us from our spiritual leprosy.

XXXIX. Further, not merely the resurrection itself, but also the *time* of it, was foretold and prefigured. We have a *prophecy* respecting it in Hosea vi. 2. "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." I do not deny, what is indisputably evident, that this prophecy relates to the Church, which is the mystical body of Christ. Whilst it refers to the Church, however, it is primarily and literally verified in the Head. Such is the spiritual sagacity of believers, that they do not rest in external deliverances, but, through them, ascend, in their meditations, to such as are spiritual, and through these again, to the fountain itself,—Christ risen from the dead. In the resurrection of our Lord, there is an exemplar of those revivals which are experienced by the Church. As therefore he was to be restored to life after two days, and to be raised up on the third day; so the Church assures herself, that after two days, that is, after a short interval of time, she should rise again from her calamitous condition to more auspicious circumstances. Nor is it without an emphasis that she joins herself to Christ in rising again. The Apostle doth the same thing.^v She therefore here considers the resurrection of Christ, as the foundation and pattern of her own mystical resurrection to a happier state; and the appointment of three days, as corresponding to the short space which she was to spend in affliction.

XL. Nor are *types* wanting. Not that either in the Old or in the New Testament, we read of any other

^v Ephes. ii. 5, 6.

person raised the third day after death ; for, so far as appears, this was peculiar to Christ. But we have figures of this circumstance in a Patriarch, a King, and a Prophet :—in ISAAC, who was, in a manner, restored from death the third day after his father Abraham had received a command to slay him in sacrifice ; *—in HEZEKIAH, who likewise went up to the temple the third day after sentence of death had been passed on him ; †—and in JONAH. ‡

XL I. In fine, the *glory* as well of the *Father* as of the *Son*, which the law and justice of God would not suffer to continue under a cloud, indispensably required the resurrection of Christ. With respect to the Father, the Apostle says emphatically : “ Christ “ was raised up from the dead by the glory of the Father ; ” †—not merely *to* the glory of the Father, or *with* the glory of the Father, but, *by the glory of the Father*. The glory of the Father demanded, and, so to speak, accomplished it ; for the end has the nature, as well of the cause as the effect. It was of importance to the glory of the Father, that the Son, who had been unjustly condemned by the Jews for his confession of the most sacred truth, should be justified ; and that, since he had most perfectly fulfilled the conditions, all the promises due to him, according to an inviolable covenant, should be no less exactly accomplished. Unless this were done, how could the justice and the faithfulness of the Father appear ? Jesus himself, when soliciting the glory promised him, urges this argument. ‡

XL II. With regard to the Son, the matter is clear

* Gen. xxii. 4. Heb. xi. 19.

† 2 Kings xx. 5.

‡ Mat. xii. 40.

§ Ἡ γὰρ θὰ Χείρτος ἐκ νεκρῶν δια τῆς δόξης τοῦ Πατρὸς. Rom. vi. 4.

¶ John xvii. 4, 5.

of itself. By his death, he overcame death, and the Prince of death; and pursuing him, when laid in the sepulchre, to the remotest corner of his kingdom, he completely defeated him.^b It was therefore utterly impossible, that he should be holden of death.^c He had in himself, as “the true God and eternal life,”^d “the power of an endless life.”^e It was necessary for him to display this power in himself, as a Mediator now made perfect through sufferings. He could not be to others what he is called in Isaiah,^f “the Father of eternity,” unless he were so, in the first place, to himself. It behoved him, in fine, to be declared and publicly manifested to be what he really is, the Conqueror of death and the Triumpher over it. But in what way could that be done, unless by rising again, that he might *stand last on the earth*,^g having put the enemy to flight.^h Hence those two characters are joined together, “The first-begotten of the dead, and “the Prince of the kings of the earth;”^h and he says also: “I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the “keys of hell and of death.”ⁱ

XLIII. Let us now consider, in fine, the UTILITY of Christ’s resurrection. The advantage which redounds to us from this important event is chiefly three-fold, 1st, *Our justification*. He “was delivered for our offences, and was raised again for our justification.”ⁱ

^b Heb. ii. 14.^c Acts ii. 24.^d 1 John v. 20.^e Heb. vii. 16.^f Chap. ix. 6.^g Novissimus in pulvere staret, Job xix. 25.^h Rev. i. 5.ⁱ Verse 18.^j Rom. iv. 25.^{kk} See NOTE XXXVI.

When God released his Son from the bonds and prison of death, into which he had been thrown on account of our debts, he is to be viewed as having given him a discharge, and as having declared by that very deed, that his justice was now satisfied to the last farthing. When Christ was raised up, he was thus "justified in the Spirit."^k But if he was justified, we must at the same time have been justified in him.

XLIV. 2dly, *Our sanctification*. "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead."^l Hence believers are said to be "risen with Christ," that is, in a spiritual sense;^m and to be "planted together with him in the likeness of his resurrection, that, as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life."ⁿ This is "the power of his resurrection," of which Paul speaks.^o Christ, when he came forth from the earth, was made, not merely like the first Adam, "a living soul, but a quickening spirit."^p He received life, not only for himself, but also for his people; and not merely that he might live with the Father in heaven, but also that he might live by the Spirit in believers.^q As the animal spirits, derived from the brain, and distributed through the nerves to the whole body, communicate life and motion even to the remotest members; so the Spirit of life, which is in the Saviour as the head and fountain, flows down by secret channels to all the members of the mystical body, producing in them a new life, and a life worthy of Christ. While believers

^k 1 Tim. iii. 16.

^l Col. ii. 12.

^m Col. iii. 1.

ⁿ Rom. vi. 4, 5.

^o Philip. iii. 10.

^p 1 Cor. xv. 45.

^q Gal. ii. 20.

are "members of his body,"^r they are also "one spirit" with him;^s and he is "our Life."^t

XLV. 3dly, *Our glorification* in a blessed resurrection. This is inferred by the Apostle from the resurrection of Christ :^u and the reasoning is just ; for he is our first-born Brother, and we are "joint-heirs with him."^v If he then received life and immortality by a hereditary title from the Father, we too, in our place and order, must be partakers of the same inheritance ; that, as he is "the beginning, the first-born from the dead,"^w he may be so, "among many brethren."^x Christ the first-fruits ; afterwards, they that are "Christ's, at his coming."^y Besides, Christ is our Head, we are his members ; he would not, therefore reckon himself entirely alive, unless we also were alive with him. Hence he teaches us to reason from his life to our own : "Because I live, ye shall live also."^z Job had long before argued in the same manner.^a Christ, too, is the second Adam, from whom life is no less certainly derived to those that are his, than death from the first Adam to all : "For as in Adam all die, even so in Christ shall all be made alive."^b In fine, since the same Spirit, by whom God raised up Jesus from the dead, dwells in us, what reason can be assigned, why he should not perform the same work in us ? "If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead,

^r Ephes. v. 30.

^s 1 Cor. vi. 17.

^t Col. iii. 4.

^u 1 Cor. xv. 12, 13. 1 Thes. iv. 14.

^v Rom. viii. 17.

^w Col. i. 18.

^x Rom. viii. 29.

^y 1 Cor. xv. 23.

^z John xiv. 19.

^a Job xix. 25—27.

^b 1 Cor. xv. 22.

“ shall also quicken your mortal bodies by his Spirit “ that dwelleth in you.”^c That is to say ; God, by his Spirit, was the author of the resurrection of Christ, both by his omnipotent power, in which is the fountain of life ; and by the virtue of that unspotted holiness, with which he adorned the human nature of Christ, and effectually preserved it from sin, the only cause of corruption. And he will accomplish the same work in believers, first by sanctifying their souls, that is by raising them to spiritual life, and hereafter their bodies, by raising them to a glorious life ; for these also, according to their measure, were the subjects of sanctification.

It were easy to improve these topics for Consolation ; and, in the mean time, to inculcate assiduously, that none can justly assure himself of the privilege of a blessed justification, or of a glorious resurrection, arising from the resurrection of Christ, unless he also experience its power to communicate the vigour of the spiritual life.

^c Rom. viii. 11.

DISSERTATION XX.

ON CHRIST'S ASCENSION INTO HEAVEN.

I. **THE** second step of Christ's exaltation, is his **ASCENSION INTO HEAVEN**; in treating which we shall adopt the same method as on the article immediately preceding. We shall explain the four following heads. *First*, Its **NATURE** and **MANNER**. *Secondly*, Its **TRUTH** and **CERTAINTY**. *Thirdly*, Its **NECESSITY**. *Fourthly*, Its **UTILITY**.

II. By the Ascension of Christ we understand, *The second step of his glorious exaltation, by which, on the fortieth day after his resurrection, and in the sight of his disciples, he removed his already glorified body from the earth, and in particular, from mount Olivet on the side which lay towards Bethany; and advanced it, through the air and the visible heavens, into the highest heaven, to remain there in glory till the day of the last judgment.*

III. Observe here, 1st, The *subject*. 2dly, The *time*. 3dly, The *placc*. 4thly, The *cause*.

IV. The **SUBJECT** of the ascension, is the Person of Christ, **GOD-MAN**. Properly indeed, it is the *human nature* in soul and body;—which human nature was

translated from the vicinity of bodies in the lower world to the vicinity of bodies in the upper world. Figuratively, however, the *Divine nature* is also the subject of the ascension; for, as in reference to that nature, he is said to have “descended into the earth,” when he appeared among men at the assumption of the human nature,^a so he may be said to have ascended into heaven, in as much as he causes the splendour of his glory to shine forth in that humanity, now exalted to heaven. To this I would refer the following words of Paul: “Now that he ascended, what is it but that he “also descended first into the lower parts of the earth? “He that descended, is the same also that ascended,” &c.^b It is not true of every one who ascendeth, that he first descended. Moses first ascended to the mount, and afterwards descended. But it was necessary that Christ should first descend, before he ascended; for he is “from above,”^c and is called “he that cometh from above,” and “he that cometh from heaven.”^d This appears also from Ps. lxxviii. 8, 9, 11. where he is called GOD and LORD. Further, Christ descended, not as to the flesh, which it is certain he did not bring from heaven; but as to the manifestation of his Deity, in the flesh which he assumed from the Virgin Mary. In like manner, “he that descended is “the same that ascended,”—giving now a far brighter display of the same Deity, in the human nature, advanced to the throne of glory.

v. Hence also, in reference to the ascension of Christ, it is said to “Jehovah our Lord, whose name is excellent in all the earth;”—“*who hast set thy glory above*

^a John vi. 41, 50, 51. xvi. 28.

^b Ephes. iv. 9, 10.

^c John viii. 23.

^d John iii. 31.

"the heavens."^f Every word is emphatical. *Hod*,* if you attend to the meaning and origin of the word, signifies brightness and evidence: and hence comes *Hodoth*,† to confess that any thing fully corresponds to its name. *Hod malchoth*,‡ signifies the dignity and majesty belonging to a king, by which men are induced, *hodoth*, to be subject to him, to obey and submit to his will and appointment; as a celebrated Interpreter has acutely observed. The brightness and majesty of such *glory* belongs to none in a more eminent degree than to the Most High God, who displays his perfections in the magnificent works which he performs.^g Of old, God set his glory in the earth, when he dwelt between the cherubim, above the mercy seat.^h In due time, he made all Jerusalem "the throne of his glory;"ⁱ having his seat not only in the sacred apartments of the sanctuary, but exhibiting himself in human nature to be seen and heard throughout the whole city, and every where in the streets of Jerusalem. But by the ascension of Christ, the glory of God was set "above the heavens;" for no where doth it shine more illustriously than in our Lord's human nature, crowned with glory and honour.

VI. Nor can I venture to contradict those, who are of opinion, that the same thing was foreshown to Ezekiel, in the obscure representation described in the tenth Chapter of his book. He saw "the glory of *Jehovah* go up from the cherub over the threshold " of the house; and the house was filled with the cloud,

* חור † חודות ‡ חור מלכות

^f אשר תנה חורך על השמים Ps. viii. 1.

^g Ps. cxlviii. 13. Hab. iii. 3.

^h Exod. xxix. 43. Lev. xvi. 2. Ps. lxxx. 1.

ⁱ Jer. iii. 17.

"and the court was full of the brightness of *Jehovah's* glory."^j The glory of *Jehovah*, is "the glory of the Only-begotten of the Father, full of grace and truth."^k It was formerly "above the cherubim," that is, in heaven.^l It moved thence, proceeding "to the threshold of the house;" as a king, rising from his throne, shows himself at the gate of the palace, graciously affording an opportunity to his people to see him. Meanwhile, "the house was filled with the cloud;" which may denote God's dwelling with his people in an humble form, yet so that the rays of divine majesty shone through the cloud; "the court being full of the brightness of *Jehovah's* glory." For "majesty, and honour and glory," attended Christ at his coming,^m and were apparent to all the people, in his discourses, which were altogether heavenly; and in his deeds, to which nothing similar had ever been heard of. But Ezekiel soon beheld the same glory "departing from off the threshold of the house, and standing over the cherubim."ⁿ This is the ascension of the Son of God from the earth to his throne in heaven. Henceforth there is no earthly sanctuary, where the glory of God dwells, or is to be sought for by Israel; but Christ is immediately found, without a temple made with hands, showing himself openly to the Gentiles, who resort to him from all quarters. And this is what Ezekiel saw in the symbol of "the glory of the God of Israel at the east gate of *Jehovah's* house, standing over the cherubim above."^o The temple was situated in the east part of the city, and

^j Verse 4.^l Ezek. i. 26.^k Verse 18.^k John i. 14.^m 2 Pet. i. 16, 17.^o Verse 19.

Mount Olivet was opposite to it. Consequently, that which was at the door of the east gate of the temple, lay open to the view of all that approached. And certainly these two things ought to be connected : while the glory of God is placed above the heavens, his name should be great in all the earth ; as we have just learned from the eighth Psalm.

The design of all these remarks, is to show in what manner Christ may be said to have ascended, even with regard to the Divine nature. His Deity, which was formerly manifested on earth, while he dwelt among men as the Son of man, is now most gloriously displayed in heaven, in his exalted humanity.

VII. Nevertheless, in the proper acceptation of the word, as it denotes local motion, ascension is competent to the human nature only, and indeed principally to the body. The entrance of Christ's body into heaven, serves to distinguish the ascension of which we now speak, from that ascent of Christ's separate soul to heaven, which preceded his resurrection from the dead. That ascent, however happy, is not esteemed glorious, because it was connected with the ignominious descent of his body to the grave.

VIII. With respect to the TIME of the ascension, let it be observed, 1st, That it took place on the *fortieth day after the resurrection*.^p 2dly, That it happened in the same *hour* in which he was conversing familiarly with the disciples, and whilst he was blessing them.^q Each of these circumstances is mystical, and highly instructive.

IX. Our Lord was pleased to show himself alive to his disciples very frequently, and to converse with

^p Acts i. 3.

^q Luke xxiv. 50, 51.

them for a considerable time, that he might give them the stronger an assurance of the truth of his resurrection, of which they were to be witnesses and preachers through the whole world; and that he might communicate to them the more ample instruction respecting the mysteries of his heavenly kingdom. But the space of *forty days* precisely, is not unaptly compared with the time of his presentation in the temple. As on the fortieth day after his birth, Joseph and his mother brought him to Jerusalem, and presented him to the Lord in the temple;* so on the fortieth day after his resurrection, which was a kind of second nativity, he went to his heavenly Father, and appeared before him in the temple not made with hands. The same space of time, besides, was consecrated in Moses and Elias, who had been his attendants on the holy mount. Moses, when, after holding intercourse with God forty days without food, his body, at his return, was so far from being emaciated almost to death, that it shone with an extraordinary lustre which dazzled the eyes of the beholders,^a exhibited to the Israelites some resemblance of a glorified body, while yet residing on the earth. Elias also, being awakened from sleep and supplied with food by an angel, accomplished, in the strength of that food, a journey of forty days through the wilderness, till he arrived at Horeb the mount of God, where he was to see God in a figure, and to hear his voice.^b And the Lord Jesus, in like manner, being awakened from the sleep of death, which was sweet to him on account of the inestimable benefits resulting from it to his people,^c and honoured

* Luke ii. 22. comp. Lev. xii. 2, 4, 6.

^a Exod. xxxiv. 28, 29.

^b 1 Kings xix. 5—8.

^c Jer. xxxi. 26.

with the ministration of Angels, walked about for the space of forty days through the wilderness of this world, and in particular through the land of Judea (which alas! bore a very great resemblance to an uncultivated desert,) till he betook himself to the mount of the heavenly Zion, to be eternally present with the Father.

x. But we must not overlook the circumstance, that it was while Jesus was still *speaking* with his disciples that he was taken up from them;† just as, while Elijah and Elisha were walking and conversing together, a chariot of fire, with horses of fire, suddenly parted them both asunder.‡ Our Lord thus discovered his assiduity in instructing and comforting his disciples to the very last. As he had begun to teach when he was a youth scarcely twelve years of age, as he did not desist on the cross; and his last hour upon earth found him engaged in the same work. In conformity to his Master's example, CALVIN nobly replied to his friends, who exhorted him to abstain entirely, during his indisposition, from the labour of speaking, or at least of writing, "What! Do you wish that the Lord should find me idle?"

xi. At the conclusion of his discourse, Christ *blessed* the disciples. Accordingly, Luke says: - - - "He lifted up his hands and blessed them; and it came to pass while he blessed them, he was parted from them, and carried up into heaven."§ Lifting up the hands was a gesture used in prayer; and blessing is a species of prayer. The hands of one person, were laid on the head of another, on whose behalf prayers were

† Acts i. 9.

‡ 2 Kings ii. 11.

§ Luke xxiv. 50, 51.

preferred;⁷ for it was the request of the one, that as he protected the other with his hand, so God would protect him in his ways. Such was the practice, wherever there might be only one or two to be blessed; but if the number were greater, a more expeditious method was adopted, and instead of many repeated impositions of hands, the suppliant stretched forth his hands over the heads of the assembly. We read that "Aaron lifted up his hands towards the people, and blessed them."⁸ Christian Bishops were accustomed to observe the same practice, both at the beginning, and at the conclusion, of every meeting. And in the ancient constitutions which are commonly ascribed to *Clement*, "the imposition of hands, and blessing both small and great," are numbered among "the services of priests."⁹ Our Lord thought proper to depart, whilst employed in this exercise. He had already discharged his functions as a Prophet; as a Priest, he had offered up himself. And now as a most merciful High-priest, he imparts his blessing to his disciples; being about to enter immediately into the most holy place, to present the virtue of his shed blood to the Father, and to sit down on the throne of glory, encircled with royal magnificence. Not only did he bring a blessing with him, when he came into the world; but when he departed, he left a blessing behind him. Thus the blessed seed is always like himself. At his departure no less than at his advent, he is the source of the most desirable benedictions.

XII. A two-fold PLACE must here be considered. 1st, The place *whence* Christ departed. 2dly, The

* See *Grotius* and *Vossius*.

⁷ Gen. xlviii. 14.

⁸ Lev. ix. 22.

with the ministration of Angels, walked about for the space of forty days through the wilderness of this world, and in particular through the land of Judea, (which alas! bore a very great resemblance to an uncultivated desert,) till he betook himself to the mount of the heavenly Zion, to be eternally present with the Father.

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place *where* he arrived. In stating the former, Scripture uses some diversity of expression. In Acts i. 12. it is said that the Apostles, immediately after Christ's ascension, "returned unto Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey." Now, men acquainted with the customs of the Hebrews always define a Sabbath-day's journey by *two thousand cubits*;* or, as others express it, *two thousand moderate paces*.† According to the calculation of *Beza*, and of *Ludovicus de Dieu*, these make five furlongs; and according to *Josephus*,‡ Jerusalem is distant that number of furlongs from Mount Olivet. But in Luke xxiv. 50. it is related, that the disciples were led out "as far as to Bethany;" whence Christ was to ascend to heaven. Bethany, too, is "fifteen furlongs" distant from Jerusalem;⁴ that is, if *Beza's* computation be correct, three times the distance of a Sabbath-day's journey. To solve this seeming contradiction, is truly difficult. I intend not now to examine the various opinions respecting it, which may be seen in the writings of those who have proposed them. I shall only bring forward what appears most probable, and best calculated to remove the difficulty. Let it then be observed, 1. That *Josephus* speaks the truth, when he affirms that mount Olivet is at the distance of five furlongs from Jerusalem; that is, where the mountain begins to rise to any considerable height: for it is attested by them who in our own times have travelled in those regions, that the lowest parts of the mountain are still nearer the city, and are scarcely five hundred

* מלפין אמתין

† מלפין פסיעות בינוניות

‡ *Antiq. lib. xl. cap. 6.*

⁴ John xi. 18.

paces distant, whilst the brook Kidron flows between the Mount and the city. 2. That a Sabbath-day's journey is most accurately defined, not five furlongs, but seven and a half; as the Syriac Translator renders it *about seven furlongs*.* On this subject *Drusius* and *Lightfoot*, men of uncommon skill in these matters, may be consulted. A Sabbath-day's journey, therefore, extends to a considerable height in mount Olivet, perhaps not much less distant from the bottom of the mount, than its bottom is from Jerusalem. 3. That there are two *Bethanies*,—the one, a town, or village, or fort, situated beyond mount Olivet, fifteen furlongs from Jerusalem, of which we read in John xi. 18.—the other, a tract, or part of mount Olivet, contiguous to Bethphage. As *Bethphage*† was the tract of Olivet most adjacent to Jerusalem, being so called on account of the figs which it produced; so *Bethany*‡ is a tract of the same mountain, that derives its name from the dates with which it abounds. Bethany began where Bethphage ended.§ 4. That Christ ascended to heaven, not from the *village* of Bethany, but from the *tract* of Olivet which bore the same name: For he did not select a place where a multitude of inhabitants, or others, might see him ascend; but called the disciples, who alone were to be the witnesses of his ascension, to a solitary part of the mount. When these remarks are attended to, every appearance of contradiction vanishes.¶

XIII. It is related by the ancients, that when the Empress HELENA erected a splendid chapel on the place

* איך שבעת אסטרין

† בית פני

‡ בית דני

§ See *Lightfoot in Cent. præmiss. Matth. cap. xxxvii. et Decade Chorogr. præmiss. Marc. cap. iv.*

¶ See NOTE XXXVII.

whence Christ ascended to heaven in a cloud, it was found impossible to pave, along with the rest of the floor, the spot which last received the print of our Lord's sacred feet. Whatever was applied for that purpose, the earth indignantly refused to accept of human embellishments, shaking off the marble stones, and dashing them in the faces of those who laid them. It is mentioned, besides, as a permanent evidence of the dust of that place having been trodden by the Son of God, that the impressions of the footsteps may yet be discerned; and although religionists that are daily resorting thither in multitudes, eagerly snatch away portions of the earth trodden by our Lord, the ground sustains no perceptible loss, and the earth preserves the same appearance, being still marked with the traces of the footsteps. Such is the account given by *Sulpitius Severus*. *Jerome* adds:* "In fine, whereas the Church, in the middle of which the marks of the footsteps are, was built in a circular form, and in a style of workmanship exquisitely beautiful, it was not possible, as is reported, by any means, to cover and arch over the summit of the edifice, where the Lord's body had passed; but that passage from earth to heaven still continues open." The same thing has been noticed by *Optatus of Milevi*, *Paulinus*, and *Bede*; whose words are cited by *Baronius*.† Not satisfied with even these accounts, geographers, and travellers in the holy land, affirm that to this very day, the traces of the footsteps are visible even amidst the infidel Turks; nay, further, that they are directed towards the West, lest, forsooth, the Roman catholic Church should derive no honour from this affair to herself;

* *De Locis Hebraicis*.

† *Ad An. 34. sect. 337, et seq.*

since to her, as to a spouse peculiarly dear, Christ, when leaving the earth, last turned his attention.*

XIV. *Casaubon* is of opinion that this miracle of the impression of Christ's footsteps is highly deserving of credit, because so many writers, and amongst them the celebrated *Jerome*, concur in relating it. To me, however, to confess the truth, it appears in a different light; nor do I doubt that this is one of those fables, which a later age has either devised or eagerly embraced, contrary to the belief of earlier times. *Eusebius*, as *Hornius* has judiciously observed, when giving a very particular description of the Church on mount Olivet, makes no mention of this miracle; and surely, he would not have omitted a circumstance so notable, and so likely, had it been founded in truth, to be of great utility for the confutation of the heathen. It is also passed over in silence by *Socrates*, *Theodoret*, *Saxomenus*, and by *Nicephorus*, the father of fables; who yet indulge in splendid trifling about the discovery of the cross. Compare what we have said in the tenth and several subsequent Sections of the sixteenth Dissertation. As to the marks of footsteps that are still pointed out to travellers, the thing itself shows, that these are merely the tricks of idle people. Nor doth the modern story agree with the ancient. According to the ancient account, the marks are impressed on the earth; according to the modern, on the rock. The prints of footsteps, besides, are not now to be seen, but only the print of one foot, in a certain part of the rock; the other print, with the stone on which it is said to have appeared, having been

* *A Lapide ad Act. i. 12.*

removed by the Turks to a mosque of their own.* And doth our Lord, in reality, now take so little interest in the traces of his feet, that, although anciently, when a pious Empress erected a most splendid Church to his honour, he would not suffer it to be covered with an arch, yet he now permits one part of that sacred memorial to be transferred to a temple dedicated to the false Prophet?

xv. *Hornius* supposes that he has discovered the source of the mistake, in the words of *Eusebius* in his *Life of Constantine*;† where, when narrating the visit of HELENA to Judea, he says; “But, as she regarded “with due veneration the footsteps of the Saviour, &c.”‡ What is spoken in general of Judea, where Christ lived, was perhaps ignorantly applied to mount Olivet, whence Christ ascended. And, without doubt, a very small matter is sufficient to give rise to a fable, which, how improbable soever, increases in course of time to a prodigious size. But the occasion of the story, I am rather inclined to think, was taken from a prophecy of Zechariah. In the writings of that Prophet we have the following words: “His feet shall stand in that “day upon the mount of Olives;”^b—which expression, *Baronius*, taking it in an extremely literal sense, has applied to this affair. Or it may have been taken from these words of the Psalmist: “We will worship “at his footstool;”^c—which *Paulinus* renders thus, “We have worshipped where his feet have stood;”

* *Dalla Valle Itin.* lib. i. cap. 37.

† *De Vit. Constant.* cap. xlii.

‡ Ὡς δὲ τοῖς βήμασι τοῖς σπηλαίοις τῆς πρὸς τὸν ἀναβῆναι προσκυνοῦμεν.

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^c Ps. cxxxii. 7.

and refers to this story. To point out the absurdity of such interpretations, is quite unnecessary.³⁸

XVI. It will be more useful to observe, that Christ chose rather to ascend from this, than from any other place, for the following reasons. 1. That as he had given evidence of human weakness and of the greatest love to us, when his sweat was great drops of blood, whilst conflicting with the wrath of God on mount Olivet;^d so he might exhibit a certain proof of his divinity, by ascending to heaven from the same place. 2. That the same place which had afforded a commencement to his ignominy and passion, might prove a kind of step to his highest glory, and that from the very spot where he had struggled with infernal hosts, he might ascend in triumph above all heavens. Thus also we learn from him as our pattern, that we must not expect to possess the joys and glories of the triumph, till after the labours of the contest are accomplished; and that we need not despair of being advanced to the kingdom from the same place, to which we have lately been led forth to the conflict.

XVII. The place to which Christ ascended, is *the highest heaven*. Hence the following expressions: "He was taken up into heaven;"^e "Who is gone into heaven;"^f "We have a great High-priest that is *passed through the heavens*,"^g that is, the visible heavens; "Made higher than the heavens;"^h "He ascended up far above all heavens."ⁱ

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God himself, nor the heavenly society, or glory, or blessedness; but "his Father's house,"^j and "his dwelling-place."^k It is not every where, but in the highest regions. "He was received up into heaven;"^l and there the body of the Lord Jesus has its assigned abode. "I go," says Christ, "to prepare a place for you, - - - that where I am, there ye may be also."^m "Seek those things," says Paul, "which are *above*, where Christ sitteth on the right hand of God."ⁿ

xix. Christ is in heaven, too, with respect to his body, so as to be contained in heaven; not indeed as in a prison, but a most august palace. "Whom the heaven must receive until the times of restitution of all things." *Naxianzen* has well interpreted the words of Luke thus: "For he must reign till then, and be contained by heaven till the times of restitution."^o

xx. Since the Scriptures, then, so expressly mention the place *whence*, the place *whither*, and the *way* by which Christ ascended, and affirm that his ascension happened in the sight of the disciples; it is exceedingly absurd to set aside this local motion, and to define the ascension of Christ as a mere disappearing, or glorification, of his body. It is one thing, to disappear, or to be glorified; and another thing, to ascend. The two first are distinguished from the last, as things which precede, are distinguished from that which follows.^p And there is no reason why men should imagine the

* *Orat. ii. de Filio:*

^j John xiv. 2.

^k 2 Chron. vi. 21. Deut. xxvi. 15.

^l Mark xvi. 19.

^m John xiv. 3, 4.

ⁿ Col. iii. 1:

^o Acts iii. 21.

^p Luke xxiv. 31. Mat. xvii. 2.

distance betwixt the highest heaven and this globe which we inhabit, so immense, that it would require several centuries to pass from the one to the other. At the command of God, motion may be accelerated beyond what we are able to conceive: and the body of Christ, after his resurrection, was not an animal body, pressed down by its own weight; but spiritual, and obedient to the spirit, so as to be immediately present wherever the spirit would have it to be.

XXI. The CAUSE of the ascension is the omnipotent power, both of the Father and of the Son. It is distinctly attributed to each. Sometimes the Father is said to have exalted and received up the Son, and sometimes the Son himself is said to have ascended. Each mode of expression has its own emphasis. By the one, the will of the Father is signified; by the other, the power and authority of Christ; and since both are used, the unity of the Father and the Son is denoted. Of the Father it is said, "Being by the right hand of God exalted,"⁴—and again, "Him hath God exalted with his right hand, to be a Prince and a Saviour."⁵ Christ took not this honour to himself, to rush into the heavenly sanctuary before the appointed time; but waited till he was received up by the Father. "GOD hath highly exalted him."⁶ As by raising him from the dead, he gave him a discharge in testimony of his having made full payment; so now, when he had accomplished the whole work of his embassy, he recalls him from the foreign land where he had sojourned for a time, to his native country, and heavenly palace.

XXII. The word *Ἀναλῆψις*, *Analepsis*, is a remark-

⁴ Acts ii. 33.

⁵ Acts v. 31.

⁶ Philip. ii. 9.

able term, which is often employed on this topic by the sacred as well as ecclesiastical writers. It occurs in the following passages; "When the time was come, *that he should be received up.*" "He was received up into heaven."ⁿ "This same Jesus, *which is taken up* from you into heaven," &c.^v "—Unto that same day that *he was taken up* from us."^w "—*Received up* into glory."^x *Irenæus* calls the ascension of Christ "*his* bodily *analepsis*, reception, into heaven;" and the Greeks style the very day of the ascension, *Analepsimus*,* the reception-day. Now, as has been learnedly noted by *Budæus*, ἀναλαμβάνειν signifies to *resume*, to *take back again*: and in *Demosthenes* against *Neæra*, ἀναλαμβάνειν τον παιδα, to *receive the child back again*, is opposed to *disowning*;† as amongst the Latins, *agnitio*, the acknowledging of children, is the opposite of *abdication*, the renunciation of them. He therefore concludes that *Analepsis* signifies "the acknowledging of Christ, who was previously in a manner disowned by the Father." *Bexa* rejects this observation as an empty quibble. We concur, however, with several eminent writers in cordially receiving it; for it both suits the genius of the language, and affords excellent instruction. Thirty-three years prior to that event, the Son was sent by the Father to accomplish the work of redemption, during the performance of which, he was so afflicted in body and mind, that he appeared to be forsaken of God, and treated with neglect; but the fact

* Ἀναληψίμος.

† Τῷ ἀποκηρυττω.

† Ἀναληψίως αὐτοῦ, Luke ix. 51.

" Ἀναληφθεῖς εἰς τον ὕμνον, Mark xvi. 19.

ῥ Ὁ ἀναληφθεὶς ἀφ' ὑμῶν, Acts i. 11.

" Ἀναληφθεῖς ἀφ' ἡμῶν, Verse 22.

* Ἀναληφθεῖς ἐν δόξῃ, 1 Tim. iii. 16.

of the ascension doth itself imply a declaration on the part of the Father, that he recognises him as his Son, and that it is his will that he should be crowned with glory and honour. This *analepsis*, then, involves the justification of Christ.^y ³⁰

XXIII. But in other passages of Scripture, Christ himself is said to have ascended. To this the word *ἀνέβαις*, *ascension*, refers;^z akin to which is the term *ἵκεν*, *I go*; which was frequently used by Christ himself,^a and repeated in the history of the ascension.^b These expressions intimate, that our Lord, making use of the right which he acquired by his obedience and sufferings, found a way for himself to heaven. "By his resurrection from the dead he was declared to be the Son of God *with power*;"^c "all power being given him" alike "in heaven and in earth."^d He now, therefore, avails himself of that power. As the glorified Son of God, being "without sin,"^e being no longer defiled, so to speak, with the guilt of any sin, to prevent his access to his Father's house, or to require him to remain without, or stand at a distance; but, on the contrary, having accomplished his whole work, in the highest perfection, according to his Father's will and his own engagements, and having obtained a solemn testimony of this in his resurrection,—he now goes to his Father with joy and alacrity; and, the gates of heaven opening spontaneously to give him admittance,

^y 1 Tim. iii. 16.

^z John xx. 17. Ephes. iv. 8—10.

^a John xiv. 2, 3, 12, 28.

^b Acts i. 10, 11.

^c Ἐν δυνάμει, Rom. i. 4.

^d Mat. xxviii. 18.

^e ἄνευ ἁμαρτίας, Heb. ix. 28.

³⁰ See NOTE XXXIX.

he takes possession of that throne of glory to which he is entitled.

XXIV. It was also a remarkable circumstance attending the ascension of Jesus, that a cloud received him,^f and removed him from the sight of the disciples, while they looked stedfastly towards heaven. It is ascribed to JEHOVAH, who is very great, as an evidence of his divine glory and majesty, that he "makes the clouds his chariots, and walketh upon the wings of the wind."^g Christ's being conveyed in a cloud, therefore, when he ascended to heaven, is a proof of his Divine majesty. "Every where," says *Bede*,^{*} "the creature approves itself obedient to its Creator. At his birth, the stars indicate the place of his nativity; the clouds overshadow him at his sufferings; they receive him at his ascension; they will attend him at his coming to judgment." So, too, whilst the saints are engaged in the most delightful contemplation, God is often pleased to draw over them a cloud, which serves, like a veil, to intercept their views of the heavenly glory; for in this world "we walk by faith, not by sight."^h He gave also a salutary check to human curiosity, when he permitted the disciples to see Jesus ascending, but not to see him enter into heaven. It was proper they should see a part, that unbelief might have no pretence. It would have been improper for them to see all, that faith might have its due exercise in admiring, not in boldly surveying, the hidden glories of the upper sanctuary.

XXV. The CERTAINTY of the ascension of Christ is clearly confirmed by the following testimonies. 1st, By

^{*} *In hunc loc.*

^f Ὡραμασθαι, Acts i. 9.

^g Ps. civ. 3.

^h 2 Cor. v. 7.

the testimony of the APOSTLES; whose number is competent, whose integrity bids defiance to calumny, and whose faith was supported by the indubitable evidence of their senses; to which, as to this and similar matters, they every where appeal.ⁱ

XXVI. 2dly, By the testimony of HOLY ANGELS; who declare that Jesus was, in reality, seen by the Apostles, when he ascended; and also that he is one day to come again from heaven in the same manner in which they saw him ascend.^j

XXVII. 3dly, By the testimony of STEPHEN; who, "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God;"—and who, in the immediate prospect of death, informed his enemies, with a joyful countenance, of what he saw.^k It is perfectly credible, that Stephen saw with his bodily eyes, something of the same kind with that which was often seen in mental visions by the Prophets, and in particular, by John in the Apocalypse; who saw the throne, and Him that sat on it, and a Lamb as it had been slain.^l Stephen saw "the heavens opened;" as Christ also did at his baptism.^m This signifies at least the removal of impediments that obstructed the sight, and that would otherwise have rendered it impossible for him to penetrate to the things which are transacted in heaven. That God, who makes the seeing and the blind, who allots to individuals the different measures in which they possess the sense of sight, and who has taught mankind the art by which they can present to

ⁱ Acts i. 9, 10.

^j *Ibid.*

^k Acts vii. 55, 56.

^l Rev. v. 1—6.

^m Mat. iii. 16. Mark i. 10.

their view distant objects as if they were near, and small ones as if they were great, and bring to their eyes, by means of optical tubes, objects which otherwise are beyond the sphere of their vision,—that God could, with the utmost facility, miraculously strengthen the eye-sight of Stephen, so that, notwithstanding the almost unmeasurable distance intervening, he might see the objects exhibited in heaven.

XXVIII. 4thly, By the testimony of PAUL, who more than once affirms that he saw the Lord;^a that is, saw him in the same manner in which he was seen by Stephen.^b A great light from heaven having suddenly surrounded him, he turned his eyes to the quarter whence so extraordinary a brightness shone, and there he “saw that Just One, and heard the voice of his “mouth.” We are not to imagine, that, on Paul’s account, Christ left the highest heavens, and descended to the aerial regions adjacent to the earth; for we are assured that “the heavens must receive him until the “times of the restitution of all things.”^c Nor are we to suppose that an Angel appeared to Paul, representing the person and sustaining the character of Christ; for it is unlawful for an Angel, or any creature, to usurp the place and prerogatives of God. One of two things, therefore, must have happened. Paul either saw Christ in a symbol, as the Israelites saw God in Sinai; or by a miraculous elevation of the power of vision, he beheld Christ’s very body in heaven. That the last of these was his privilege, he seems indeed to intimate, when he adds himself to the number of those who saw Christ alive after his death, that is, saw his

^a 1 Cor. ix. 1. xv. 8.

^b Acts ix. 3, 4, 5, 17. xxii. 6—9, 14.

^c Acts iii. 21.

actually in the body, and not merely in a symbol. Without doubt, too, he saw him in heaven, when, being caught up to paradise, he “heard unspeakable words,”—words of greater force and energy than the language of mortals is able to express, and which, being reserved for the world to come, are proper to be heard only in paradise:—“Which it is not lawful for a man to utter;” that is, which a mere man is not permitted to speak,—words so superlatively excellent, that whoever uttered them must be recognised as greater than man.⁴ We ought not, without necessity, to admit a tautology in the Apostle’s language: and in order to avoid it, the first member of the clause must be referred to the person who *hears*, to whom the words were “unspeakable;” and the last, to the person who *speaks*, whose language was so transcendentally excellent, that it were impossible for any but God to speak in such a style.⁴⁰

XXIX. 5thly, By the testimony of JOHN, Rev. xii. 1, 2, 5. “And there appeared a great wonder,” a remarkable emblem of the most important and interesting things.—“In heaven,” whence John received all his revelations, and whither he was required to go up in order to behold them.—“A woman,” that is, the Old Testament Church.—“Clothed with the sun;” not like that other woman, who was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls; but irradiated by the bright beams of divine truth, proceeding from the Son of God, who is “the true light,”⁴ and “the same yesterday, and to-

⁴ 2 Cor. xii. 4.

⁷ Rev. iv. 1.

⁸ Rev. xvii. 4.

⁹ John i. 9.

⁴⁰ See NOTE XL.

“day, and for ever.”^u—“And the moon under her feet,” nobly trampling on earthly, fading, and transitory objects; for the moon, being the lowest of the planets, and subject to continual variations, is a fit image of the instability of the world.—“And upon her head a crown of twelve stars.” The Church is a Queen, and the daughter of the King;^v and hence she wears a crown. The twelve stars are the patriarchs, the prophets, and the saints of the twelve tribes. Previously to the birth of Christ, the twelve tribes were united in one commonwealth, and all that were genuine saints of each of the tribes of old, contributed to the beauty and splendour of the Church.—“And she being with child,” by virtue of the promises of God regarding the Messiah, who was to be born amongst the people of Israel,—“cried, travailing in birth, and pained to be delivered.” The travailing in birth, denotes the hope and expectation of believers of those times.^w The crying, relates to the fervent prayers, by which they earnestly solicited the Messiah’s coming.^x The pain, signifies the oppression sustained by the Church, partly from Herod, that determined enemy of the Messiah’s kingdom, partly from the Pharisees and Scribes, who loaded the Church with heavy burdens, whilst they darkened and almost exploded the doctrine of the righteousness and grace of Christ;—which served to inflame the desire of the Messiah in the breasts of the faithful.—“And she brought forth a man-child.” Christ, that strong and mighty Conqueror, was born at last, according to the hope and expectation of believers —“Who was to rule all nations

^u Heb. xiii. 8.^v Ps. xlv. 9, 13.^w Acts xxvi. 6, 7.^x Song viii. 1, 2.

“with a rod of iron; to rescue his people from the power of their enemies, and to break in pieces those enemies, compelling even the Dragon to surrender to him the government of the nations.—“AND HER CHILD WAS CAUGHT UP UNTO GOD, AND TO HIS THRONE.” After most violent conflicts with the dragon, he, by the power of his heavenly Father, was caught up to God, from death, and from hell, or the grave. Being raised from the dead, he ascended to heaven, and sat down at the right hand of God to reign over the nations. It seemed proper to explain this passage somewhat particularly, that we might understand the meaning of so distinguished an emblem.⁴¹

xxx. 6thly, By the testimony of the SPIRIT sent from heaven. “Therefore, being by the right hand of God “exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, “which ye now see and hear.”^y The Spirit could not have come, unless Christ had gone to the Father.^z

xxx. 7thly, By the GREAT AND ADMIRABLE WORKS performed after his ascension, which extorted confessions of his glory from his inveterate enemies: “Nevertheless, I say unto you, Hereafter shall ye see “the Son of man sitting on the right hand of power, “and coming in the clouds of heaven.”^a They saw this, when all Jerusalem was amazed at the effusion of the Spirit on the Apostles, while they heard their discourses, and beheld their miracles. They saw it, when Paul, one of the persecutors, beheld him shining gloriously from heaven, and heard him accosting himself. They

^y Acts ii. 33.

^z John vii. 39. xvi. 7.

^a Mat. xxvi. 64.

⁴¹ See NOTE XLI.

saw it, when he came with just severity, to demolish their temple and overthrow their polity; he, as *Maimonides* has rightly observed, descending in a cloud sometimes denotes wrath and vengeance: they saw it, in fine, when Christ, going forth in a cloud, as in a triumphal chariot, "and in his ascending prosperously because of truth," *amidst* all the noise in these and similar works, we behold a prophet approaching dominion on every side.

XXXII. But, further, it was necessary Christ should ascend on high. "Ought not to have suffered these things, and to enter in glory?" Christ's ascension was necessary, 1st, for the prophecies might be accomplished. 2^d, for the types might be fulfilled. 3^dly, Because it was of great importance to God the Father, to Christ, and to us.

XXXIII. The PREDICTIONS of this event are numerous and express. For the sake of brevity, we shall only illustrate the three following, two from the Psalms, and one from Isaiah. The first is Ps. xli. "God is gone up with a shout; JEHOVAH with the sound of a trumpet." It is possible, indeed, although it is merely a conjecture, that the ancient Church may have sung this Psalm, when the ark was introduced into Zion, or into the temple. But the introduction of the ark into its appointed place, directs our view to a far greater event. It signified Christ's reception into heaven; which is foretold by the Psalmist. Our Lord's ascension was celebrated "with a shout, and with the sound of a trumpet,"—preceding the event, for the

1. See Ps. xli. 1.
2. Luke xxiv. 49.

of Christ's resurrection from the dead had filled Jerusalem, and even all Judea;—*accompanying* it, for its place amidst rejoicing, applauding, and witnessing; and also *following* it, for the preaching of the Spirit of Christ, and those other great works of Christ, of which we have just seen were more efficacious than the sound of any trumpet. The ascension of Christ, too, is above every praise, the cause and matter of a song, of a shout, of the most exuberant joy, to believers.

XXIV. Memorable also on this topic, is the sixty-ninth Psalm; in which, after a variety of emblematic expressions relating to Christ and the Church, the Psalmist, addressing himself to the Messiah, says, Ps. 18. "Thou hast ascended on high." Thou, who once descend from heaven to earth to accomplish the salvation of mankind, having finished the work of redemption, now returnest to heaven, to take possession of thine original glory. In vain, therefore, do "the mountains, and the high hills," that is, the kingdoms, nations, and the tribes, form insidious designs to cast one another; each by unavailing protestations claiming to itself the throne of God. He hath his home in heaven, and thence he rules the Church. "Thou hast led captivity captive." Thou hast triumphed gloriously over thy vanquished enemies, and hast taken the prey from the haughty foe.* Let Paul suffer for an example, whom Christ "led about in triumph,"† as a signal conquest from the camp of the enemy, nay, a standard-bearer, who formerly raged against Jesus even unto blood, and withstood him in

* Is. xlix. 24, 25. Mat. xii. 29.

† 2 Cor. ii. 14. The true meaning of *ὑπαγῆναι*, is to lead about in triumph. See Col. ii. 15.

saw it, when he came with just severity, to demolish their temple and overthrow their polity; for, as *Maimonides* has rightly observed, descending in a cloud sometimes denotes wrath and vengeance.^b They saw it, in fine, when Christ, going forth in the Gospel, as in a triumphal chariot, “and in his majesty riding “prosperously because of truth,”^c extended his kingdom on every side amongst all the nations. In these and similar works, we behold a prelude of his approaching advent in the clouds of heaven.

XXXII. But, further, it was NECESSARY that Christ should ascend on high. “OUGHT not Christ to have “suffered these things, and to enter into his glory?”^d Christ’s ascension was necessary, 1st, That the *prophecies* might be accomplished. 2dly, that the *types* might be fulfilled. 3dly, Because it was of great importance to *God the Father*, to *Christ*, and to *us*.

XXXIII. The PREDICTIONS of this event are numerous and express. For the sake of brevity, we shall only illustrate the three following, two from the Psalms, and one from Isaiah. The first is Ps. xlvii. 5. “God “is gone up with a shout; JEHOVAH with the sound “of a trumpet.” It is possible, indeed, although it is merely a conjecture, that the ancient Church may have sung this Psalm, when the ark was introduced into Zion, or into the temple. But the introduction of the ark into its appointed place, directs our views to a far greater event. It signified Christ’s reception into heaven; which is foretold by the Psalmist. Our Lord’s ascension was celebrated “with a shout, and with the “sound of a trumpet,”—*preceding* the event, for the

^b See Is. xix. 1.

^c Ps. xlv. 4.

^d Luke xxiv. 26.

fame of Christ's resurrection from the dead had filled Jerusalem, and even all Judea;—*accompanying* it, for it took place amidst rejoicing, applauding, and witnessing Angels; and also *following* it, for the preaching of Apostles full of the Spirit of Christ, and those other magnificent works of Christ, of which we have just spoken, were more efficacious than the sound of any trumpet. The ascension of Christ, too, is above every thing else, the cause and matter of a song, of a shout, and of the most exuberant joy, to believers.

XXXIV. Memorable also on this topic, is the sixty-eighth Psalm; in which, after a variety of emblematical expressions relating to Christ and the Church, the Psalmist, addressing himself to the Messiah, says, verse 18. "Thou hast ascended on high." Thou, who didst once descend from heaven to earth to accomplish the salvation of mankind, having finished the work of redemption, now returnest to heaven, to take possession of thine original glory. In vain, therefore, do "the mountains, and the high hills," that is, the kingdoms, the nations, and the tribes, form insidious designs against one another; each by unavailing protestations arrogating to itself the throne of God. He hath his throne in heaven, and thence he rules the Church. "Thou hast led captivity captive." Thou hast triumphed gloriously over thy vanquished enemies, and taken the prey from the haughty foe.* Let Paul suffice for an example, whom Christ "led about in triumph,"† as a signal conquest from the camp of the enemy, nay, a standard-bearer, who formerly raged against Jesus even unto blood, and withstood him in

* Is. xlix. 24, 25. Mat. xii. 29.

† 2 Cor. ii. 14. The true meaning of *ἡγουμένω*, is to lead about in triumph. See Col. ii. 15.

the front of the battle. He exhibited him to the world in a state of so complete subjection, that no slave could be more entirely his master's property than Paul was Christ's. Paul himself avers, that he "bears" "in his body the marks of the Lord Jesus;"^s as servants of old, both in the East and amongst the Romans, were distinguished by the marks of their masters, impressed on their bodies with red-hot iron.* "Thou hast received gifts." Thy Father hath given thee power over all, that from the abundance of spiritual and heavenly treasures, thou mayest impart to thy church, whatever is calculated to adorn and to enrich her. Nor hast thou obtained the rewards due to thy merits, in thine own person only, but also—"in men." For since they are thine, given thee by the Father, redeemed by thy blood, and members of thy mystical body; and since nothing is given them but by virtue of thy satisfaction and merit, and whatever is given them redounds to thy glory and honour as the Head,—thou receivest in them, as a recompence for thy service, whatever they receive on thy account.^h—"Even the rebellious also;" that is, Thou hast received the rebellious—thou wilt possess the once refractory Jews for thine inheritance; that, although, by the righteous judgment of God, they have long "dwelt in" "a dry land,"ⁱ destitute of all grace and comfort, they may now "inhabit the comeliness,[†] or beauty of Jehovah." To inhabit the beauty of Jehovah, is to be joined to the Church of Christ, where it is our privi-

* See *Lips. Elect.* lib. ii. cap. 15.

† $\overline{\text{N}}^{\text{N}}$ is sometimes used abstractly, as in Ps. lxxxix. 8, and is derived from $\overline{\text{N}}^{\text{N}}$ Jer. x. 7. which denotes *comeliness*.

^s Gal. vi. 17.

^h Comp. Acts ii. 33.

ⁱ Verse 6.

lege to behold and to enjoy the pleasant light of Jehovah's countenance. Or if any one disrelish this interpretation, let him take the expression in the following sense;—*in order to dwell*, that is, that thou, O JAH JEHOVAH, O LORD, LORD, mayest dwell in them by thy grace and Spirit. Thus we have here a truly luminous prophecy, respecting the ascension of Christ, and its consequences; which the Apostle also explains in his Epistle to the Ephesians.^j

xxxv. Add to this Isaiah liii. 8. "He was *taken* "from prison and from judgment." The Hebrew word* exactly corresponds with the Greek term *Analepsis*, of which we spoke above, and signifies here his being taken up to the heavenly place, and the heavenly glory. It is said, in like manner, of Enoch: "And "he was not, for God *took* him."^k And the disciples of the prophets at Bethel said to Elisha: "Knowest "thou that the Lord will *take* away thy master from "thy head to-day?"^l Nor is that expression dissimilar, which we have just cited from the Revelation, namely,—"*caught up* unto God."^m

xxxvi. The Jewish *High-priest* was the most illustrious TYPE of Christ's ascension to heaven. Once every year, on the tenth day of the seventh month, upon the first day of which the common or civil year began, the High-priest entered, with the shed blood of a victim, within the vail, into the Holy of Holies, to make intercession for the people.ⁿ In like manner also,

* לקח

^j Ch. iv. 8.

^k לקח Gen. v. 24.

^l לקח 2 Kings ii. 3. See also Verses 5, 9, 10.

^m ἡγετασθαι πρὸς τὸ ὄψον, Ch. xiii. 5.

ⁿ Lev. xvi.

at the commencement of the year of grace and of liberty, the Lord Jesus, by his own shed blood, and through the rent vail of his own flesh, entered, not into the holy places made with hands, but into the heavenly sanctuary, to consecrate the way for us, that by representing the virtue of his satisfaction to the Father, he might make continual intercession for us.

XXXVII. The ascension of Christ was also shadowed forth by the golden pot or casket of *Manna*, which was deposited in the presence of Jehovah, that there it might be preserved, exempt from all corruption and putrefaction.^p It was thus signified, that he who descended from heaven to be the bread of life to sinners, who without him must inevitably have perished, was again to be taken up to heaven, that, no longer obnoxious to infirmity, he might live eternally with the Father in unfading glory.

XXXVIII. Add to this, the translation of *Enoch* and *Elijah*.^q As the former was translated to heaven under the *promise*, and the latter under the *law*; so Christ was translated under *grace*, as the exemplar of believers of all ages. A vast difference, meantime, may be observed, between the ascension of our Lord, and the translation of these ancient prophets. They were graciously translated to heaven, by no power and by no title of their own; but by the power of God, and by the virtue of the merits of Christ, and of his future ascension—a virtue which was exerted even from the beginning. Our Saviour, on the contrary, ascended to heaven, as to his own habitation, by his own power

^p Heb. ix. 24. vi. 19, 20.

^p Exod. xvi. 32—34.

^q Gen. v. 24. 2 Kings ii.

and authority, and by the right of his Deity, as well as by a mediatorial title acquired by his sufferings. This observation throws light on that expression of Christ: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven."^{† 42} They were translated, besides, without tasting death; for it did not belong to them to make satisfaction for sin. But Christ ascended, after having undergone death, and after having conquered it by his own death, and triumphed over it by his resurrection from the dead; for he was not to "sit down at the right hand of the Majesty on high," till he had first "by himself purged our sins."^{*}

XXXIX. And truly it was of importance to God the FATHER, that he should receive home at last to the embraces of his love, his Only-begotten Son, who "was daily his delight,"[†] and who had now spent so many years in a sort of exile on the earth; and that this honorary ambassador, having performed his whole work aright, should, after sojourning so long in a foreign land, return to court, to render an account of his embassy. The glory of his justice required, that his well-beloved Son should not be disappointed of that reward, which was due to an obedience so signal, and a service so arduous and so perfect; and which was to be enjoyed only in heaven.[‡]

XL. It was of importance, also, to CHRIST, that he should possess the right which he had procured for himself, and that having valiantly and successfully overthrown his enemies, he should be carried in a triumphal chariot, and, amidst the shrieks of devils, and

[†] John iii. 13.

^{*} Heb. i. 8.

[†] Prov. viii. 30.

[‡] Is. xlix. 5—7.

⁴² See NOTE XLII.

the acclamations of angels, amidst the amazement of the wicked, and the songs of choirs of the faithful, make a joyful and glorious entry, not into such a place as Rome, or the Capitol, but into the heavenly Jerusalem, and the Temple not made with hands, there to enjoy a delightful rest, after the protracted travail of his soul.^v He had indeed finished all those parts of his work, which were to be discharged in the state of humiliation. But some operations belonging to each of his offices remained, which could be accomplished only in heaven. There he had to erect his chair as a *Prophet*, that he might instruct his people by his Spirit, who irradiates their minds from above.^w There he had to appear in the presence of God as a *Priest*; and this was so absolutely necessary, that if he had remained on earth, he could not have been our Priest.^x It behoved him either to be a Priest in every respect, or not to be a Priest at all. It belongs also to the Priest, namely, the High-priest, of whom we now speak, to enter within the vail, to make intercession for the people. Hence such an High-priest became us, as, after having offered up himself, “is made higher than “the heavens.”^y There, in fine, he was to take possession of the Throne of the *kingdom*, that he might hear the Angels around the throne, shouting with a loud voice : “Worthy is the Lamb that was slain, to receive power, “and riches, and wisdom, and strength, and honour, and “glory, and blessing ;”^z—that, looking down from on high, he might laugh at the impotent rage of his enemies;^a—and finally, that from that impregnable fortress he might afford the most effectual succours for

^v Rev. iii. 21.^x Heb. viii. 4.^y Rev. v. 12.^w John xvi. 7—13.^y Heb. vii. 26, 27.^z Ps. ii. 4.

the protection of his people, and liberally supply them with the richest gifts.^b

XLII. It is of importance also to US, who, by this means, were to be weaned from every worldly inclination and pursuit. Such is the disposition of the flesh, that, wholly intent on external advantages, it doth not elevate the mind to heavenly objects, but is occupied about trifles to the neglect of better things. Of this we have an instance in the Apostles themselves, who, so long as they enjoyed Christ's bodily presence, could, with the utmost difficulty, be induced to renounce the expectation of a carnal and worldly kingdom. Our Lord, therefore, was pleased to deprive us of the sight and presence of his body, that we might not rest in that which is external and corporeal, but, directing our attention to his merit and Spirit, might place our hearts on heavenly and spiritual objects. After his resurrection, too, he did not indulge his most affectionate friends with embraces, and kisses, or any similar expressions of accustomed familiarity ;^c that they might gradually learn to be content with his spiritual presence, and to submit to the absence of his body.

XLIII. But in addition to all this, it is truly impossible to declare the great UTILITY of Christ's ascension to us. I shall not now show particularly, that all his faithful subjects cannot fail to take a lively interest in so splendid an inauguration, and so magnificent a triumph, of their King. What can possibly be more delightful to them, than to see their Lord, who was so lately covered with so many swelling waves of unparalleled trouble and sorrow, and almost overwhelmed in the very abysses of hell, now shining in the fresh splendour of a spiri-

^b Is. lvii. 15.

^c John xx. 17.

tual body, exalted far above the stormy clouds and dreadful thunders, nay, above the sun himself and the loftiest of the stars,—made higher than all heavens, and taking possession of the throne as the Father's equal, amidst the congratulations of angels, and of the spirits of just men made perfect! That was a joyful day to Israel, in which the ark of the Lord was brought to the city of David, and into the tabernacle that he had prepared for it:—when it belonged to the Levites, to carry it on their shoulders;—to the Princes, their associates, to accompany it with instruments of music, psalteries, harps, and cymbals;—to all the Israelites, to attend it with shouting, and with the sound of the cornet, and of trumpets;—to king David himself, clothed with a robe of fine linen, to leap and dance in public;—and when the lips of all were dissolved in the most joyful songs. “We have seen thy goings, O God, “even the goings of my God, my King, in the sanctuary. The singers went before; the players on instruments followed after; among them were the “damsels, playing with timbrels. Bless ye God in “the congregations, even the Lord, from the fountain “of Israel.”^d Yet what was the translation of the ark into the city of David, but a very faint shadow of Christ's ascension into heaven! And if that solemnity so wonderfully moved the Israelites, into what joy and exultation ought we to break forth, whilst we do not eagerly survey the shadow, but behold the substance itself, as if present before our eyes! “God is gone up “with a shout; Jehovah with the sound of a trumpet. “Sing praises to God, sing praises: sing praises to our “King, sing praises. For God is the King of all the

^d Ps. lxxviii. 24—26. comp. 1 Chron. xv.

"earth; sing ye praises with understanding."^a On the day when Solomon was anointed king over Israel, so extatic was the joy of the people, so vehement were their acclamations, so loud the noise of the pipes, "that the earth rent with the sound of them."^f But how much more joyful to us that splendid day, on which Solomon's Antitype and Lord, solemnly took possession of the kingdom! Then was it for Angels, then was it for all the pious inhabitants of heaven and of earth, to clap their hands together, and to sing together with one voice. "The LORD reigneth, let the earth rejoice; let the multitude of the isles be glad. The LORD reigneth, let the people tremble; he sitteth between the cherubims, let the earth be moved. The LORD is great in Zion; and he is high above all people."^g These sacred odes, adapted to that occasion, were dictated long before to the Church, by the Spirit of prophecy. And truly that man has no love to Jesus our King, to whom it is not a pleasure, to celebrate his glorious triumph in joyful songs.^h

XLIII. But another point now demands our attention. For us, even *for us*, the ascension of Christ is expedient.ⁱ As for us he was born, for us he lived, for us he suffered, for us he died; so for us, also, he rose again, and for us he ascended to heaven. The following, in particular, are the purposes for which he ascended. 1st, That he might *pray* for us, pleading that the whole virtue and worth of his satisfaction may be imputed to us.^j Heaven sometimes appears to be at so vast a distance from us, and the voice of our prayers so feeble, that we can scarcely dare to hope that it will pierce

^a Ps. xlvii. 6, 7, 8.

^g Ps. xcvi. 1. xcix. 1, 2.

ⁱ John xvi. 7.

^f 1 Kings i. 40.

^h John xiv. 28.

^j Rom. viii. 34.

through the intervening clouds, and reach the ears of the Supreme Being. But how great a comfort is it, that we have an Advocate in heaven, at once thoroughly acquainted with our concerns, and industriously attentive to them; who being near to God, and being his intimate Friend and Confederate, pleads our cause without intermission; and who, as he is always heard, will certainly obtain for us whatever he pleaseth.^k 2dly, That he might *prepare a place* for us.^l It was already prepared of old in the immutable and eternal decree of God. It was reared and furnished "from the foundation of the world."^m It was acquired for us by the merit of our Lord's sufferings, death, and descent into hell. It only remained, that he should go to possess and inhabit it, in our name and place. As our "forerunner, he "hath entered into that within the veil;"ⁿ and we are "made to sit together in heavenly places in Christ "Jesus."^o 3dly, That he might thence *shed down* upon us *his gifts*, more precious than gold. When the ark of the covenant was introduced into its habitation, David gave "to the whole multitude of the Israelites, "as well to the women as men, to every one a cake of "bread, and a good piece of flesh, and a flagon of wine."^p But far better gifts were to be expected from Christ after his ascension to heaven;—not bread, or flesh, or wine, adapted merely to the support of the body,—but the quickening virtue of *his own flesh*, lately offered up to the Father, and that celestial "corn, which makes "the young men *eloquent*," and that mystical "new "wine," which has the same effect on "the maids."^{q*}

* See Vol. I. NOTE XIX.

^k 1 John ii. 1.

^l John xiv. 2.

^m Mat. xxv. 34.

ⁿ Heb. vi. 19, 20.

^o Ephes. ii. 6.

^p 2 Sam. vi. 19.

^q Zech. ix. 17.

The Redeemer himself being most liberally anointed with the oil of joy above his fellows, he doth not distil a few drops of it merely on his people, but waters them with a copious shower.^r The kings of this world, at the festival of their coronation, throw amongst the people a small number of pieces of money, perhaps of silver or of gold ; which a few individuals, and generally the boldest and the most forward, seize for themselves. But, unlike those kings, Christ doth not require his people to be satisfied, so to speak, with a few crumbs and toys. On the contrary, he confers on all of them, gifts, which cannot be valued with the fine gold of Ophir, or with the precious onyx, *sardius*, or the sapphire, or the finest jewel, or the topaz of Ethiopia ;^s namely, the gifts of his Holy Spirit, who is “ the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord ; ”^t — “ the Spirit of adoption,” in fine, “ by whom we cry, Abba, Father.”^u 4thly, That when he shall at last return from heaven, he may *receive* us to the place where himself now is.^v O how blessed will that day be, in which our soul, emancipated from the prison of this vile body, shall be gently conveyed by angels above the moon, the sun, and all the stars, into the magnificent palace of the greatest of kings, to the possession of heavenly joys ! And how much more blessed the day when the body, now made glorious, spiritual, and heavenly, shall be re-united to the soul, and when, in soul and body, we shall be caught up in the clouds, together with all the saints, “ to meet the Lord in the

^r Joel ii. 21—32. Is. xlv. 3.^s Job xxviii.^t Is. xi. 2.^u Gal. iv. 6.^v John xiv. 2. xvii. 24.

“ air ;” that, associated with choirs of patriarchs and of angels, we may “ be ever with the Lord.”*

XLIV. The man who cherishes this glorious hope, cannot fail to be excited by it, to the study of a sublime and exalted holiness. Of this holiness, he has in the very ascension of our Lord, 1st, *An exemplary cause.* It belongs to Christians to be constantly “ looking “ unto Jesus, the author and finisher of faith, who, for “ the joy that was set before him, endured the cross, “ despising the shame, and is set down at the right “ hand of the throne of God.”* Since he, therefore, who, as we have just learned, is our Forerunner, has taken leave of the dust of this lower world, and sought the things which are above, who can doubt that it is incumbent on us, to tread the same footsteps? And as we cannot follow him now but by prayers, by desires, by sighs, by endeavours, and by the efforts of a soul earnestly tending upwards; let us not, in these respects at least, neglect him, or be wanting to ourselves. 2dly, *A primary and morally influential cause.** 1. Where the treasure is, there is the heart also. The soul is not so much where it lives, as where it loves. Bodies are carried according to their weight: such as are heavy, downwards; such as are light, upwards. Love is the weight of the soul; love carries it whithersoever it goes. If, therefore, we love Jesus, as we ought, with a sincere and ardent love, that love will give wings to the soul, on which it will fly upwards, and bend its course towards the Lord; that, as far as possible, it may obtain familiar intercourse with him, in heavenly meditations, prayers, and devout aspirations of mind.

* Causa Procatactica.

* 1 Thes. iv. 17.

* Heb. xii. 2.

It is out of its power,—nor were it able, would it be inclined—to bring down Jesus from heaven. It longs, however, to be united with him—to enjoy him. What remains then, but that, scorning the deceitful pleasures of the world, it should aspire to heaven, by the strenuous cultivation of a noble sanctity? 2. What a disgraceful crime would it be, if, whilst the Head shines in heaven like the purest gold, the members of the spiritual body should basely roll themselves in the dust of the earth, in the filth of sin, and in the abominable mire of hell! This would be to transform Christ into a monster, akin to Nebuchadnezzar's great image; of which the head was of gold, but the feet, part of iron, and part of miry clay. 3. If Christ has gone before to prepare a place for us, in his Father's house, and to prepare glory worthy of so magnificent a place, what an indecorous and abject meanness of spirit would it discover, to cleave to the trifles, the toys, and the refuse of this world; to pursue them; to be distracted by them; or to be drawn away by them, from the pursuit of those glorious felicities, which we believe are reserved for us with Christ in God. 3dly, *A supernaturally efficacious cause.* Christ is the head; all believers are the members of his mystical body. Owing to this intimate union, the Spirit flows down from the head to the members:² and, as the Spirit comes from heaven, so he raises to heaven, those to whom he is given; just as the beams of the Sun, which warm the earth, cause the vapours to ascend. This, however, is effected by the Spirit in a gradual manner, and by several distinct degrees. 1. He causes believers to ascend by holy desires, and endeavours, to which the following

¹ Col. iii. 1, 2.

² 1 John iv. 13.

words in the Song, are usually referred : " Who is " this that cometh out of the wilderness like pillars," as if perfumed with pillars, " of smoke, perfumed with " myrrh and frankincense," better than " all powders " of the merchant."* 2. He actually wafts the soul itself to heaven, after its separation from the body, to enjoy the presence of Christ, till the day of judgment. 3. He will convey the whole man, in fine, to the place where Christ is.—And such is the order which the Lord observes, that there is no possibility of passing to the higher degrees but by the first. Whoever expects to be admitted to heaven, is deceived, unless he feel himself impelled by the Spirit of Christ, to seek those things which are spiritual and heavenly, and manifest that impulse by the holiness of his life.

* Song iii. 6.

DISSERTATION XXI.

ON CHRIST'S SITTING AT THE RIGHT HAND OF GOD THE FATHER.

I. **WHOEVER** loves Christ in sincerity, cannot fail, on many accounts, to take pleasure in meditating on that unbounded glory, to which the Father has been pleased to exalt him. No spectacle can be more excellent, more splendid, or more delightful in the esteem of believers, than that to which they are invited in the following terms: "Go forth, O ye daughters of Zion, and behold king Solomon with the crown where-with his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart."^a "King Solomon," is the Lord Jesus, the Head of the Church, the son of David, the Prince of Peace, the Supreme Wisdom. "The day of his espousals," is the time of the New Testament, confirmed and sealed by the Mediator's blood; who, after ratifying his Testament on earth, himself ascended to heaven, that, by the Spirit of grace and liberty, sent down from thence, he might dwell for ever with the Church. It is also called

^a Song iii. 11.

“ the day of the gladness of his heart :” for then, having finished the most grievous sufferings, he was himself “ anointed with the oil of joy above his fellows ;”^b and embraced the opportunity also of displaying the riches of his grace and mercy, by conferring on his people the most signal benefits, the enjoyment of which would inexpressibly gladden their hearts. Christ cannot but rejoice, when he fills his much loved people with joy, and causes them to delight themselves in his blessings.^c “ The crown” put upon his head, denotes the great glory of his heavenly kingdom—a glory which includes the multitude of his faithful subjects, who are given to him, “ that he may be glorified.”^d God the Father, doubtless, gave him that glory ; as Solomon owed his kingdom to his father David. Yet the crown is here said to have been procured by his “ Mother :” because, as Bathsheba, by earnest and importunate entreaties, solicited the crown for her son ; so likewise the Church, from whom according to the flesh Christ came,^e and who, by hope and expectation conceived and brought him forth,^f entertained a most ardent wish, that he should bring the sharpest conflicts to a successful issue, and in consequence rule peaceably and gloriously in the midst of his enemies. Besides, by the word of faith, she brings forth those, who are “ the glory of Christ.”^g “ The daughters of Zion,” even all believers, as many throughout the whole world as belong to that kingdom of the Messiah, which is given him in Zion, are invited to “ behold” the crown. For this purpose they are required to “ go forth,”—to go out from the world, and

^b Ps. xlv. 7.^c Is. lxii. 5.^d מְלִיכָהּ Is. lx. 21.^e Rom. ix. 5.^f Rev. xii. 2.^g 2 Cor. viii. 23.

"their own people,"^b and from themselves and the reasonings of the flesh. They must turn away their eyes and their minds from all other persons and things; since in the contemplation of Christ alone, they will find in abundance, whatever is calculated to administer the most ample satisfaction.

II. Acquiescing, therefore, in so kind an invitation, let us now apply ourselves with pleasure to devout meditation on that glory which the Scripture attributes to Christ, when it affirms that he SAT DOWN AT THE RIGHT HAND OF GOD. All those inducements that can stimulate the students of divine truth to the diligent investigation of any doctrine, concur to attract our attention to this noble theme. As, however, it is a topic singularly sublime and profitable, so it is also attended with considerable difficulty; which has given rise to a variety of controversies amongst Theologians, both ancient and modern. Let us then be careful that we do not wander from the true sense of a very important article. We may attend, in the first place, to the *words*, and then proceed to a more accurate consideration of the *subject*.

III. With regard to the *expression*, it does not seem so necessary to examine what is meant by *the right hand*, (for that will throw no great light on the question at issue,) as what is denoted by a person's BEING AT THE RIGHT HAND. It must be inquired, besides, whether there be any latent force in the word SITTING.

IV. There are some who suppose, that by Christ's sitting at the right hand of God is intended a glory somewhat inferior to the Divine; and the reason they assign for this opinion is, that amongst the ancients,

^b Ps. xlv. 10.

the person at the left hand was accounted more honourable than the person at the right. The first writer, so far as I know, that conceived this notion, was *Antony of Lebriza*; who, judging nothing more incongruous, or more indecorous, than that the Son should occupy the first place, which it became him, although equal in nature to the Father, yet as the Son, and as man, to yield to the Father,—began to suspect that the order of sitting amongst the ancients was different from that which is observed in modern times, and imagined that he had proved by several testimonies, collected from old writers, that the place at the left hand was deemed superior in dignity.* *Goropius Becanus* embraced the same opinion, and defended it by additional proofs.† *Baronius*, too, supported this new sentiment by new arguments, for the honour of his Roman Pontiff, whose legates, it appears, sometimes sat on the left hand in the ancient councils. That this circumstance might prove no disparagement to the Holy See, he contends that, with the Romans, the place on the left, was, in sacred matters, the more honourable, and that on the right the less so.‡ But *Lipsius* proves incontrovertibly, that the arguments adduced by *Becanus* are by no means solid, but mere straw and stubble, which cannot stand the ordeal of strict examination.§ Compare *Turnebus*,|| and *Casaubon*, who keenly satirizes that rage for the paradoxical.¶ Even the evidence of the

* See his *Quinquagena*, cap. 39.

† *Hieroglyph*. Lib. iii. p. 41. *et seq.*

‡ *Ad annum* ccxiii. sect. 6. and again, *ad annum* cccxv. sect. 56. *et seq.*

§ *Elect*. Lib. ii. cap. 2.

|| *Advers*. Lib. xiv. cap. 24. Lib. xviii. cap. 29.

¶ *Ad Sueton. Nero*. Cap. xiii.

thing itself refutes *Baronius*. In common with *Theodoret*, he will have *Eustathius* of Antioch to have been the Bishop who occupied the first seat on the right hand in the council of Nice, and addressed the Emperor. I shall not now examine the accuracy of this statement. I only observe, that in the *Epistle to Zeno the Emperor, respecting the deposition of Peter of Antioch, Felix*, the Roman Pontiff, makes mention of *Eustathius*, as President of the council of Nice. His words are as follows:—"And of *Eustathius* the Confessor, and "PRESIDENT of the three hundred and eighteen holy "Fathers who met at Nice."* Now if this be true, most certainly the first seat on the right hand bench, which belonged to the President, could not be considered inferior to any seat on the left.

v. Whatever may have been the practice amongst the Romans, it clearly appears, that amongst the Hebrews, the right hand place was more honourable than the left. Hence the Apostle speaks of "the right hand "of the majesty;"ⁱ and of "the right hand of the throne "of the majesty."^j He whom God loves and honours most, is called "the Man of God's right hand."^k "A wise "man's heart is at his right hand; but a fool's heart "at his left."^l The former pursues *right-hand*; the latter, *left hand* things. The one meditates and devises in his mind, what is laudable, useful, and excellent; the other, the contrary. Joseph, when presenting his sons to his father Jacob to receive his blessing, placed them according to the order of seniority, so that Manas-

* Καὶ Ἐυστάθιον τῷ ὁμολογητῷ, καὶ ΠΡΟΕΔΡΟΥ τῶν ΤΗΝ ἁγίαν
καθίσαντι ἐν Νίκαιᾳ ἀδελφοῖς διπλούν.

ⁱ Heb. i. 3.

^j Heb. viii. 1.

^k Ps. lxxx. 17.

^l Eccles. x. 2.

seh, the elder, was on Israel's right hand, and Ephraim, the younger, on his left.^m Job, when complaining of the arrogance of young men towards him, says; "Upon my right hand rise the youth:"ⁿ That is, matters are now come to such a pass, that youths not yet arrived at the years of discretion, are not ashamed wantonly to prefer themselves to me, although an aged and a venerable man.⁴³ In fine, Christ will set the elect on his right hand, as a token of honour and love; and the goats on his left, in testimony of contempt and disgrace, Mat. xxv. 33. But what necessity is there for multiplying examples in so clear a point?—That the language of the sacred writers, too, referred to the custom of the Hebrews, requires, I think, no laborious proof.

VI. The matter was thus understood by the ancient Christian writers. *Basil* says, "The place on the right hand denotes equal dignity and eminence." "If he had intended to intimate," says *Chrysostome*,* "that he is inferior, he would not have said *on the right hand*, but *on the left*." It is observed by *Theophylact*,† that "he sits, and that on the right hand, and on high; in order to show that he is equal in dignity to the Father." And *Maximus of Turin*‡ expresses himself in the following words: "The Father offers Christ his Son an exalted place with himself on his throne; and, for the purpose of doing him honour, he has set him in an everlasting seat at his right hand." Let it then be regarded as certain and

* *Ad Hebræos.*

† *Ibidem.*

‡ *Homil. de S. Pentecos.*

^m Gen. xlviii. 13.

ⁿ Job xxx. 12.

⁴³ See NOTE XLIII.

indisputable, that to sit at one's right hand is a mark of dignity and honour.

VII. What then? you will say; because Christ is at the right hand of the Father, is he greater and more honourable than the Father? *Socinus*, indeed, with *Schlichtingius* his disciple, speaks to that effect, absurdly affirming, "that in some degree, and according to a certain sense, Christ now sits in a more honourable place than the Father." *Maldonatus*, too, on Psalm cx. seems to adopt the same idea, asserting that this expression signifies, "that Christ is not merely equal, but even greater; namely, in the administration of the kingdom, although not absolutely." A more preposterous opinion, however, cannot be formed. "When" the Scripture saith, "all things are put under him, it is manifest that he is excepted, who did put all things under him," 1 Cor. xv. 27. And since the Divine majesty and supremacy are absolutely infinite, it is impossible for the mind to suppose, or the imagination to conceive, any thing that is in any respect greater, or more exalted than God. It is highly indecorous also for those, who on other occasions are wholly bent on depreciating Christ and robbing him of his true glory, now to attribute to him a glory in some respect superior to the Divine; which is but a vain glory, and what he never claimed to himself. A writer whom I have just quoted, namely, *Maximus* of *Turin*, makes the following excellent remark: "Some may perhaps wonder, why Christ is said to be at the right hand. There are indeed no degrees of dignity, where there is a fulness of divinity. Yet Christ sits at the right hand,—not that he may be preferred to the Father, but that he may not be considered inferior."

VIII. But since Christ is not more honourable than the Father, what is meant by his being placed at the Father's right hand? For the solution of this difficulty, it is observed by learned men, that when one, for the sake of honour, is placed at the right hand of a king, we must not attend so much to the person of the king as to his throne. The throne itself, too, is to be considered as having two sides,—having a seat not only on the right hand, but also on the left; whilst the seat on the right side, is more honourable than that on the left. Yet the king's own seat in the midst of the throne, is more eminent than either; for the middle place is the most honourable of all.* To this there is a reference in the ambitious request of the sons of Zebedee, who employed their mother to solicit, that it might be given them to sit, the one on the right hand of Christ, and the other on the left, in his kingdom.° The same form is alluded to in the following passage of *Suetonius* concerning *Tiberius*:—"After this, when a young man, in the triumph celebrated for the victory of *Actium*, he accompanied the chariot of *Augustus*, riding upon the horse on the left hand; while *Marcellus*, the son of *Octavia*, rode upon the horse that was joined to the chariot on the right."† The right hand horse, as the more honourable, was given to *Marcellus*; to whom *Augustus* had destined the empire. *Augustus* himself, however, it appears, held the middle, being the highest place. The middle, therefore, is the first place; and the right hand, the next.

* See *Voss. Harm. Evang.* lib. iii. cap. 6. sect. 7.

† *Dehinc pubescens, Actiaco triumpho, currum Augusti comitatus est sinisteriore funali equo, quum Marcellus Octaviæ filius, dexteriore veheretur. Tib. cap. vi.*

° *Mat. xx. 21.*

ix. The learned men add, that it is not necessary that a third person be associated with the king, on the left hand; for it is understood that a vacant seat, which might be occupied, is on that hand. Of this we have an instance in Solomon, who, to confer honour on his mother Bathsheba, caused her to sit on his right side;^p for had he caused the left side to be occupied, whilst the seat on the right was vacant, he would have seemed to prefer some one for whom that seat was reserved, to his mother. But by the mode adopted, he assigned her the honour next to that which belonged to the king. Christ, therefore, is on the right hand of the Father, because the Father is considered as sitting in the midst of the throne, to whom our Lord, as Mediator, is next in dignity. Hence he is said to sit on the *throne of the Father*;^q not excluding the Father, or superior to Him, but *with* the Father: as his Mediatorial dignity in the state of exaltation makes the nearest approach to the Divine.

x. In making these observations, the learned men indeed discover ingenuity. But it will be no disadvantage to us, to lay aside such hypotheses, and perhaps unnatural refinements; provided only we remember, that, since it is impossible for any to be greater or more honourable than a king in his own kingdom; a king, when he makes any one sit on his right hand, wishes him to be very highly honoured, yet doth not exalt him above himself. To be at the right hand of the highest, is the dignity next to the highest; or, if the case so require, it is to possess equal honour. Nor is it necessary to imagine a vacant seat on the left. In Psalm xlv. 9. the Queen is represented as standing *on the*

^p 1 Kings ii. 19.

^q Rev. iii. 21.

right hand of the King ; and we read nothing of a person occupying the left. Nero, according to *Suetonius*,* placed *Tiridates* king of Armenia, “ next himself on “ the right hand.” And with this *Casaubon* judiciously compares the following passage of *Eunapius*:† “ And so great a height of wisdom and power did he “ attain, that the king himself became enamoured of “ him, and had him for his assessor in public, setting “ him in the right hand place.” Claudius, according to *Suetonius* also,‡ “ appointed a triumph to *Aulus Plautius* ; and, having gone forth to meet him, when he “ made his entry into the city, proceeded to the Capitol, and returned,—*supported his side*,” that is, if we adopt the interpretation of *Eutropius*, *marched on his “ left*.” This he did, surely, not for the purpose of degrading, as *Becanus* would understand it, but of exalting him ; yet by no means so as to advance him above himself. Hence it appears, that princes placed on their right hand, those on whom they wished to confer the greatest possible honour, without any reference to a third place in relation to which the prince held the middle station. From this custom, then, we ought to explain the expression, that Christ is on the right hand of the Father. The meaning is, that he is exalted by the Father to the highest dignity, and honoured with “ a name which is above every name.” “ He shall be “ exalted,” says Isaiah, “ and extolled, and be very “ high.”

XI. Let us now inquire into the import and force of the term SITTING. This word denotes, 1st, *Honour*. It belongs to servants, to stand ;—to a master,

* Cap. xiii.

† In *Ædesio*.

‡ Cap. xxiv.

§ Philip. ii. 9.

• Is. lii. 13.

to sit. Of the former see 1 Kings x. 8. Dan. vii. 10. Angels are called *those that stand by*.[†] Of the latter see Dan. vii. 9. "I beheld till the thrones were cast down, and the Ancient of days *did sit*." See also 1 Kings ii. 19. and Esther i. 14.—"Seven princes of Persia and Media, which saw the king's face, and which *sat the first* in the kingdom." "*I sat* chief," says Job.[‡] Christ, therefore, whilst he sits by the Father, possesses a dignity superior to all the angels. "For to which of the angels said he at any time, Sit thou on my right hand."[‡] 2dly, *Judicial and royal authority*. "Ye also *shall sit* upon twelve thrones, *judging* the twelve tribes of Israel."[‡] "*I sit a queen*."[‡] In like manner it is said of Christ,—“And he shall bear the glory, and *shall sit and rule* upon his throne;”[‡] and again,—“In mercy shall the throne be established, and he *shall sit* upon it.”[‡] 3dly, *Rest* after labours which have been sustained.[‡] The blessed and glorious rest which Christ enjoys, is plainly indicated in the Father's address to him; when, having invited Christ to sit, he devolves on himself what remains of the work of conquering and triumphing over his enemies:—“*Sit* thou at my right hand, until I make thine enemies thy footstool.”[‡] 4thly, *An undisturbed abode* for a long period in the same place. “Shi-meï dwelt, *sat*, at Jerusalem many days.”[‡]—“He continued, *sat*, there a year and six months.”[‡] So also

[†] עֲמֻנָּה Dan. vii. 16. עֲמֻנָּה Zech. iii. 7.

[‡] Chap. xxix. 25.

[‡] Heb. i. 5.

[‡] Mat. xix. 28.

[‡] Rev. xviii. 7.

[‡] Zech. vi. 13.

[‡] Is. xvi. 5.

[‡] Gen. xviii. 1. Mic. iv. 4. John iv. 6.

[‡] Ps. cx. 1.

[‡] 1 Kings ii. 38.

[‡] עַד שֵׁנַי, Acts xviii. 11.

the glory of Christ will be constant and perpetual; "for he must reign till he hath put all enemies under his feet."^e

XII. It is not inconsistent with this sitting, that Stephen saw Christ "STANDING at the right hand of God."^f The expression must not be understood grossly, as relating to the posture of the body, but as referring to the thing denoted by that posture, namely, Christ's glorious rest and ample authority. The standing attitude in which he appeared to Stephen, was intended to indicate his perfect readiness, amidst the glory with which he is surrounded, to defend and strengthen that noble martyr, and to receive his spirit.^g "We must consider," says Gregory the Great,* "what is intended by Mark's expression, *he sat on the right hand of God*, and by Stephen's saying, *I see the heavens opened, and the Son of man standing on the right hand of God*. Why does Mark affirm that he *sits*, while Stephen avers that he saw him *standing*? But know, brethren, that it belongs to a Judge, to sit; to a Warrior, or Helper, to stand. Since therefore our Redeemer, being exalted to heaven, even now exercises universal judgment, and will come at last as the Judge of all, Mark describes him as sitting after he was received up; for, in consequence of the glory of his ascension, he will appear as Judge at the end of the world. Stephen, engaged in the labours of the contest, beheld him whom he regarded as his Helper, in a standing posture; because he fought for him, and supported him by his grace from

* *Homil. xxix. In festo Adscens.*

^e 1 Cor. xv. 25.

^f Acts vii. 56.

^g Comp. Mic. v. 4. Dan. xii. 1.

“heaven, that he might obtain the victory over the
“perverseness of his persecutors on earth.”

XIII. Having premised these observations respecting the *terms* and the *phrase*, let us now examine the *subject* itself; which, agreeably to what has been said, we explain thus. Christ's sitting at the right hand of God, is *that supreme and peculiar glory, both in his person and in his Kingly office, which, after his ascension into heaven, was conferred on him by the Father, and most justly taken possession of by himself, for the glory of God the Father, and for the perfect salvation of the Church.*

XIV. This definition sets forth, without doubt, the **HIGHEST GLORY OF CHRIST**; to which he rose by several distinct steps. *First*, whilst he was yet in a state of abasement, some rays of glorious majesty occasionally broke forth.^h In the *next* place, in his resurrection, he was exalted from a mortal to an immortal state;—which is the beginning of his glorification. *Further*, in his ascension, he was raised from a condition till then terrestrial, although immortal, to a celestial state;—which is an advance in glory. And *in fine*; he was exalted in heaven, to the dignity of sitting at the right hand of God: “He was received up into heaven, and sat on the right hand of God;”ⁱ—in which the summit and perfection of his glory consists. “He is set on the right hand of the throne of the Majesty in the heavens.”^j

XV. This glory is not merely supreme, but also *peculiar* to Christ. It far surpasses the dignity of all

^h 2 Pet. i. 16, 17.

ⁱ Mark xvi. 19.

^j Heb. viii. 1.

the Angels,^k much more of all mankind. "He set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this *age*, but also in that which is to come."^l That is, he set him above all that is eminent and glorious; whether amongst men or angels; whether in the former age of the Old Testament, which, at the time of the Apostle's writing these words, was hastening to its termination, and in which the name of a Moses, of a Prophet, and of a High-priest was great,—or in the New Testament age, which the Apostle might denominate *the age to come*, in reference to the expectation of the ancients, and because, whilst the temple was yet standing, the Church did not fully make use of her liberty. In this age, it is perfectly clear, the name of Christ is transcendentally excellent. But the expression extends also to the future age of glory, and intimates that our Lord is much higher than all the Angels, whatever be the lofty titles with which they are adorned, and that if there be names of Angels still more august than these, which we shall at last know to be associated with them in the world to come, he has dominion also over them.

XVI. This glory, then, is so far peculiar to Christ, that he divides it with no *creature*. When believers are said to "sit on his throne,"^m or to "stand at his right hand,"ⁿ these expressions must be understood of their communion with Christ; owing to which they rejoice in his glory, as if it were their own, and do themselves, according to their measure, obtain glory.

^k Heb. i. 5.

^m Rev. iii. 21.

^l Ephes. i. 20, 21.

ⁿ Ps. xlv. 9.

somewhat similar, although by no means equal, to that glory of which their Saviour, in human nature, is possessed. In this view, they are even said to be “partakers of the divine nature.”^o How exalted soever the dignity to which believers are advanced, it cannot exceed that which it is fit for creatures, blessed with the divine favour, to receive. That which is given to Christ, is suitable to the Only-begotten and co-essential Son of God, and to that high office, to the participation of which no mere creature can be admitted.

XVII. But doth he not possess it in common with *another Divine person*? I reply, the glory of which we now speak, is *economical*, and pertains to Christ as Mediator. As therefore, of all the three persons of the Godhead, the Son alone undertook the office of mediation; so the glory, which is the reward and recompense of the faithful discharge of that office, belongs only to Christ. The Scripture nowhere says, that the Holy Spirit sits at the right hand of God. In the mean time, so far as this glory involves the supremacy of the Deity, and that equal dignity with the Father, which is founded in the unity of the Divine Essence, in that view it cannot be separated from the glory of the Father and of the Holy Spirit. They possess, in that respect, the same glory, and the same throne:^p The distinction being preserved,—a distinction not indeed of *degree*, much less of *kind*, but merely of *order*,—of that order which can subsist between him who gives honour, or who shows that one is to receive from all his subjects equal honour with himself,—and him to whom that honour is done, or who is declared entitled to equal regard.

^o 2 Pet. i. 4.

^p Luke ix. 26. Rev. iii. 21.

XVIII. This glory is two-fold, relating partly to his *Person*; partly to his *official* character, and particularly his *regal* office. Both are elegantly included by Zechariah in the following words: "He shall bear the glory, and shall sit and rule upon his throne;"¹ namely, the throne of Jehovah.

XIX. The glory of his *Person* may be considered, partly in reference to the *divine nature*; partly, to the *human*. The former is nothing else than a most illustrious assertion, vindication, and display of the Divine majesty of Christ, reflected from the glory of the human nature. During his abode on the earth, the Son of God had so concealed his glory under the vail of his humbled flesh, that only a few faint rays, despised by the generality of spectators, appeared. But now, in his glorified humanity, he shines forth like the sun, having, by his bright and exalted lustre, dispelled the clouds of his obscure and debased condition; and declares, in a striking and glorious manner, that the Son of man is the Son of God, and truly God. This was the matter of his request in the following solemn prayer: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was."² That is, "Gloriously declare that I am thine eternal and only-begotten Son:"—which the Father has done chiefly by setting him at his right hand, as the place of the highest dignity and glory.

XX. The glory of the *human nature* consists in the greatest height of perfection and excellence; as well in soul as in body, and in the most glorious joy arising from the perfection of both. The perfection of the

¹ Zech. vi. 13.

² John xvii. 5.

soul, is the enlargement to the highest degree of its knowledge and power; added to its original holiness, which was perfect at first, and continued undefiled. The perfection of the *body*, comprehends the greatest vigour, with unparalleled beauty of form, and splendour of appearance. Hence the Apostle speaks of Christ's "glorious body."¹ Hence, too, it appears from Scripture, that the eyes of men may see Christ sitting at the right hand of God.² The knowledge and consciousness of his own perfection produces a glorious and unutterable *joy* and exultation, which he expresses in the following words: "Thou wilt show me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."³ See the Theses of *Gomar*, in which he has delineated, with the utmost accuracy, the whole of this glory of the person of Christ.

XXI. The glory that respects his *Office*, denotes the most glorious administration of the kingdom of Christ. And therefore what is called by the Psalmist *sitting at the right hand*,⁴ is explained by the Psalmist himself as synonymous with *ruling*,⁵ and by Paul, with *reigning*.⁶ It implies an opposition to its contrary, namely, *ministering* in the state of humiliation. To this the following declaration of Peter refers: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."⁷—"Hath made," that is, hath manifested, having vindicated to him, and demonstrated before all creatures, that dignity and

¹ Philip. iii. 21.

² Ps. xvi. 11.

³ Verse 2.

⁴ Mat. xx. 28.

⁵ Mat. xxvi. 64. Acts vii. 56.

⁶ Ps. cx. 1.

⁷ 1 Cor. xv. 25.

⁸ Acts ii. 36.

authority which become the Anointed of God, and from which his dominion over all may appear. Or,—“hath made,” even truly and properly; not with regard to the commencement of his lordship, for he was “*born Lord*,”^a and in his deepest abasement he continued “the Lord of glory;”^b but with regard to the highest degree and the glorious perfection of his lordship.

XXII. The kingdom of Christ is two-fold. 1. He has a *Divine*, or *essential* kingdom, which he possesses in common with the Father and the Holy Spirit. 2. He has a *Mediatorial*, or *personal* kingdom, as God-man. This distinction, however, must not be understood to imply, that Christ's dominion as Mediator over the Church, so far as it involves a plenitude of power, and a name above every name, to which every knee must bow, differs in substance from the essential kingdom, or denotes a majesty of dominion inferior to the dominion of the Most High God: For this kingdom is of such a nature, that it imports a substantial demonstration of the true divinity of Christ, and of his being of the same essence, and of equal dignity, with the Father. It is of such a nature, in a word, that it can belong to no mere creature: “For Jehovah is our Judge; Jehovah is our Lawgiver; Jehovah is our King.”^c

XXIII. Christ's coming to his Mediatorial kingdom is also to be viewed in different lights, according to the disparity of the two distinct natures in his person. If you attend to the *Divine nature*, it is the vindication and demonstration of that authority over all,

^a Luke ii. 11.

^b 1 Cor. ii. 8.

^c Is. xxxiii. 22.

which, in his own right, the Son of God, who has become man, possesseth, possessed from eternity, and will possess to eternity. He emptied himself, in some respects, of the glory of his kingdom, during the period of his humiliation; not by divesting himself of that dominion which is inseparable from godhead, but by veiling it under the form of a servant. So, when he laid aside the appearance of a servant, he is said to have received the kingdom;—not by attaining a new authority that he did not formerly possess, but by manifesting, and signally demonstrating that ancient sovereignty, which he had always enjoyed; that, although clothed with a human nature, he may be universally recognised as Lord. But if you look to the *human nature*, his coming to his kingdom, signifies the glorious exercise of that very great, yet limited, and subordinate authority, which is given to Christ as man, exalted far above all creatures; to which, owing to the personal union with the Word, the highest orders of Angels, neither have, nor can have, any thing equal,—“that in all things, he might have the pre-eminence.”^d

xxiv. Further, the Mediatorial kingdom, is either *Universal*, by which he rules over all creatures with sovereign authority, yet with a certain respect to the Church, as he makes use of all creatures for her benefit:—Or it is *Particular*, being a sovereign and glorious power to build and preserve the Church, collected from all nations.^e “He gave him to be the Head “over all things to the Church.”^g

xxv. Christ will illustriously assert and display this

^d Col. i. 18.

^e Mat. xxviii. 18. Eph. i. 20—22. Philip. ii. 9—11. 1 Cor. xv. 27. Heb. ii. 8.

^f Ps. ii. 8. cx. 1—3.

^g Ephes. i. 22.

authority, when he shall restore the people of Israel, overturn the throne of Antichrist, and destroy the destroyers of the earth; and when, in consequence, great voices shall be heard in heaven, at the sound of the seventh trumpet, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever;" and the four-and-twenty elders shall say, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."^h

XXVI. Christ is to sit at the right hand of the Father; that is, to possess his Mediatorial kingdom, "till he hath put all enemies under his feet." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." For, "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."ⁱ In what sense these expressions are to be understood, we have been at some pains to show, in the *tenth Exercitation*, Sect. 39. &c.

XXVII. We must know, besides, that this royal dignity of Christ extends itself also to the rest of his offices. He now executes his prophetic office with *regal* majesty, by the powerful co-operation of his Holy Spirit with the preaching of his Ministers, and, where circumstances might render it expedient, by accompanying miracles. "They went forth and preached every where; the Lord working with them, and confirming the word with signs following."^j He exer-

^h Rev. xi. 15—17.

ⁱ 1 Cor. xv. 24, 25, 27.

^j Mark xvi. 20.

cises also a *regal* priesthood, whilst he pleads our cause in heaven, not ignobly, but gloriously, as becometh a King; being “a priest for ever, after the order of Melchizedec,”^k and a “PRIEST UPON HIS THRONE.”^l

XXVIII. This highest step of Christ's exaltation, is sometimes ascribed to the Father, sometimes to Christ himself, as its cause. In some passages the Father is said to have “set Christ at his own right hand.”^m To this effect are the following expressions: “Being by the right hand of God exalted:”ⁿ “Him hath God exalted with his right hand to be a Prince and a Saviour:”^o “Thou crownedst him with glory and honour, and didst set him over the works of thy hands.”^p In other places of Scripture, Christ is said to have “sat down at the right hand of God;”^q and to have taken that glory to himself by his own authority. We read in Zechariah,—“*and he shall take the glory.*”^r 44

XXIX. Neither of these forms of expression is without its emphasis. The Father, according to the covenant into which he entered with Christ, gave him glory, conformably to the dictates of *justice*; which requires, that the glorious exaltation of the Son of God, should be exactly proportioned to his voluntary abasement. Since the latter was carried to the lowest degree, it is proper that the former should rise to the

^k Ps. cx. 4. Heb. vii. 24—26.

^l Zech. vi. 13.

^m Ephes. i. 20.

ⁿ Acts ii. 33.

^o Acts v. 31.

^p Heb. ii. 7.

^q Mark xvi. 19. Heb. i. 3. viii. 1.

^r זָכַרְתָּ כְּדֹרֶה Zechar. vi. 13.

⁴⁴ See NOTE XLIV.

greatest height. That Christ hath acquired this right, we learn from the following words: "Ask of me," that is, according to the tenor of the covenant, "and I will give thee the heathen for thine inheritance:" "Therefore will I divide him a portion with the great;—because he hath poured out his soul unto death;" "Thou lovest righteousness, and hatest wickedness;" (this refers to the obedience of Christ;) "therefore God, thy God, hath anointed thee with the oil of joy, above thy fellows."^u The anointing here meant, is not the unction of grace on earth, but of glory in heaven. The metaphor is taken from joyful and festive entertainments.^v

xxx. The conferring of this glory is attributed elsewhere to *grace*, as in these words; "In mercy shall the throne be established;"^w ⁴⁵ and again, "*He hath graciously given* him a name which is above every name."^x Two things are thus taught us; first, that the exaltation, no less than the humiliation of Christ, flows from grace towards his people; and, secondly, that from the impulse of strong affection, God gratified the Son by conferring this glory upon him. The Greek expression, according to *Hesychius*, signifies, *to do what is agreeable*.^{*} The term *grace*, however, must by no means be wrested for the purpose of disparaging that right, which on the very best grounds appertains to Christ; for the Apostle has, in this very place, clearly asserted that right. It is twofold. He has a

* Χαρίζομαι, est δέῃ τα κτχαρίζομαι, grata facere.

^u Ps. ii. 8.

^w Is. liii. 12.

^x Ps. xlv. 7.

^v Comp. Ps. xxiii. 5. Is. lxi. 3. Luke vii. 46.

^w Is. xvi. 5.

^x Ἐχαρίσατο, Philip. ii. 9.

⁴⁵ See NOTE XLV.

natural right founded in his having the same essence with the Father; for he was “in the form of God,” that is, the true God, and also manifested and known as such; “and he thought it not robbery to be equal “with God;” that is, he believed in conformity to truth, that without any sacrilege or unjust usurpation, of the divine glory, he might openly profess equality with God, although, for good reasons, he concealed it for a time.^y He has also an *acquired* right, founded in his voluntary obedience, according to the covenant. “He became obedient—WHEREFORE God also hath “highly exalted him.”^z “Will they deny,” says *Vigilius*,* “that all these honours have been conferred “upon the Lord Jesus Christ, on account of the merit of his sufferings and death? Let them read the “Apostle, where he says of him, ‘He humbled himself and became obedient unto death, even the death “of the cross: WHEREFORE God also hath highly “exalted him,’ &c.”

xxxI. Christ himself is said to have *sat down*, because availing himself of his own right, he rests in peace, after having accomplished his labours; and because he takes, asserts, and vindicates the glory, to which he has an unquestionable title, and which is entirely his own; and, suitably to his celestial condition, magnificently displays it, for the glory of the Father, and the salvation of his people.

xxxII. THE GLORY OF THE FATHER, which cannot be separated from that of the Son, is concerned in this matter.—“That every tongue should confess, “that Jesus Christ is Lord, to the glory of God the

* Lib. v. *contra Eutych.*

^y Verse 6.

^z Verses 8, 9.

“Father.”^a Here the *Veracity* and *Power* of God shine forth, in the effectual and constant performance of the promise of Christ’s sitting at his right hand;—*Justice*, in giving the recompence and glory that are due;—*Grace*, in the elevation of the human nature of Christ far above all Angels, and in the accomplishment of our salvation by that means. But this is not all. The Father cannot be honoured, nor recognised as a Father, by sinful men, but in the Son. Hence that expression of our Lord,—“that the Father may be glorified in the Son.”^b It is the glory of God, not only to be known as eternal, perfect, powerful, the creator, the chief good, and the chief end of man, worthy of obedience and of worship; but also to be known, loved, and honoured, as the righteousness of a sinner,—as a God who justifies, sanctifies, and glorifies the guilty. Now this glory is given to God, only in the Son, humbled in the first instance, and then exalted.

XXXIII. But OUR SALVATION also depends on this point. 1st, The whole of this glory of our Head, *redounds to our honour*. Since Christ himself in all that belongs to him is our’s, it follows of necessity, that his glory is our’s. The Father “gave him to be the “Head over all things to the Church, which is his “body, the fulness of Him that filleth all in all.”^c These words, as has been judiciously observed by a celebrated Interpreter, are to be understood in this sense. He gave him as Head to the Church, that through him the Church might be placed above all things. The Church, I say, “which is his body,” namely, given and joined to Christ, that he might quicken it,

^a Philip. ii. 11.

^b John xiv. 13.

^c Ephes. i. 22, 23.

and live in it by his Spirit: "The fulness of Him "that filleth all in all;" that is, the fulness of God so that it may be filled, not merely by God, but also with God. The design is, that God may be all in the Church, and that it may not consist as now, of one part flesh, and another part spirit; one part living and another part dying; but that all things may be changed into incomprehensible glory and joy. Or the expression may denote the fulness, by which Christ himself is filled and completed; as the other members of the body tend to the perfection of the Head, and the glory of the Head cannot be separated from the glory of the members. It is the scope of the Apostle, to show that God exerts the same energy towards us, which he exerted in placing Christ at his right hand. And indeed, the eighth Psalm^d leads us to this interpretation. What is there said respecting the Son of man, must be understood not only of Christ, but also of the Church; that is, of Christ as the Head, and of the Church as the body. Of the man respecting whom it might be said, that he was unworthy that God should visit him, it may be affirmed also, after it has pleased God to visit him, that he is crowned with glory and honour. Now this belongs to the body, as well as to the Head. As all things, therefore, must be subjected to the Son of man, the Head; so must all things be subjected likewise to the Son of man, the body. To the same effect is the following expression of Christ in the Apocalypse: "To him that overcometh, will I grant, "to sit with me in my throne, &c."^e An observation of *Ludovicus de Dieu* throws no small light on this passage. He remarks, that in Eastern countries the throne of a King is large and broad, like a splendid

^d Verses 5, 6, 7.

^e Rev. iii. 21.

couch, elevated somewhat above the ground by supports, and adorned with tapestry; so that, beside the seat appropriated to the King, there are seats in the same throne, to be occupied by others, whom the King is desirous to honour. With this may be compared the curious remarks of *John Baptist Tavernier*, an eye-witness, regarding the seven thrones of the Great Mogul, and, in particular, that exceedingly large one, which was erected by Tamerlane.*

xxxiv. 2dly, Amidst the glory to which he is advanced, *he makes continual intercession for us*; nor is it doubtful, that he is always heard. Solomon, after having caused his mother to sit at his right hand, assured her that none of her requests should be fruitless.^f And it is far more impossible that the prayers of Christ, who sits at the right hand of the Father, can prove ineffectual; for he upholdeth all things by the word of his power, and having, in the first place, by himself purged our sins, he then sat down at the right hand of the Majesty on high.^g The Apostle nobly inculcates this consolatory truth, in the eighth chapter of the Epistle to the Hebrews.^h

xxxv. 3dly, From his throne of glory, he will *maintain the right* of his people, and powerfully and successfully *defend their cause* against all their enemies. “He “rules in the midst of his enemies.”ⁱ “And in mercy “shall the throne be established; and he shall sit upon “it in truth, in the tabernacle of David, judging, “and seeking judgment, and hasting righteousness.”^j Vain are the detestable machinations of ungodly men,

* *Itiner.* Part ii. lib. 2. cap. 8.

^f 1 Kings ii. 20.

^g Heb. i. 3.

^h Verses 1, 2.

ⁱ Ps. cx. 2.

^j Is. xvi. 5. See also Ps. vii. 8—10. xlv. 5—7.

and of infernal demons, against the Church. "He
 "that sitteth in the heavens shall laugh; the *Lord*
 "shall have them in derision."^k In spite of the impo-
 tent fury of sinners, and of devils, Jesus reigns, and
 shall reign for ever: he shall "put down all rule, and
 "all authority, and power."^l The Church also reigns
 in and with Christ; and *sitting together with him in*
heavenly places, she looks down from on high with
 scorn, upon the vain wrath of her adversaries; and,

Superior to their rage in every form,
 Treads on the clouds, contemns the bursting storm;
 Hears tempests rush, and dreadful thunders roll,
 With smiling count'nance, with undaunted soul.*

"The LORD reigneth; he is clothed with majesty;
 "the LORD is clothed with strength, wherewith he
 "hath girded himself: the world also is stablished, that
 "it cannot be moved. Thy throne is established of
 "old; thou art from everlasting. The floods have lift-
 "ed up, O LORD, the floods have lifted up their
 "voice," &c.^m

XXXVI. The consideration of this glory, by which
 our Lord Jesus Christ is now exalted far above all
 creatures, is also of great efficacy for striking TERROR
 into the hearts of the WICKED. Accordingly, it was
 announced by himself for this purpose, to the Jewish
 Council.ⁿ "The LORD reigneth," says the Psalmist;
 " - - - Clouds and darkness are round about him. - - -
 "Fire goeth before him, and burneth up his enemies

* *Celsior exsurgit pluviis, auditque ruenteis*
Sub pedibus nimbos, et sæva tonitrua calcat.

^k Ps. ii. 4.

^l 1 Cor. xv. 24.

^m Ps. xciii.

ⁿ Mat. xxvi. 64. comp. Is. ii. 10, 11, 19. Acts ix. 3, 4.

“ round about. His lightnings enlightened the world, “ &c.”^o Open your eyes then, at last, ye infatuated men, and shake off that torpor which has hitherto enchained you. This is that very Jesus, whom you have so basely neglected and contemned; whose word you have despised; whose servants you have derided, and affronted; whose subjects you have oppressed; whose grace you have wantonly rejected; and of whom you have said, “ We will not have this man to reign over us.” This same Jesus sits on the magnificent throne of the Divine Majesty; and, having taken possession of an eternal kingdom, holds in his hand an iron rod, with which he will consume the whole earth. How strong soever with brass and iron, how splendid soever with gold and silver, he will break it in pieces like a potter’s vessel; he will beat it like dust before the wind, and reduce it to powder like the mire of the streets. Acknowledge and adore the majesty of so great a King, and be afraid out of your close places. “ Serve the “ LORD with fear, and rejoice with trembling. Kiss “ the Son, lest he be angry, and ye perish from the “ way, when his wrath is kindled but a little.”^p

xxxvii. As for us, in fine, who believe with the heart, that Christ sits at the right hand of the Father, the glory of so illustrious a King ought to generate the following sentiments in each of our breasts. 1. *Holy reverence.* If some faint rays of this splendour, shining, so to speak, through inconsiderable chinks, struck pious beholders with so much amazement;^q what profound reverence may we be expected to feel, who are in a manner surrounded with that inaccessible light in

^o Ps. xcvi. 1—5.

^p Ps. ii. 11, 12.

^q Gen. xxviii. 17. Luke v. 8.

all its brightness! If, with a steady eye of faith, we behold him as clothed with that majesty, in which he appeared to John, it will be strange, if we too do not fall down at his feet, full of sacred dread.¹ 2. *An earnest concern that he who reigns so gloriously in heaven, may also reign in our hearts.* O with what alacrity ought the gates of our cities, of our houses, of our souls, to be opened to him!² 3. *A contempt of earthly, and a desire of heavenly objects.* We see in Christ our Head, “what is the hope of his calling, and what the “riches of the glory of his inheritance in the saints,” &c.³ Is it right that a man who has so great rewards set before him, and who, in that Spirit of glory which is given him, has now the pledge and the first-fruits of those rewards—is it right that such a man should childishly employ himself about the paltry trifles and delusive shadows of this world? Ought we not rather, with a noble elevation of mind, to despise the unsubstantial and transitory equipage of a present world, as exhibiting nothing worthy our ambition; and to aspire and pant after that celestial prize, that unfading crown of glory, which will encircle our heads, whilst we shall sit together at the right hand of Jesus our King, in a state of everlasting rest and triumph? Ought we not also, by our prayers, to anticipate and accelerate that glorious manifestation of the reign of Christ, so often promised in the sacred oracles, and those happy times, in which,

The golden age, the age of peace, returns;
Each heart, with gen'rous zeal for virtue, burns;

¹ Rev. i. 13—17.

² Ps. xxiv. 7—10.

³ Ephes. i. 18—20.

Religion pure, and love for human kind,
Lift high their head, and rule in every mind.*

Or, rather, to adopt the language of a sacred poet—
times, in which “The mountains shall bring peace to
“the people, and the little hills by righteousness;” when
“He shall come down like rain upon the mown grass,
“as the showers that water the earth;” when, in fine,
“the righteous shall flourish, and abundance of peace
“so long as the moon endureth.”^u

* ——— Redeat concordia, virtus,
Cumque fide pietas, alta cervice vegetur.

^u Ps. lxxii. 3, 6, 7.

DISSERTATION XXII.

ON CHRIST'S COMING AGAIN TO JUDGMENT.

I. **ETERNAL JUDGMENT** is numbered by the Apostle among the first principles and fundamental articles of our holy Religion.^a And since this is the last act of the reign of Christ, the brightest manifestation of his Divine glory, the anchor of Christian hope, a powerful antidote against carnal security, a check to raging lusts, and an incentive to conscientious piety, —we ought surely to examine it with no less care and diligence than all the other articles of the Christian faith.

II. There are *four* public and universal judgments of the human race, mentioned in Scripture. The First took place in paradise, when the common parents of mankind were judged;^b the Second was passed on the antediluvian world;^c the Third, on the nations assembled in the plains of Shinar, to carry into effect the daring enterprise of the tower of Babel.^d The Fourth, is the last Judgment, of which we now speak; which

^a Heb. vi. 2.

^c Gen. vi. 3.

^b Gen. iii. 8, &c.

^d Gen. xi. 5, 6, 7.

will be the most universal, extending to all men without exception, to the dead as well as to the living.^c

III. That God will at last judge all mankind and every individual, may be collected, 1st, *From the book of common Providence.* The fortunes of good and bad are here blended together, and similar events befall them.^f Nay, whilst wickedness reigns and flourishes, virtue not only misses her rewards, but is even trampled under foot by the profane, and suffers the punishments due to vice.^g

Those mis'ries dire, which guilt alone should share,
The guiltless often are condemned to bear.
Vice sits triumphant on a lofty seat,
And treads on Virtue, prostrate at her feet.

Worth, that in public view might well have shone,
In darkest shades immers'd, remains unknown.
What strange confusion marks the present state!
The just man suffers the vile sinner's fate.*

It is necessary, therefore, to the vindication of Divine justice, that sooner or later the state of things should be altered, and that a day should arrive which will demonstrate, in a light clearer than liquid fire, the vast difference betwixt the godly and the wicked. "Then they that feared the LORD spake often one to ano-

* ——— Premit insontis

Debita sceleri noxia poena:
At perversi resident celso
Mores solio; sanctaque calcant
Injusta vice colla nocenteis.
Latet obscuris condita virtus
Clara tenebris; justusque tulit
Crimen iniqui.

^c 2 Tim. iv. i.

^f Eccles. ix. 2.

^g Ps. lxxiii. 3.

“ther; and the LORD hearkened, and heard it; and a
 “book of remembrance was written before him for
 “them that feared the LORD, and that thought upon
 “his name. And they shall be mine, saith the LORD
 “of hosts, in that day when I make up my jewels;
 “and I will spare them, as a man spareth his own son
 “that serveth him. Then shall ye return and discern
 “between the righteous and the wicked; between him
 “that serveth God, and him that serveth him not.”^b

2dly, *From the book of Conscience*; which not only discharges its office of judging the guilty here, but also summons all of them to the tribunal of God, there to undergo another and a more severe and impartial judgment.ⁱ 3dly, *From the book of Scripture*; which exhibits the entire scene of the judgment, with its whole apparatus, prepared with a magnificence corresponding to the majesty of the Supreme Judge. Scripture discovers many circumstances of which nature is utterly ignorant, and others which it teaches but imperfectly and indistinctly.

IV. In treating this subject, the four following points demand our attention. *First*, The JUDGE. *Secondly*, Those that are TO BE JUDGED. *Thirdly*, The SENTENCE. *Fourthly*, The circumstances of PLACE and TIME.

V. With regard to the JUDGE, we may consider, 1st, His PERSON. 2dly, His GLORY. 3dly, His ATTENDANTS.

VI. GOD is the JUDGE—none of the Divine persons being excluded; whose knowledge, will, authority, and sentence, is one. “Know thou,” says Solomon, “that
 “for all these things God will bring thee into judg-

^b Mal. iii. 16—18.

ⁱ Rom. ii. 15. 1 John iii. 20.

"ment:"^j and, "God will bring every work into judgment."^k Paul, too, mentions "the day of wrath and revelation of the righteous judgment of God;"^l and speaks of "God the Judge of all."^m—God, for the precise reason that he is God, that is, a Being infinitely perfect, is the King and *Lawgiver* of rational creatures.ⁿ He is, therefore, also the *Judge*, to take cognizance of the actions of men according to the law, and to distribute rewards or punishments conformably to its sanction. He "will render to every man according to his deeds."^o

VII. But by special economy, judgment is attributed to CHRIST; which appears from numerous and striking testimonies both in the Old and New Testament. In Isaiah, the Messiah is described as "judging, and seeking judgment, and hasting righteousness."^p To him I would refer also the following words: "The LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; he will save us;"^q for all these characters pertain to Messiah the Saviour, who was anointed by God to be King of Zion, and who delivered in the audience of the whole congregation of Israel, that law, according to which he will judge Israel, and the whole world. In the book of Ezekiel, it is promised that he shall come "whose right it is," or "whose is the judgment;"^r—who has a right to the incorruptible and inalienable crown promised to the house of David, and being King, has also authority to exercise judgment upon all. The following expression

^j Eccles. xi. 9.

^k Rom. ii. 5.

^l James iv. 12.

^m Ch. xvi. 5.

ⁿ אשר לוי דומשפט Ch. xxi. 27.

^k Eccles. xii. 14.

^m Heb. xii. 23.

^o Rom. ii. 6.

^q Is. xxxiii. 22.

in Micah, too, relates to no other person: "They shall smite the Judge of Israel with a rod upon the cheek."^s It appears from the Gospel history, that Christ was in fact insulted in this manner; and who but he can be called the Judge of Israel that was smitten by the Jews, and for the avenging of whom, the destructive legions of Rome, referred to in this verse, subverted their polity? To him also these words in the Psalms must be applied; "Give the King thy judgments, O God, and thy righteousness unto the King's Son."^t Here the Chaldee Paraphrast, not altogether improperly, makes the following comment; *To King Messiah, the Son of King David.*^{*} But it is better to refer the expression to a *more excellent name*, so as peculiarly and eminently to indicate him to be King, who is not the heir of any man in his kingdom, but the Son of the true King, namely, God the Father. The same truth is very frequently inculcated in the New Testament Scriptures."

VIII. The following declaration of Christ is particularly memorable: "The Father judgeth no man, but hath committed all judgment to the Son."^v With this, however, these other expressions of our Lord seem not to agree; "I judge no man;"^w and, "There is one that seeketh and judgeth," that is, the Father.^x This seeming contradiction is thus reconciled. The Father judgeth no man, 1. Separately from the Son. 2. In a visible form. 3. As, according to the economy of redemption, King of the Church. The Father,

למלכא משיחא בריה דדיוך מלכא.

^s Chap. v. 1.

^t Ps. lxxii. 1.

^v See Acts xvii. 31. Rom. ii. 16. 2 Cor. v. 10. 2 Tim. iv. 1.

^w John v. 22.

^x John viii. 15.

^y Verse 50.

nevertheless, has not abdicated the whole power, or the whole exercise, of judgment; for the Son is come "in the name" of the Father;^y nor can he do any thing of himself, but what he seeth the Father do.^z The Father, therefore, judges by the Son; "He will judge the world in righteousness by that man whom he hath ordained,"^a and "God shall judge the secrets of men by Jesus Christ."^b

When Christ says of himself, that he judges no man, the expression must be thus understood. 1. He is not a minister of condemnation, such as Moses was;^c for "God sent not his Son into the world, to condemn the world, but that the world through him might be saved."^d 2. He doth not judge separately from the Father,—which is intimated by the words immediately succeeding; "And yet if I judge, my judgment is true, for I am not alone, but I and the Father that sent me."^e Compare also what he adds in a subsequent verse; "I do nothing of myself, but as my Father hath taught me, I speak these things."^f

IX. It is necessary, also, to explain the reason why it pleased the Father to transfer the whole power of judging to the Son; which is expressed in these words: "And hath given him authority to execute judgment also, BECAUSE *he is the Son of man*."^g The following remarks will serve to illustrate the force of this reason. 1. Because the Son of God, by a voluntary humiliation, became man, that by his obedience and sufferings in the human nature he assumed, he might de-

^y John v. 43.

^a Acts xvii. 31.

^c 2 Cor. iii. 9.

^e John viii. 16.

^g John v. 27.

^z Verse 19.

^b Rom. ii. 16.

^d John iii. 17.

^f Verse 28.

emies of God's kingdom, and obtain salvation for his people; it was consonant to reason and justice that he should likewise judge those conquered nations, and award to his people that salvation which he had purchased for them. Hence his conquering and his judging are mentioned together.^a 2. Because the Son of God in the form of the Son of man, became subject to the law, and presented himself before wicked men to be judged and condemned, as guilty of having presumptuously arrogated to himself the Divine majesty; it is expedient that, by a wonderful reverse, he should be manifested to be the Lord of the law, and the Judge of his unjust judges—the glory of that Deity, his pretensions to which were by no means false, being vindicated and declared. Hence his challenge to his enemies, when he stood at the bar of the Jewish council, arraigned, and clothed with an humble garb.ⁱ “He who stood under a judge,” says *Augustine*, “will sit as Judge. He who was himself falsely pronounced guilty, will condemn the truly guilty.”^{*} 3. Because he is the Son of man, it will be possible for him to be beheld in that nature by all, and to administer judgment visibly and audibly. “Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.”^j “We read,” says *Augustine*, “that the Father judgeth no man, but hath committed all judgment to the Son: as if it were said; none will see the Father in the judgment of the quick and the dead; but all shall see the Son, be-

* *Serm. lxiv. de Verb. Dom.*

^a Rev. xix. 11.

ⁱ Mat. xxvi. 64.

^j Rev. i. 7.

“ cause he is also the Son of man, so that he may be
“ seen by the wicked.”*

x. Christ will exercise judgment according to both natures : the *Divine* nature displaying infinite majesty, knowledge, and power ; the *Human*, performing the acts of judgment in a visible and audible manner.

xi. Christ will accomplish this work, not by a borrowed and delegated authority, as if he were the mere officer and interpreter of another ; but by an authority belonging to himself, supreme, and independent. He doth all things indeed, as we have shown in the eighth Section, in the name of the Father ; partly because he is the Son, and doth not work but from the Father, and principally because he has undertaken the discharge of the mediatorial office according to the united counsel of the Trinity—a counsel which has its origin from the Father, as the first person. Yet since the will, as well as the Deity of Christ, is the same with that of the Father, whatever Christ doth in the exercise of his office, is done also by his own authority, namely, that divine and supreme authority which he possesses in common with the Father. And certainly the work of which we now treat, implies or supposes Divine majesty ; and can be performed by none that is not God. The inalienable glory of God is, without doubt, asserted in the following words in Isaiah : “ I have sworn by myself ; the word is gone
“ out of my mouth in righteousness, and shall not re-
“ turn ; that unto me every knee shall bow, every
“ tongue shall swear.”^k But in the Epistle to the Romans, the Apostle applies these words to Christ, and to the judgment which Christ is to administer.¹ “ The

* Lib. i. *de Trinit.* cap. 13.

^k Is. xlv. 23.

¹ Rom. xiv. 10, 11.

“ Son of man is to judge,” says *Augustine*, “ yet not by human authority, but by that of which he is possessed as the Son of God.” And again, “ The Son of God is to judge, not however appearing in that form which belongs to him as God, equal to the Father ; but in that which belongs to him as the Son of man.”*

XII. The GLORY of Christ when he comes to judgment, will be transcendantly great. It was great when he promulgated the law on mount Sinai.^m But it will be greater, when he appears to judge according to that law. “ Whose voice then shook the earth ; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.”ⁿ 46

XIII. This glory consists, *First, In the splendour of the Divine Majesty*, shining forth with the brightest effulgence even in the human nature. “ When the Son of man shall come in his glory, - - - then shall he sit upon the throne of his glory.”^o And that none may imagine that his glory is inferior to that which is Divine and infinite, it is affirmed that Christ “ shall come in the glory of his Father.”^p Not as if this glory were not his own, and were borrowed by him for a time from the Father ; but it is a glory, which, owing to his having the same essence, he possesses in common with the Father, not thinking it robbery to be equal with God. Hence it is called *his own glory and the Father's* ;^q that is, the Father's glory, so that it is his

* *Ubi supra.*

^m Exod. xix. Deut. xxxiii. 2.

ⁿ Heb. xii. 26.

^o Mat. xxv. 31.

^p Mat. xvi. 27. Mark viii. 38.

^q Δόξα αὐτοῦ καὶ τοῦ Πατρὸς, Luke ix. 26.

¹⁶ See NOTE XLVI.

own also by an equal right. But that Divine glory "is to be revealed,"^r in the body which he has assumed; for it will be seen by every eye. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."^s "All the tribes of the earth - - shall see the Son of man coming in the clouds of heaven, with power and great glory."^t

XIV. *Secondly, In the magnificence of the voice and trumpet*, which will accompany his advent. "For the Lord himself shall descend from heaven WITH A SHOUT,"^u—by which he will at once command and oblige the living to attend, and prepare himself for the judgment.—WITH THE VOICE OF THE ARCHANGEL, that is, with an energy enforcing his command, by which he will show himself to be the Prince of Angels, and bring Angels as his retinue. The Scripture speaks of no more than one Archangel; who is Christ, "the Messenger, *the Angel*, the Lord;"^v "the Head of all principality and power;"^w "by whom Angels were created;"^x of whom it is said, "Let all the Angels of God worship him;"^y and to whom, in fine, "Angels, and authorities, and powers, are made subject."^z⁴⁷—WITH THE TRUMP OF GOD; by which, as God, he will raise the dead.^a

XV. This *Trump* is mentioned also in other passages.^b What we are to understand by it, is explained

^r 1 Pet. v. 1.

^s Mat. xxvi. 64.

^t Mat. xxiv. 30.

^u Εὐ καὶ αὐτοῦ φωνῇ, 1 Thez. iv. 16.

^v מלאך דוארין Mal. iii. 1.

^w Col. ii. 10.

^x Col. i. 16.

^y Heb. i. 6.

^z 1 Pet. iii. 22.

^a John v. 28.

^b Mat. xxiv. 31. 1 Cor. xv. 52.

⁴⁷ See NOTE XLVII.

in different ways by men of profound erudition. Some view it in a proper and literal sense; in support of which they assign the following reasons. 1. We ought not to depart from the literal meaning without necessity. 2. The noise of a trumpet sounding "exceeding loud" was heard at the promulgation of the law.^c Why may we not suppose that the same circumstance is to take place, when judgment is to be passed according to the law? 3. The sound of the trumpet, agreeably to the Divine command, was heard at the destruction of Jericho.^d From this it is inferred as not improbable, that the same thing will happen, when the Jericho of this world shall be overthrown. Others are inclined to consider the expression metaphorical; while, however, they expound the figure variously. Some understand it of thunders, such as those heard when God speaks in the audience of a multitude;^e others, of an articulate voice to be formed by Angels in the air, resembling that which we have in the parable of the virgins; "Behold, the Bridegroom cometh, go ye out to meet him."^f

To us it appears most simple and most consonant to the style of holy writ, to understand this expression of the command of Christ, which will be most efficacious, pervading all, and displaying its energy in all. In the book of Revelation, a manifestation of the Divine attributes in works of judgment, to which men are obliged to attend with astonishment, is designated by the sound of a trumpet. Now the command of Christ is compared to a trumpet: 1. Because, as the sound of a trumpet, when blown by a powerful breath, is re-

^c Exod. xix. 16.

^e Exod. xix. 16. John xii. 29.

^d Josh. vi. 5.

^f Mat. xxv. 6.

markably loud, so this command of our Lord will exert its efficacy far and wide, penetrating not merely through the whole extent of the world, but even to the receptacles of the dead, and the most inaccessible caverns of the grave. Hence, too, it is termed "the sound of a great trumpet." 2. Because the whole assembly of Israel were accustomed to be called together by a trumpet;^s and all the inhabitants of the earth shall then be summoned. 3. Festival days also were proclaimed by a trumpet;^h and this will be an exceedingly joyful festival to the whole Church.

XVI. *Thirdly*, This glory of Christ will also include a numerous train of Angels. Accordingly, Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord cometh with ten thousand of his saints;"ⁱ and Paul speaks of the revelation of the Lord Jesus from heaven "with his mighty Angels."^j That this illustrious retinue which shall surround our Lord, consisting of so many attendants of the heavenly court, will signally contribute to his glory, who can doubt? Our Lord himself, at least, would have us to think so. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."^k "The Son of man shall come in his own glory, and in his Father's, and of the holy angels."^l

XVII. But they will also perform other services to Christ. 1st, In gathering together those that are to be judged. "He shall send his angels with a great sound of a trumpet, and they shall gather together

^s Num. x. 1, 2.

ⁱ Jude ver. 14.

^k Mat. xxv. 31.

^h Lev. xxiii. 24. Num. x. 10.

^j 2 Thes. i. 7.

^l Luke ix. 26.

“ his elect from the four winds, from one end of heaven
 “ to the other.”^m Hence “ the coming of our Lord
 “ Jesus Christ,” and “ our gathering together unto him,”
 which is to be effected by the ministry of angels,ⁿ are
 joined together.^o 2dly, In making a separation be-
 twixt them when assembled.—“ So shall it be at the
 “ end of the world ; the angels shall come forth, and
 “ sever the wicked from among the just.”^p 3dly, In
 casting down the ungodly to the place of punishment.
 “ The Son of man shall send forth his angels, and they
 “ shall gather out of his kingdom all things that offend,
 “ and them which do iniquity, and shall cast them into
 “ a furnace of fire.”^q 4thly, In conveying the godly
 to heaven. “ We, who are alive and remain, shall be
 “ caught up together with them in the clouds to meet
 “ the Lord in the air ; and so shall we be ever with
 “ the Lord.”^r That the bringing of the godly to the
 welcome tribunal of Christ in order to be judged, and
 to heaven after the judgment is over, is to be done by
 the ministry of angels, we collect from this considera-
 tion, that angels convey the souls of the godly to hea-
 ven, when separated from their bodies by death.^s Why
 may we not conclude, that they perform a similar office
 towards their entire persons ?

XVIII. It deserves inquiry, whether holy men shall
 be *assessors* with Christ in this final judgment. Many
 are of opinion that they shall be so, because Paul has
 the following expressions : “ Do ye not know that the
 “ saints shall judge the world ? Know ye not that we
 “ shall judge Angels ?”^t But we may be allowed to

^m Mat. xxiv. 31.

ⁿ Mark xiii. 27.

^o 2 Thes. ii. 1.

^p Mat. xiii. 49.

^q Mat. xiii. 41, 42.

^r 1 Thes. iv. 17.

^s Luke xvi. 22.

^t 1 Cor. vi. 2, 3.

question the justness of the conclusion deduced from these words. I am far from wishing to have any controversy with those who affirm, that the saints shall judge the world, in a certain improper sense of the expression. It may be admitted, that they shall judge the world, 1. In Christ their Head ; to whom they are united by the spirit and by faith ; and whose glory is communicated, as far as possible, to the members.^u 2. By their approbation of Christ's sentence.^v 3. By the example of their virtues ;—in which way even the less guilty are to condemn such as are more wicked than themselves.^w 4. By their own justification ; for the acquittal of the pious will be the condemnation of the ungodly.^x The Scriptures, nevertheless, represent the saints, rather as persons whom Christ is to judge, than as his assessors in the judgment, or subordinate judges. It is often promised that they shall reign with Christ, but nowhere that they shall judge with him in the day of judgment.

XIX. It is not necessary to expound the passage just quoted from Paul, as referring to the last day, or the world to come. The saints judged the world, when Christians were appointed magistrates and judges during the reign of Constantine the Great, and in subsequent times. Since, at the period of the Apostle's writing, this honour was reserved for the saints, it was unworthy of them to contend about frivolous matters before unbelievers. The Apostle, too, might speak of this future judging of the saints as well known, because Daniel had prophesied long before, that after the destruction of the four empires which oppressed the

^u Comp. Ephes. ii. 6. Rev. ii. 26, 27.

^v Rev. xix. 1, 2.

^w Mat. xii. 41, 42.

^x Heb. xi. 7.

Church and the world by their grievous tyranny, "the judgment shall sit, and the dominion which is taken away from the last of the kings, with the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." At what time this prediction may have been fulfilled, or is yet to be fulfilled, it is of no consequence to our present purpose to determine. It may suffice to observe, that a time is specified, in which the saints, under Christ their king and leader, are, in this world and under heaven, to judge, and to possess an extensive dominion. And most probably, the Apostle, when he wrote the passage in question, referred to this prophecy of Daniel.

But the saints *judge Angels* also. This they do,
 1. When they demonstrate that those whom the nations had hitherto served, are neither Gods, nor good Angels; but malignant spirits, or mischievous demons.
 2. When, by their testimony, and their blood, they overcome them, and restrain their power.² 3. When, by their prayers, they expel them from the bodies of those whom they possessed.³ That this miracle continued in the Church long after the age of the Apostles, we have shown elsewhere.*

xx. But is not the dignity of being assessors with Christ in the last judgment to be attributed at least to the Apostles; since our Lord himself says,—“In the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, *judging* the twelve tribes of Israel?”^b But even

* See Dissert. xi. sect. 36. T.

¹ Dan. vii. 26, 27.

² Rev. xii. 10, 11.

³ Mark ix. 29. xvi. 17.

^b Mat. xix. 28.

Here the expression seems not to refer to the general judgment, since only the tribes of Israel are mentioned. Ever since his ascension to heaven, too, our Lord has already sat on the throne of his glory at the right hand of the Father ; and the time of his taking possession of the kingdom and pouring out the Spirit, is justly styled " the regeneration," as it is the beginning of a new age in which " new heavens and a new earth are created,"^a and " all things are made new."^d Nor is it necessary to take the word *judge* in the most strict and proper sense ; for by the figure termed *metalepsis*, it has often the same meaning with *govern* ; because governors are generally occupied in the administration of justice : and hence, as *Grotius* has learnedly observed, a government is called *Medinah* * by the Hebrews. The meaning, therefore, is, ye shall possess the honour next to me who am King. There is an allusion to the ancient state of the kingdom of Israel, in which the chiefs of the tribes were nearest in dignity to the royal majesty, and in public assemblies sat in chairs of state hard by the throne ; whilst the first places were allotted to the princes of Judah and Joseph ; to which Zebedee's wife very probably alluded, when she solicited those places for her sons. Compare the parallel passage in Luke,^e where another circumstance is added, namely, that they are to sit at the royal table—a privilege which was usually reserved for the most distinguished nobles. The dignity of the Apostles therefore, as surpassing all other Israelites, both in the

* The noun מדינה (*Medinah*) is derived from the verb דן (*dun*) to judge, and is often employed to signify a government or province as in Est. iv. 3. 1 Kings xx. 14. T.

^a Ia. lxy. 17.

^d 2. Cor. v. 17.

^e Chap. xxii. 30.

kingdom of grace and in the kingdom of glory, is here figuratively described.^f See *Moulin*,* and *Hammond*,† who have many learned observations to this effect. If you are disposed, however, to urge the proper sense of the term *judge*, I will not deny that the expression denotes the powerful efficacy of the apostolical ministry, for the full conviction of the unbelieving and refractory. For as, according to the doctrine of the Apostles preached in the name of Christ, judgment was executed on the rebellious nation of the Jews, which seems here to be intended; so, according to the same Gospel, all mankind shall be judged at the last day.[‡]

XXI. Let us now pass on to the second head, which relates to THOSE THAT ARE TO BE JUDGED. Here both *persons* and *works* must be considered. The persons are rational creatures, *Angels* and *Men*. Some of the *Angels* being *good* and others of them *bad*, it is inquired with regard to the former, whether or not they are to be judged at the last day. Now, I dare not affirm that they are to be judged. 1. This is nowhere taught in Scripture. 2. They are every where represented as the attendants and servants of the Judge. 3. They are already judged, and confirmed in a state of consummate blessedness; which, with respect to themselves, seems incapable of increase; except in so far as they shall behold the glory of God more illustriously displayed in the works of glory, than it had previously been in the works of nature or of grace.

* Vat. Lib. li. cap. 5.

† *Dissert.* iii. que est de omnibus Evangelii periochiis. cap. 2.

^f Comp. Rev. iv. 4.

[‡] Comp. John xii. 48. Rom. ii. 16.

⁴⁸ See NOTE XLVIII.

XXII. As to *bad* Angels, it is evident from Scripture that they will be judged.^h Having been cast down from heaven for their rebellion, and shut up in hell as in a prison, they are even now “reserved in everlasting chains of darkness.” These *chains* may be fitly understood to denote, not only the power of an angry God, by which they are kept bound so that they cannot escape his wrath; but also the wretched necessity they are under of acting wickedly, arising from their vehement love of falsehood and unrighteousness, and from their invincible hatred of God and man; to which is added, their continual horror of conscience, trembling at the scourge of God.ⁱ The chains are called *everlasting*, because wherever they are, they miserably press them at all times and on every side, and because they will last till the day of final judgment, not to be taken away in that day, but rendered still more intolerable. They are denominated chains of *darkness*, because there is no light in them—not the smallest spark of probity or happiness. But whereas they still continue to set no bound or measure to their crimes, they will at last be summoned to the tremendous tribunal of a rigorous Judge, and doomed to suffer a most righteous punishment. And after sentence is pronounced, they shall be constantly confined to hell, from which, by the singular forbearance of God, they are now suffered to escape for a time; and, deprived of that frantic pleasure which they derive from injuring the saints, and from creating disorder amongst the works of God, they shall, without intermission, through eternity, experience and most acutely feel the incredible severity of the Divine wrath. They are not ignorant that this awaits them;

^h 2 Pet. ii. 4. Jude 6.

ⁱ James ii. 19.

and hence that complaint: "What have we to do with thee, Jesus thou Son of God; Art thou come hither to torment us before the time?"^j Consider also what we read in the Apocalypse: "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."^k

XXIII. Beside angels, *men*, even *all* men, are to be judged. This appears, 1. From the note of universality. "We must *all* appear before the judgment-seat of Christ."^l 2. From the use of collective nouns—"all the earth,"^m "the world."ⁿ 3. From the distribution of mankind into particular classes. God shall judge "the righteous and the wicked,"^o "the small and great,"^p "the quick and the dead."^q

XXIV. The things respecting which they shall be judged are, in general, all the actions of all.^r **DEEDS**—**WORDS**: "idle words,"^u that is, words utterly unprofitable, having no tendency to promote either the glory of God or the edification of our neighbour; as well as "hard speeches,"^v that is, arrogant and severe expressions,^w whether against God,^x or against our neighbour.^y Finally,—**THOUGHTS**.^z

^j Mat. viii. 29.

^k Rev. xx. 10.

^l 2 Cor. v. 10. See also Jude 14. Rom. xiv. 10—12.

^m Gen. xviii. 25.

ⁿ Acts xvii. 31.

^o Eccles. iii. 17.

^p Rev. xx. 12.

^q Acts x. 42. 2 Tim. 4, 1.

^r Eccles. xii. 14.

^s Rom. ii. 6. 2 Cor. v. 10. Rev. xx. 12, 13.

^t Mat. xii. 37.

^u Verse 36.

^v Jude 15.

^w 1 Sam. ii. 3.

^x Dan. vii. 25. xi. 36.

^y Ps. xii. 3—5.

^z Eccles. xii. 14. Rom. ii. 16. 1 Cor. iv. 5.

xxv. Some think proper here to inquire, whether the sins of the godly, who shall inherit eternal life, are to be published in the judgment, as well as the sins of the wicked. But truly it is easier for us to propose than to decide this question. Plausible arguments are not wanting on each side. On the affirmative, the following proofs are adduced. 1st, The expressions of Scripture to which we have just referred are general, extending to all the works of all men. 2dly, The justice of the Judge seems to require the examination of all circumstances relating to the cause—of those that make against them, no less than of such as tend to their advantage. 3dly, The memory of the sins of the godly is perpetuated in the records of the Sacred Volume: why may they not also be mentioned again in the last judgment? 4thly, Let it be considered in particular, that the publication of their sins will tend the more abundantly to celebrate the mercy of God and the merits of Christ, to the virtue of which it is owing that persons who were polluted with the stain of crimes so numerous and so great, are not merely admitted to favour, but also made partakers of the kingdom. 5thly, Nor will this tend to the disgrace of the godly, who cheerfully ascribe their salvation to the Divine mercy, and esteem nothing glorious to themselves, which is separated from the glory of God, in which all their ambition is entirely absorbed. 6thly, As this opinion, in fine, powerfully stimulates to piety, and deters from sin; so the contrary seems, at least indirectly, to afford encouragement to carnal security.

xxvi. The other side of the question, however, is not unsupported by arguments. The following things make for it. 1st, The account of the judicial procedure in Matth. xxv. where no mention is made of the

evil deeds of the saints, but only of the good works which they have performed. 2dly, The promise of God that he "will remember our sins no more,"^a and will "cast them behind his back,"^b and "cast them into the depths of the sea."^c Now if he has removed them out of his own sight, how is it possible that he can choose to expose them to the view of angels and men, of friends and enemies? Or, after having once been pleased to bury them under all the waters of the ocean, with what appearance of propriety can he draw them up thence, and proclaim them to all in a most numerous and solemn assembly of the whole universe? 3dly, The office of Christ. He is the "propitiation,"^d the *mercy-seat* or *covering*; he will not then expose their sins. He is their "Advocate;"^e and doth not unveil the crimes of his clients. He is the "Friend" of his people; and it is the office of love to cover sins.^f 4thly, The rule of judgment will not be the Law, which discovers sins; but the Gospel, which covers them. 5thly, It can hardly be conceived, how such a publication of their sins, should not overwhelm the saints with shame; or in what way it can suit that glorious state of the Church, in which she shall be presented to God, holy, and without blemish, not having spot or wrinkle, or any such thing.^g

XXVII. Thus the reasoning on both sides is ingenious and plausible. Yet, as considerations are not wanting to diminish the force of the arguments of each, it

^a Is. xliii. 25. Jer. xxxi. 34.

^b Is. xxxviii. 17.

^c Mic. vii. 19.

^d ἡμετερίων, Rom. iii. 25, which corresponds to the Hebrew word כַּפֹּרֶת *a covering*.

^e 1 John ii. 1.

^f Prov. x. 12.

^g Ephes. v. 27.

appears safest and most consistent with Christian humility and modesty, to defer the determination of the question, till that day which will make all things manifest.

XXVIII. We proposed, in the third place, to speak of the SENTENCE. In relation to this, three things fall to be considered. *First, The examination of the cause. Secondly, The pronouncing of the sentence. Thirdly, Its execution.*

XXIX. *The examination of the cause* will not be difficult or laborious; owing, 1st, To the omniscience of the Judge.^a 2dly, To the light of conscience, which will suffer nothing to be hid from men. By this means, "God will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."ⁱ

XXX. *The pronouncing of the sentence* is twofold, including the sentence of *absolution*, and that of *condemnation*. The former is mentioned as that which is to be first in order. 1st, To show that the Judge is more inclined to acquit than to condemn. 2dly, To heighten the joy of the elect, who, after having beheld themselves absolved, will behold the remaining transactions with the greater security and pleasure. 3dly, To sharpen the anguish of the wicked.—Each sentence will contain a public commemoration of the work whether good or bad, as well as an assignation of the reward or the punishment.

XXXI. The sentence of *absolution* will be *entirely gracious according to the Gospel* strictly so called. "The Lord grant unto him that he may find mercy"

^a Mal. iii. 5. John ii. 25. Heb. iv. 13.

ⁱ 1 Cor. iv. 5.

"the Lord in that day."^j This is manifest, 1st, From the consideration of the works,—which, though stained by numerous blemishes, will receive so high a commendation from the Judge, that the saints themselves will not hear it without being astonished, that God should put so great a value on services which to themselves appeared so very inconsiderable. 2dly, From the consideration of the reward,—which is not founded on any worthiness either of the works or the persons, but on election, the love of the Father, and adoption, which are all gratuitous. 3dly, From the consideration of the connexion betwixt the good works of believers and the reward. Their good works will be mentioned, 1. As proofs of the faith of believers, their union to Christ, their adoption, their friendship with God, and of that holiness without which no man shall see the Lord. 2. As evidences of that activity and earnestness with which, undervaluing the advantages of this world, and despising the pleasures of the flesh, they have sought the kingdom of God and his righteousness. A pursuit so worthy of God, it is not worthy of God to disappoint. 3. As effects of Divine grace, with which, according to a proportion most wisely adjusted, the communication of Divine glory will correspond, when he shall come to crown his own gifts.

XXXII. The sentence of *condemnation* will be pronounced *in conformity to the exact justice of the law*.

"For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law."^k

XXXIII. It is inquired, and not without reason, why

^j 2 Tim. i. 18.

^k Rom. ii. 12.

the saints to be assembled not on the earth, but in a more elevated region and nearer the Judge, to wit, in the air ; where they are to sit together as in an aerial scaffold, some higher and others lower according to their merits,—these are the dreams of men disordered by a fever, or the ravings of madmen, not the discoveries of the Gospel.

XXXIX. But what is of the greatest weight, the passage in Joel referred to, doth not relate to the last judgment. To omit other arguments, the truth of this assertion is evident from the consideration, that the judgment spoken of by the Prophet, is succeeded by a description, which begins at the seventeenth verse, of the glorious state of the Church on earth. What then? This prophecy contains an account of some signal display of the Divine vengeance on the enemies of the New Testament Church, not unlike that which happened in the time of Jehoshaphat ; for there is an allusion to that history, which may be thus explained. The Moabites, the Ammonites, and the children of mount Seir, undertook an expedition against Judea in the reign of Jehoshaphat, and came to the valley of Blessing, where, at the singing of the Israelites, as if struck with a kind of supernatural rage, they rushed against each other with mutual violence, and wounded and destroyed one another, so as clearly to manifest that Jehovah is the Judge, and the avenger of his people. God, in his adorable providence, is, in like manner, so to govern the affairs of the world, that nations which are in the vicinity of the Church, and somewhat connected with her in several respects, may take counsel against the Church which is separated from their communion, invade her boundaries, and reduce her to such extremities, that, like Jehoshaphat when he knew not

Lord in this passage are probably specified merely for the sake of example. For who can suppose that in the general judgment nothing is to be inquired into even amongst those to whom the Gospel was preached, except the performance or neglect of offices of charity towards afflicted saints? Christ's giving so prominent a place to duties and omissions of that sort, appears to take its rise from the forms of instruction which were in use amongst the ancient Hebrews; of which some traces remain in the Chaldee Paraphrase on Ecclesiastes, chap. ix. verse 7th. "It shall come to pass," said Solomon, by the Spirit of prophecy from the presence of the Lord, "that the Sovereign of the universe " will say to each of the righteous before an assembled " world; Go thy way, eat with joy thy bread which is " reserved for thee, for thy bread that thou gavest to " the poor and afflicted who were hungry; and drink " with a merry heart thy wine which is reserved for " thee in paradise, in place of thy wine that thou didst " mingle for the poor and afflicted who were thirsty." Our Lord delighted, as learned men have proved by a copious induction of instances,—to make use in his discourses of those formularies which the lovers of piety had long before received from the lips of their wise men.⁴⁹

XXXIV. The *Execution* will immediately follow the pronouncing of the sentence. "And these shall go " away into everlasting punishment, but the righteous " into life eternal."^m According to the order of the words of Christ, the execution of the sentence will begin with the ungodly; the pronouncing, with the godly.

^m Mat. xxv. 46.

⁴⁹ See NOTE XLIX.

the saints to be assembled not on the earth, but in a more elevated region and nearer the Judge, to wit, in the air ; where they are to sit together as in an aerial scaffold, some higher and others lower according to their merits,—these are the dreams of men disordered by a fever, or the ravings of madmen, not the discoveries of the Gospel.

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What then more fit and proper than that he should come again in a *cloud*, when he shall appear to pronounce sentence according to that law?

XXXVI. Not satisfied with this general designation of the place, human curiosity inquires farther, in what region of the earth all mankind are to be assembled for the last judgment, and presumes to point out as the spot chosen for that purpose, *the valley of Jehoshaphat*, which mount Olivet overhangs, whence our Lord ascended into heaven. The Papists have borrowed this conceit from the Jews, whose account of the matter they have somewhat embellished. The foundation of this opinion is the following prophecy of Joel: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there."^v And again: "Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about."^w To this *Christophorus a Castro* adds the words of the angels to the disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."^x But *Cornelius a Lapide* appeals also to reason, and alleges it is just that Christ should display the majesty of his glory in the same place where he sustained the greatest ignominy, and judge on the very spot where himself was judged.

XXXVII. But none of these arguments is well-founded. To begin with the reasoning of *Cornelius*;—although it is our duty to attend to the procedure of Divine wisdom, so far as she unveils to us her counsels,

^v Ch. iii. 2.

^w Verse 12.

^x Acts i. 11.

in adjusting all things in such a manner that the last correspond to the first, yet it is altogether contrary to that modesty which becomes us to feign for ourselves certain resemblances and correspondences, according to which the works of God are to be conducted. Unless there be sufficient evidence regarding the will of God, it is an instance of temerity on our part, to have recourse to reasons of that sort. But nothing respecting the will of God as to this matter, can be concluded from the passages alleged. The words of the Angels in the Acts refer unquestionably, not to the *place*, but to the *manner*, of the coming of Christ.

XXXVIII. The inferences, deduced from the third Chapter of Joel, are also mere conjectures. 1st, It is uncertain whether the valley of Jehoshaphat be a proper name, or an appellative. The latter seems more consonant both to the subject, and to the enigmatic language of prophecy. 2dly, If it is allowed to be a proper name, it still remains uncertain, what part of the world is so called. Many think that this designation is given to the valley in which the enemies of Jehoshaphat perished, where Jehoshaphat himself blessed the Lord, and where he had said; "O our God, wilt thou not judge them?"^y But that valley is called "the valley of *Berachah*,"^z that is, of *Blessing*. Nowhere in Scripture, or in the writings of Geographers, is it denominated *the valley of Jehoshaphat*. It was situated too, it is certain, at a considerable distance from Jerusalem: for it was near the place where the overthrow of the enemies happened, that were assembled at Hazazon-tamar, which is Engedi,^a whither

^y 2 Chron. xx. 12.

^z Verse 26.

^a Verse 2.

the Israelites went forth through the wilderness of Tekoa,^b which, according to *Jerome*, is twelve miles distant from Jerusalem; as likewise, after having obtained the victory, and rendered thanks to God, they began their march to return to Jerusalem.^c It is quite incredible then, that this valley is adjacent to Olivet. Others therefore imagine that it is a place betwixt Jerusalem and the mount of Olives, which might be called the valley of Jehoshaphat, either from the sepulchre of that King being situated in it; or from some of his buildings, suppose a triumphal arch, erected there to commemorate his victory. But this last suggestion of those writers is uncertain, and supported by no authority; and the former is utterly false; for Jehoshaphat was buried in the city of David,^d not in any valley without the precincts of Jerusalem. *Cornelius a Lapide*, besides, has committed a *prodigious blunder*,* in maintaining that the valley of Jehoshaphat is the valley of Kidron, and at the same time asserting that it contains *Gehenna*, or the valley of the sons of Hinnom. The valley of Kidron, it is clear, was on the east of Jerusalem, betwixt the temple and Olivet; whilst the valley of the sons of Hinnom lay on the south.^e 3dly, Wherever the valley of Jehoshaphat may be situated, and whatever may be the extent of the valley so called, it cannot be sufficient for the many thousands of myriads of mankind, that are to be summoned to judgment. As to the conjectures of *Cornelius*, that by means of levelling the places adjacent, that valley may be extended far and wide;—and then that the reprobate only are to be gathered together on the earth, and

* Error Tartessia murena grandior.

^b Verse 20.

^c Verse 27.

^d 2 Chron. xxi. 1.

^e Josh. xv. 8.

the saints to be assembled not on the earth, but in a more elevated region and nearer the Judge, to wit, in the air ; where they are to sit together as in an aerial scaffold, some higher and others lower according to their merits,—these are the dreams of men disordered by a fever, or the ravings of madmen, not the discoveries of the Gospel.

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what to do, the Church may confess she is unable to cope with so vast a multitude of enemies. In this juncture, however, God will suddenly defeat the counsel and frustrate the efforts of the nations, and set them at variance with each other, that they may mutually attack one another, and thus exhaust their strength. By this means he will demonstrate that he is Judge in the quarrel into which they wantonly entered with the Church, and which he will decide in her favour, that she may celebrate his praises in joyful songs.⁵¹

XL. With respect to the TIME of the judgment, the following things are to be observed. 1st, God has determined a certain day;^f namely, the last day of the world, the day in which the resurrection of the dead and the consummation of all things will take place.^g 2dly, It is unknown to men, and should not be inquired into. Christ has prohibited inquiries respecting it.^h Paul did not deem it necessary to write of it.ⁱ It is not known even to the Angels in heaven; nor was it known to Christ himself, according to the human nature, in the state of humiliation.^j It has pleased God to conceal from us the day of judgment, that we might be always employed in devout and conscientious preparation for it.^k

XLI. 3dly, The Apostles sometimes speak of the last day as if, even in their own time, it were already

^f Acts xvii. 31. Rom. ii. 5.

^g 1 Cor. xv. 23, 24. 2 Pet. iii. 10, 12.

^h Acts i. 7.

ⁱ 1 Thes. v. 1.

^j Mat. xxiv. 36.

^k Mat. xxiv. 42.

⁵¹ See NOTE LI.

near at hand.¹ Nay, in some passages the Apostle Paul seems to class himself amongst them whom that day shall find alive.^m Those expressions, however, are not to be understood, according to the comments of *Grotius*, as if the Apostles imagined the day of the last judgment was so near, that it would come whilst themselves were living. This interpretation is inconsistent with the infallibility of the sacred writings, which the Apostles did not compose at random, from their own conjectures; but with absolute certainty, under inspiration of the Holy Spirit. The Apostles, besides, delivered many predictions which they knew could not be accomplished within the space of their own life. They spoke also of their own death, and of events that were to happen after it.ⁿ Paul, too, gave explicit notice, that the day of the Lord was not so very near, and that his words were not to be understood in that sense;^o although in his expressions he might sometimes personate those who shall be found alive in that day, and "in a figure transfer to himself,"^p the events which are to happen to them. See another instance of the same figure in 1 Pet. iv. 3. The Apostles' speaking of the day of the Lord as so near, if it ought not sometimes to be explained as referring to the judgment of God on the rebellious nation of the Jews, seems to be owing to this; that in the Divine estimation, and when time is compared with eternity, "a thousand years are as one day."^{q 52}

¹ 1 Cor. x. 11. Philip. iv. 5. James v. 8, 9. 1 Pet. iv. 5. 1 John ii. 18.

^m 1 Cor. xv. 52. 1 Thes. iv. 15.

ⁿ Acts xx. 24. 2 Tim. iv. 6. 2 Pet. i. 14.

^o 2 Thes. ii. 2.

^p 1 Cor. iv. 6.

^q 2 Pet. iii. 8.

⁵² See NOTE LII.

XLII. 4thly, Christ has announced in Scripture certain signs of the times; and given notice of certain remarkable changes in the Church, which are either more remotely or more immediately, to precede his last coming. Such are, 1. The exhibition of Antichrist in his rise, progress, and destruction. 2. The happy restoration of the nation of Israel. 3. A conversion of nations and kindreds perhaps more extensive and signal than any that has hitherto been seen. 4. The holy and glorious condition of the whole Church on earth. But these and other such signs, we must not now stop to illustrate particularly.

XLIII. Let us proceed to the IMPROVEMENT. And, in the first place, the consideration of this article is useful *to awaken men from their security*, and to generate in their minds a salutary dread; that, trembling at the thought of so splendid and awful a day, they may turn with the whole heart unto God. Hear, and ponder these truths, ye secure sinners who have been hitherto asleep in your crimes, and caring only for the body, have emulated the profane manners of those Israelites, of whom we read in the book of Amos.^r The day will certainly come at last, in which your laughter shall be turned into mourning.^s Hear, ye profane mockers.^t Hear, ye carnal men, who refer these concerns to a distant season.^u Hear, ye unrighteous oppressors of the faithful.^v Hear, ye unprincipled hypocrites.^w Hear, ye slanderers of the brethren.^x Hear, ye unjust stewards.^y Hear, all ye, whoever you are, that have

^r Chap. vi.

^s 2 Pet. iii. 4—10.

^t Mat. xxiv. 48—51.

^u Ps. l. 20, 21.

^v James v. 1—5.

^w 1 Thea. v. 3.

^x Rom. ii. 16.

^y Luke xvi. 2.

hitherto been disobedient to the Gospel.* Hear, in fine, all ye wicked men, who have not made it your care to regulate your life according to the will of God. The day will at length come, in which you shall be obliged to render an account to God of all that you have done, and spoken, and thought. The Judge will be omniscient, the judgment exact, the condemnation terrible, the execution prompt. Be alarmed, therefore, be greatly afraid, tremble for fear.

XLIV. But as this day of judgment is dreadful to the ungodly, *so to the godly it is no less desirable*, and most devoutly to be wished. Here oppressed innocence sometimes languishes under the calumny of the wicked, but there it shall be brought forth into light.^a There they shall see the wicked that once lived in luxury, now delivered up to a just destruction, and shall rejoice in the judgments of the Lord;^b but to them it will be a day of consummate felicity. The mouth of their accusers shall be stopped.^c The Judge is their Friend, and Advocate, and Bridegroom; who was himself unjustly condemned in their stead, that they might never be justly condemned. Their sentence will be at once gracious and glorious in the highest degree. COME, let no fear, no consciousness of your sins, deter you; draw near with boldness:—YE BLESSED OF MY FATHER, ye dear children of God, given to me by the Father, redeemed with my blood, and long ago enriched and adorned with numerous gifts of the Divine beneficence.—INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD:

* 2 Thea. i. 8. Heb. ii. 2, 3.

^a Mic. vii. 9, 10.

^b Ps. lvi. 10, 11. Rev. xvi. 5, 6, 7.

^c Rom. viii. 33, 34.

Rise from that low state of servitude to glorious liberty; and as the partners of my kingdom, not merely enjoy its blessings, but sit together with me on the throne, encircled with a crown of never-fading glory. Let the world see what solid joy I have prepared for you; let them see, and pine away because they have lost it. Possess now that full and perfect happiness competent to human nature, which your enemies have so often exerted themselves to prevent, and your own expectation of which was once shaken within you by the incursions of so many doubts. See with what solicitude I have preserved it for you, in spite of your unbelief and of your weakness. Now let all your tears be wiped away, let all your sorrows be forgotten.

—ENTER YE INTO THE JOY OF YOUR LORD, a joy never again to be impaired by any mixture of grief. O delightful sentence, the mere anticipation of which by faith, produces “joy unspeakable.”^a

XLV. The prospect of this day ought, in fine, to *excite us to an assiduous cultivation of piety*, and a careful attention to every part of our conduct. “The day of
“the Lord will come as a thief in the night, in the
“which the heavens shall pass away with a great noise,
“and the elements shall melt with fervent heat; the
“earth also, and the works that are therein, shall
“be burnt up. Seeing then that all these things shall
“be dissolved, *What manner of persons ought ye to be*
“*in all holy conversation and godliness, looking for*
“*and hasting unto the coming of the day of God!*”
O were it continually present to our minds, that an account of all our actions must one day be rendered to God, with what solicitude should we guard against sin!

^a 1 Pet. i. 8.

^a 2 Pet. iii. 10, 11, 12.

With what diligence should we perform that which we shall at last wish we had done! With what conscientious care should we daily adjust our accounts, lest that day surprise us unprepared! “ *Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.*”[†]

[†] Mat. xxv. 13.

DISSERTATION XXIII.

ON THE HOLY GHOST.

I. **THE HOLY SPIRIT** of God is the Author of all human wisdom,^a and in particular, of that spiritual and saving knowledge, which makes us Christians;^b since we stand indebted to him both for the Scriptures, from which we know all things,^c and for the opening of the eyes of the mind, by which we know them.^d It would, therefore, be more than impious not rightly to know, and not devoutly to recognise the Spirit himself. He cannot be seen, however, but in his own light; he cannot be known or acknowledged, but by his own kind and gracious agency. It seems proper, then, to begin our present Dissertation with the same prayer with which *Cyprian* (or whoever is the Author of that Discourse) commences his Discourse on the Holy Spirit.

“Come, Holy Spirit, and descend from heaven upon
“us, who are looking up for thy benign influence.
“Sanctify the temple of our body, and consecrate it

^a Job xxxii. 8.

^b 1 Cor. ii. 10.

^c 2 Pet. i. 21.

^d Ephes. i. 17.

“ for a habitation to thyself ; gladden, by thy presence, the souls that are longing for thee. Prepare a suitable abode for thyself ; adorn thy chamber, and surround the place of thy rest with a sweet variety of virtues. Strew thy pavements with fair colours ; let thy residence be beautified with sparkling carbuncles, and splendid jewels ; and let the perfumes of all thy graces diffuse their savour within. Let the juice of balsam richly imbue thy apartment with its fragrance. Avert from it whatever is corrupt, whatever tends to waste or to defile ; render this our joy stable and permanent ; and let thy new creation be confirmed for ever in unfading beauty.”

II. It will be proper here to make some *preliminary remarks*, and then to *prove* distinctly several points. The preliminary remarks relate to three questions. *First*, In how many acceptations, with regard to Divine matters, the word *Spirit* occurs ? *Secondly*, Why the third person is peculiarly called the SPIRIT ? *Thirdly*, Why the epithet HOLY is particularly attributed to him ?

III. The term *Spirit*, when used with respect to God, is taken either *essentially*, or *personally*, or *metonymically*. It is taken *essentially*, when it is ascribed to God, in reference to the essence common to all the persons ;^a—*personally*, when it is attributed to some one person, whether the second,^f or the third ;^g—*metonymically*, when it denotes certain effects or gifts, as in John vii. 39. where “ the spirit ” signifies those gifts, the effusion of which had been predicted by Joel and other

^a As John iv. 24.

^f Mark ii. 8. 1 Cor. xv. 45. Rom. i. 4. 1 Tim. iii. 16. 1 Pet. iii. 18, 19.

^g Mat. xxviii. 19. 1 John v. 7.

Prophets. Thus also the Jews are accustomed to say, that there was no Holy Spirit under the second temple. In the same sense I would understand that expression of the disciples of John; "We have not so much as heard whether there be any Holy Ghost."^h

IV. When the third Person is peculiarly denominated the SPIRIT, he is not so called in reference to that which is common to him with the Father and the Son, to wit, a most simple essence, intelligent, and exempt from all corporeal imperfection; but, 1st, On account of *the mode of his procession*. The term *Spirit** properly signifies a gale of wind;ⁱ and the procession of the Holy Ghost, which to us is ineffable and incomprehensible, is compared to a breathing. He is styled "the breath of God's mouth,"^j and "the breath of the Almighty."^k To this corresponds the symbol which Christ employed, when "he breathed on the disciples, and said to them, Receive ye the Holy Ghost."^l 2dly, On account of *his operations*. Operations are ascribed to him, similar to those which are proper to wind, and air; as to move, to quicken, to refresh;^m and to cause us also to become spirit.ⁿ 3d

V. The epithet HOLY is not particularly given to the third Person, to the exclusion of the other Persons; for it is expressly attributed to the Father,^o and to the Son.^p Nor doth he receive this designation even by

* פרוח, πνεῦμα, spiritus.

^h Acts xix. 2.

ⁱ Gen. viii. 1. John iii. 8.

^j Ps. xxxiii. 6.

^k Job xxxiii. 4. Comp. Is. xi. 4. 2 Thea. ii. 8.

^l John xx. 22.

^m John iii. 8. Acts ii. 2.

ⁿ John iii. 6.

^o John xvii. 11.

^p Luke i. 35. Acts iv. 27.

^{ss} See NOTE LIII.

way of eminence in any degree, as if the Spirit were more holy than the other persons; for it is equally ascribed to all of them;^a and the Divine holiness, being infinite, admits not of degrees of comparison. But the reason is, that, according to the economy of the Divine operations, the Sanctification of believers is usually attributed to the Spirit.^b Even this must not, however, be understood as if we are not sanctified both by the Father and the Son. Sanctification is in general, the work of God;^c and in particular, of the Father,^d and of the Son.^e But such is the order of the operations of God, that although they are effected by the common counsel of the same will, and by the same energy of the same power, yet some of them are appropriated to each person respectively. And those operations which result from the merit of the Son, as our Regeneration and Sanctification, are particularly attributed to the Holy Spirit, who is the Spirit of the Son, and the third Person in the Godhead.

VI. These observations being premised, there are three positions regarding the Holy Ghost, which must be distinctly proved. *First*, That he is a PERSON. *Secondly*,—A DIVINE PERSON. *Thirdly*,—A Divine person, DISTINCT FROM THE FATHER AND THE SON.

VII. That the Holy Spirit is a PERSON, is proved, 1st, From the *personal properties* ascribed to him, namely, *understanding* and *will*. Paul attributes *Understanding* to the Holy Spirit in the following words: "The Spirit searcheth all things, yea, the deep things

^a 1a. vi. 3.

^b 1 Cor. vi. 11. 2 Thea. ii. 13.

^c Exod. xxxi. 13. Ezek. xx. 12. xxxvii. 28.

^d John xvii. 17. Comp. verse 11.

^e 1 Cor. i. 30.

"of God;" "The things of God knoweth no man, but the Spirit of God."^v The interpretation of the heretics, who transfer these expressions to a man endowed with the Spirit of God, is utterly unsound. For, as in other passages, the Spirit of God is distinguished from men endowed with him,^w so likewise here; "God hath revealed them UNTO US BY HIS SPIRIT."^x The Spirit of God, besides, is represented as having an access to the secrets of God, similar to that which the spirit of a man has to the thoughts of a man. But where is the exactness of the analogy, if we say, that what holds of a man with respect to the things of God, holds in the same manner of the spirit of a man with regard to the things of a man? Add to this, that, as we shall immediately prove in the proper place, so intimate and profound a knowledge of the deep things of God is too exalted a privilege to fall to the share of any mortal. In the same epistle to the Corinthians, notice is taken also of the *Will* of the Spirit: "All these worketh that one and the self-same Spirit, dividing to every man severally, as he will."^y Let it be noted, that in the chapter containing these words, the Spirit is distinguished as a Giver from his gifts,^z in the same way, doubtless, as the Lord is distinguished from his administrations,^a and God who worketh all in all, from his operations.^b For we have here a clear intimation of a Trinity of persons, to wit, the Father, who is usually denominated God absolutely; the Son, who is called Lord;^c and the Holy Spirit.

VIII. 2dly, From his *personal appearances*. Jesus

^v 1 Cor. ii. 10, 11.

^w 1 Cor. ii. 10.

^x Verse 4.

^y Verse 6.

^z 1 Pet. i. 11. 2 Pet. i. 21.

^a Ch. xii. 11.

^b Verse 5.

^c 1 Cor. viii. 6.

“saw the Spirit of God descending like a dove, and lighting upon him.”^d “The Holy Ghost descended in a bodily shape, like a dove, upon him.”^e Now, who can suppose that what comes from heaven, and appears in a bodily shape, is not a person? We often read in holy writ, that spiritual persons, namely, Angels, descended in this manner, and were seen in a mortal form. But nowhere do we find that any spiritual quality descended, or assumed a visible appearance. It has been objected, that things which are not persons are sometimes figuratively said to come down from heaven,^f and that such things may be adumbrated by some external appearance; as was done at that happy Pentecost, when the gift of speaking in various languages, and with powerful utterance, with which the Apostles were endowed, was shadowed forth by the appearance of cloven and fiery tongues.^g But this by no means weakens the force of our reasoning. For truly we do not deny that the gifts of God, which are not always persons, descend from heaven: we only urge, that nothing which is not a person, ever came from above clothed with a bodily shape. The divided tongues which sat on the Apostles like fire, did not directly and immediately denote the gift of tongues, but the person of the Holy Spirit, the Author of that gift, “who gave them utterance,” as it is explained in the fourth verse.

ix. 3dly, From *personal operations* attributed to him; of which we have numerous instances in Scripture.^h There is no weight in the exception of adversaries, that it is by the mere fiction of a person that

^d Mat. iii. 16.

^e Luke iii. 22.

^f James i. 17.

^g Acts ii. 3.

^h Acts viii. 39. xiii. 2. Rom. viii. 26. and elsewhere *passim*.

such acts are ascribed to the Holy Spirit; as personal acts are elsewhere attributed to charity,ⁱ to sin,^j or to the letter of the law.^k Not to mention, that those indications of that figure of speech which are obvious elsewhere, are not to be found in the passages relating to the Spirit;—God is sometimes at particular pains, so to speak, to guard us against imagining that there is any such fiction of a person, where the Holy Spirit is spoken of. Thus in 1 Cor. xii. Paul, after having in the ninth verse designated certain gifts by the term *Spirits*, yet straightway, verse eleventh, refers all to *one Spirit*, the distributor of those gifts, as to a real person. Nor, as I apprehend, will our antagonists ever be able to show, that operations of the kind mentioned in the places to which we have referred, as *catching away a man*;—*saying, Separate me men for the work whereunto I have called them*; and *interceding for one*,—are not characteristic of persons.⁵⁴

x. 4thly, From his being *joined in the same place and order with persons*, without any mark of difference. Thus in Mat. xxviii. 19. the Apostles are enjoined to baptize in the name of the Holy Ghost, no less than of the Father and the Son. Now what is it to perform a deed in the name of any one, but to do it by his authority and command? The authority, too, of these three is here propounded as equal, or rather as one. As therefore the Father and the Son are, by this expression, declared to be the authors of baptism, the Holy Spirit is in the same manner designated the author of that institution. But if he were not a person, how could the ordinance of baptism be ascribed to him?

ⁱ 1 Cor. xiii.

^j Rom. vii. 11.

^k 2 Cor. iii. 6.

⁵⁴ See NOTE LIV.

Objectors indeed allege, that things which are not persons, are connected with persons in the same sentence, as in the passage where Paul commends the Church “to God, and to the word of his grace,”¹ that is, the Gospel. They add, that even the names of what are not persons, are joined to the name of a person;—“I will write upon him the name of my God, and the name of the city of my God.”^m But we reply, 1. Nowhere is any thing said to be done in the name of that which is not a person. 2. Although “the word of his grace” elsewhere signifies the Gospel, it doth not necessarily follow, that the expression has the same meaning in Acts xx. 32. The signification of words often varies according to the variety of circumstances, and the diversified exigencies of the subject. We are not displeased with the observation of *Francis Gomar*, that the Word of the grace of God here refers to Christ, who, agreeably to the forms of instruction used by the ancient Hebrews, is in the writings of John denominated *the Word*; and who may be called *the Word of grace* from the effects which he produces, just as he is styled “the Word of life.”ⁿ In the same manner, he adds, Peter speaks of “the God of all grace,”^o and Paul of “the Spirit of grace.”^p Christ may be called, in fine, says that writer, “the Word of the grace of God,” because, as Mediator, he has obtained and announced the favour of God towards us. The propriety and concinnity of the Apostolical diction lead us thus to understand these expressions of Christ, rather than of the Gospel. It appears far more proper for the Church to be commended to Christ, than to the Gospel; which

¹ Acts xx. 32. Comp. chap. xiv. 3.

^m Rev. iii. 12.

^o 1 Pet. v. 10.

ⁿ 1 John i. 1.

^p Heb. x. 29.

is usually commended to the Church.^a If you wish, however, by all means to explain it of the Gospel, the meaning of this improper phrase will be, that believers are commended to God, in order that he may instruct and console them by the doctrine of grace. And thus the Gospel will be associated with God, as the instrumental with the principal cause;—to which there is nothing similar in the passage from which we are now reasoning.⁵⁵ 3. We do not urge, that every thing is a person, to which a name is attributed, or whose name is joined with the name of a person; but merely maintain the personality of that in whose name something is said to be done, and done in the same manner in which it is performed in the name of those who are undoubtedly persons.

XI. You may urge perhaps, ‘If that in whose name we are baptized, appear to be a person, that *with which* we are baptized cannot be a person; just as the water with which we are baptized cannot be affirmed to be a person. Since, it is said, therefore, that believers are “baptized with the Holy Ghost,”^r is it not sufficiently clear that the Holy Spirit is not a person?’ I reply, if there is any force in this argument, it will follow by parity of reason, that as the garment with which we are clothed, or the bread on which we subsist, is not a person, so neither is Christ a person, because we are commanded to put him on,^s and are nourished by him as the bread of life.^t What else is it to be baptized with the Holy Spirit, if we intend to express ourselves in proper terms, than to be enriched with the grace and the gifts of the

^a 1 Tim. i. 18. 2 Tim. ii. 2.

^r Mat. iii. 11. Acts i. 5. 1 Cor. xii. 13.

^s Rom. xiii. 14. Gal. iii. 27.

^t John vi. 51.

⁵⁵ See NOTE LV.

Holy Spirit? And what should hinder us from esteeming him a person, whose grace and gifts are conferred on us? We do not even hold, besides, that whenever the term Holy Spirit occurs in the sacred volume, it always designates a person; since we readily confess, that it is sometimes used metonymically, to denote the gifts of the Spirit. If then we admit that such is the case here, when we are said to be baptized with the Holy Spirit, on what pretext will you thence conclude, that the same thing ought to be understood, when we are said to be baptized in his name, whilst the expressions are so very different?

XII. Adversaries object, that in the Sacred Scriptures the Holy Ghost is frequently called *the power of God*; as instances of which they produce Luke i. 35. xxiv. 49. compared with Acts i. 4, 5, 8. Chap. x. 38. and thence infer that he is not a person. But this reasoning is utterly inconclusive. Simon Magus was termed by his followers, "the great power of God;"^a and Christ is denominated "the power of God."^v Nay, the Hebrews consider a word* which signifies *power*, as one of the titles of God. Hence the following expression, "What did Moses answer in the presence of "the Power,"† that is, God? On this point *Eliar* and *Buxtorf*‡ may be consulted. Some are of opinion, that the following phrase in the Gospel of Mark, is conformable to the same mode of speaking; "Ye shall "see the Son of man sitting on the right hand of "power."^w It could furnish no solid objection, there-

* חֲנֻכָּה

† מה חשיב משה לפני חננוכה *Cod. Sabbat.*

‡ *Tisbi* at the word נבר.

§ *Lex Talm.*

^a ἡ δύναμις Θεοῦ ἡ μεγάλη, Acts viii. 10.

^v 1 Cor. i. 24.

^w Ch. xiv. 62.

fore, to the personality of the Holy Spirit, that he were sometimes called the power of God. But adversaries cannot even prove that he is so called. For if we mistake not, we shall see that in all the places alleged, the Holy Ghost and power are distinguished from each other. In Luke i. 35, we find ascribed to the Holy Ghost as a Divine person, "the power of the Highest," as a property by which, and according to which he operates; for it is "the power of the Spirit."^a So also in Luke xxiv. 49, "power from on high" doth not immediately denote the Holy Spirit, but that greatness of soul with which the Apostles were endowed; of which it is intimated that the Holy Spirit is the author, when it is said to come from on high. To this interpretation we are naturally led by what we read elsewhere: "But ye shall receive power, after that the Holy Ghost is come upon you;"^b that is, the power you shall obtain, is from the Holy Ghost descending on you. In like manner, in Acts x. 38, there is an intimation, first, of the cause, "God anointed Jesus of Nazareth with the Holy Ghost;" then, of the effect, "and with power."

XIII. Nor is there greater weight in the cavil against the personality of the Holy Spirit, founded on the passages where he is said to be *given* to men, or to be *received* by them;^c for, 1st, Even God gives himself to us, as "an exceeding great reward;"^a and he is the "portion" or "inheritance" of believers.^b 2dly, Christ is

^a Luke iv. 14.

^b Ἄλλα λαμβάνει δύναμιν ἐκλάδοντες τοῦ ἁγίου πνεύματος ἐφ' ἡμᾶς, Acts i. 8.

^c Luke xi. 13. John xiv. 16, 17. Rom. v. 5. John xx. 22.

^a Gen. xv. 1.

^b Lament. iii. 24. Jer. x. 16.

also said to be given by God,^c and received by believers;^d and even so as to “dwell in their hearts,”^e in exact conformity with what we read of the Holy Spirit. 3dly, In those very places where the Holy Spirit is spoken of as a gift, he is sometimes described as a person, and distinguished from his effects. Of this we have an instance in Rom. v. 5.—“The love of God is “shed abroad in our hearts by the Holy Ghost, who is “given unto us.” The meaning of which expression is as follows. The Holy Ghost is given unto us, that he may be no less our’s than the Father or the Son is our’s, and that thus we may be rendered happy by the communion of the whole undivided Trinity. By the Holy Ghost, that is, by his influence and operation, we have “in our hearts,” or we feel and actually experience, “the love of God,” particularly his amazing love towards us, “shed abroad,” or most abundantly imparted. For it is the chief part of the consolation from which the Holy Spirit receives the title of the Comforter, that he causes us to taste and feel the love of God. In like manner in Gal. iv. 6, it is said of the person of the Holy Spirit, “God hath sent forth the “Spirit of his Son;” as, in verse fourth it is said of the person of the Son, “God sent forth his Son.” Besides, the Spirit whom God sends to dwell and to operate in our hearts, *crieth*; that is, so causeth us to cry, that our crying is his voice. He is here so evidently described as a person, that *Crellius* is obliged to betake himself to a *personification*; a parallel instance of which he alleges we have in Chap. iii. 8. “The “Scripture foreseeing, &c.” But that passage bears

^c 1s. ix. 6. John iii. 16.

^d John i. 12. Col. ii. 6.

^e Ephes. iii. 17.

no resemblance to this. The Scripture is said to foresee, because the Spirit, who dictates the Scripture, foresees. The figure there is a metonymy, not a personification.

XIV. It exceeds all absurdity, that they would have the Holy Spirit to mean *the Doctrine of the Gospel*, to which, by a *prosopopœia*, personal operations are attributed. They thus explain the following words of Paul: "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."^f To the same sense they pervert also that other expression; "No man can say, that Jesus is the Lord, but by the Holy Ghost."^g As if the meaning of the Apostle were, that no man can rightly acknowledge Jesus as Lord, unless that truth be revealed to him by the Gospel; as likewise they who receive the Gospel, are said to be "in the Spirit."^h But if we are disposed to speak the truth, what is it wantonly to wrest the Scriptures, if this is not an instance of such conduct? Let us examine each of the passages alleged. Were we to grant that in the former, the Spirit, by a metonymy, denotes the doctrine of the Gospel; what is improperly ascribed there to the Gospel as an *exemplary* cause, is properly to be attributed to the person of the Holy Spirit, as the principal *efficient* cause. Thus also that which is elsewhere ascribed to the letter of the law, is, by the same analogy, to be attributed to the person of the Lawgiver.ⁱ But it does not seem necessary for us to make such a concession. The Apostle does not call the law "the letter;" or the

^f 2 Cor. iii. 6.

^g 1 Cor. xii. 3.

^h Rom. viii. 9.

ⁱ James iv. 12.

Gospel "the Spirit:" but teaches that the letter is in the law, and the Spirit in the Gospel, so that they who minister to the law, minister to the letter; they who minister to the Gospel, to the Spirit. He calls that the letter, which is unable, at first, and by itself, to convert a man; or to give a sinner the hope of life, much less to quicken him. By the Spirit, he understands both the person of the Spirit, and his quickening grace; which is clearly disclosed, and rendered efficacious, by means of the Gospel. In a preceding verse, the Apostle undoubtedly distinguishes the Spirit from the doctrine, when he calls the Corinthians "the epistle of Christ, written not with ink, but with "the Spirit of the living God."

As to the interpretation which they obtrude upon the third verse of 1 Cor. xii., it is a daring perversion. To speak *by the Spirit*, is to speak as the Spirit instructs and moves.^k In the whole of this Chapter, too, the Spirit denotes, not the doctrine of the Gospel, but Him by whom the word of wisdom, and the word of knowledge is given, and who is the Author of faith.^l And we are said to "live in the Spirit,"^m when, by the efficacious operation of the person of the Holy Spirit, we live a new and spiritual life. The form of expression is similar to that which is used with regard to the common blessing of nature, when we are said to *live in God*, because he giveth unto all life, and breath, and all things.ⁿ

xv. Having thus proved the PERSONALITY of the Holy Spirit, let us now proceed to show that he is a DIVINE Person, the true Jehovah, and the Most High

^j Verse 3.

^k Comp. Acts ii. 4.

^l Verses 8, 9.

^m Rom. viii. 9.

ⁿ Acts xvii. 25, 28.

God. And why should we not employ the same series of arguments by which divine truth has hitherto been nobly and successfully defended? It is the will of God himself, that we should acknowledge as the true God, one to whom Divine Names, Attributes, Works, and Divine Honour and Worship, are ascribed in the sacred volume. The Almighty is not so prodigal of his glory, as to share all the characters of divinity now mentioned with one that is not God. Nor indeed is it possible for him so to share them: For the attributes of God are not, in reality, distinct from his essence; his works are a kind of emanations, and living proofs of those attributes; and what is honour and worship but a devout recognition of that divine excellence which is displayed in such stupendous works? The name of God, in fine, and in particular the name Jehovah, comprises all these in its extensive import. Now there is none of these characteristics of Divinity, that doth not belong to the Holy Ghost.

XVI. To begin with NAMES: It is nowhere, we confess, said expressly and in so many words, "The Holy Spirit is the Most High God." From a diligent comparing of the Scriptures, however, we conclude incontestably, that he who is in one passage called the Holy Ghost, is in the same, or in a parallel place, denominated Jehovah and God; and that those things which are indisputably affirmed of Jehovah, and cannot be affirmed of any that is not Jehovah, are asserted concerning the Spirit. Nor is it necessary that every doctrine, or even all the most important mysteries of theology, be declared in express terms; since we ought to obtain our knowledge by "comparing spiritual things with spiritual."^o

^o 1 Cor. ii. 13.

XVII. Let us, in the first place, examine the mysteries of the Ninety-fifth Psalm. None, I apprehend, will deny that he is the Supreme God, who says, verses 9th, 10th, and 11th, that he was tempted and proved in the wilderness by the fathers of the Jews, after they had seen his work ;—who was grieved with that generation, and who swore that they should not enter into his rest. Yet he is the same person who says, verses 7th and 8th, “ To-day if ye will hear his voice,” that is, the voice of the Son of God, who is our God, a great King above all gods, and the Chief Shepherd of souls,—“ harden not your hearts.” For what we read from the last member of the seventh verse to the end of the Psalm, is related as the continued discourse of the same person. I now add, that the Holy Spirit is the author of the whole of this discourse ; as is evident from the Apostle’s expression in the Epistle to the Hebrews : “ Wherefore, as the HOLY GHOST saith, “ To-day, if ye will hear his voice,” &c.^p And indeed it is the office of the Spirit to testify of Christ as King,^q and to glorify him.^r Hence it is inferred by inevitable consequence, that the Holy Ghost is that JEHOVAH whom the Israelites tempted in the desert, and who showed himself to be the God of Israel, by his magnificent works, and by the just punishments which he inflicted upon the rebellious. As to the objection of adversaries, that these words are ascribed to the Holy Spirit, not as if they were pronounced by his person, but by the person of David under the impulse of the Spirit ; it is refuted by the whole scope and connexion of the discourse. The things spoken are not

^p Chap. iii. 7.

^q John xv. 26.

^r John xvi. 14.

applicable to David, but to God only. Nor could David have uttered these sacred expressions by an impulse of the Spirit, unless the Holy Spirit were Jehovah. The authority of what is spoken by the prophets is entirely founded on him by whose impulse they speak; and since that authority is Divine, it can be founded upon none but God. Consider by all means the reasoning of the Apostle Peter in his second Epistle, where he founds the whole strength and authority of prophecy, by which we are laid under obligations to faith and obedience, on this consideration, that holy men of God spake as they were moved by the Holy Ghost.*

XVIII. Let us go on to another instance. Jehovah, and he alone, conducted the journey of Israel through the wilderness. "JEHOVAH alone did lead him, and "there was no strange God with him."^t We here speak, it is manifest, of supreme and sovereign leading; and let none object that Moses, as the servant of God, under Him, conducted the people out of Egypt. The Israelites, too, provoked that Jehovah by their rebellion.^u Now Isaiah ascribes all this to the Holy Spirit: "As a beast goeth down into the valley, the Spirit of "the Lord caused him to rest;"^v and again, "They "rebelled and vexed his Holy Spirit."^w What can we infer from this, but that the Holy Spirit is that very Jehovah to whom the Israelites rendered so ungrateful a return for their deliverance, and to whom, nevertheless, the whole glory of it was due.

XIX. No less conclusive is the observation which we shall now offer. None will deny that he is the

* 2 Pet. i. 19, 20, 21.

^t Deut. xxxii. 12.

^u Ex. xvii. 7.

^v Is. lxiii. 14.

^w Verse 10.

true and supreme God, whom Isaiah beheld sitting on a lofty throne, whilst the seraphim were standing above it;—whom he calls “the King, Jehovah of hosts;”—and from whose mouth he heard those words, “Go and tell this people, hear ye indeed, but understand not, - - - make the heart of this people fat,” &c.^x If therefore it shall be shown, that the Holy Spirit is the person who spoke these words to Isaiah, nothing further seems to be wanting to establish his Divinity. Now of this we are assured by Paul; “Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear,” &c.^y Could any thing be spoken more expressly? Yes, say our adversaries; for Paul does not affirm that the Holy Ghost spoke these words to Isaiah, but by Isaiah to the fathers. But he could not have spoken these words by Isaiah, unless he had first spoken them to Isaiah. Nay, the expressions which the Apostle attributes to the Holy Spirit, “Go unto this people and say,” &c. were not addressed directly or immediately to the fathers, but to Isaiah. We have another instance of the same sophistry, when they allege, that by this manner of reasoning it is possible to show that the Holy Spirit is Christ, since, according to our interpretation, the same words are elsewhere attributed to him.^z Truly reason here abandons them entirely. By comparing these passages it may and ought to be shown, that the Holy Spirit is one and the same God with Christ: it cannot be proved, that he is the same person. What is here said, is of such a nature, that it cannot be affirmed of

^x Is. vi.

^y Acts xxviii. 25, 26.

^z John xii. 41.

one that is not God ; not such as can apply only to one person. Nay, that these are the words of a plurality of persons, who, nevertheless, are one God, is intimated by the very expression which the Lord uses in Isaiah ; “ Whom shall I SEND ? and who will go for us ? ”^a

xx. It is usual to adduce for the same purpose the last words of David : “ The Spirit of Jehovah spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, &c.”^b Here, according to the opinion of many, the same person who is first called the *Spirit of Jehovah*, is styled the *God of Israel*, and the *Rock of Israel*. We choose rather to expound this passage, however, in a manner somewhat different ; which we may certainly do without offence. We do not think that the God and the Rock of Israel, mentioned in the third verse, are intended to denote the same person who is previously called the Spirit of Jehovah, in the second verse. It seems more proper to understand by the *God of Israel*, the Father ;—by the *Rock of Israel*, Christ who upholds Israel, and who has undertaken that the Church shall be built on himself as the foundation ;—by the *Spirit of Jehovah*, the third person. Thus we find the whole Trinity here, and something also relative to the Holy Spirit, which irrefragably proves his Deity. When David says, *The Spirit of Jehovah spake to me*, or *in me*, or *by me*, in whichever way you choose to render it, he shows that he has for the foundation of his confidence, not the words of Samuel, or of Nathan, or of Gad, who were employed as instruments, but the words of the Holy Spirit, who had not only spoken to him by

^a Is. vi. 6.^b 2 Sam. xxiii. 2, 3.

them, but had also, with greater and truly divine power, entered into the recesses of his own mind, and caused him to speak to others from the full assurance of faith. Hence arises an argument as follows. He who principally spoke to David, in David, and by David, is the true and the Most High God. But the Holy Spirit so spoke. Therefore, the Holy Spirit is the true and the Most High God. *Crellius* himself has furnished us with the major proposition. The assumption is proved from David's confessing that himself and his tongue were the instruments of the Spirit; and he whose instruments the prophets are, is himself the chief cause of divine revelations.

XXI. Peter supplies us with a very powerful argument for the Divinity of the Holy Spirit in Acts v. 3, 4; where he uses an expression relating to the Holy Spirit, which served to show that the lie told by Ananias was a most abominable and heinous sin. Now, nothing tends more to aggravate that sin, than to observe, that it was not committed against mere men, such as the Apostles were, but against the Holy Ghost. Nothing, besides, is more adapted to prove that the lie told to the Holy Ghost is a most heinous sin, than this other observation, that he who lies to the Holy Ghost, lies to God himself. This reasoning of the Apostle, however, would not hold, if the Holy Spirit were not God. Adversaries urge two exceptions here. First, they allege "that it is said to Ananias, that "he lied to God; it is not said that he lied to the "Holy Ghost, but that he pretended to the Holy "Ghost."* The words in the Greek,† they add, may

* *Ananie dici quod mentitus sit Deo, non dici quod mentitus sit Spiritui Sancto: sed quod mentitus sit Spiritum Sanctum.*

† *ἔβραυνεν εἰς τὸ πνεῦμα τὸ ἅγιον.*

signify either to *pretend to the Holy Spirit*, as *Erasmus* and others render them, or to *deceive the Holy Spirit*, according to *Piscator* and others. And the change of the case in the original language, say they, is not accidental but intended, lest any should imagine that he who had just been styled the Holy Ghost, is called God. Their other objection is, that although our interpretation were admitted, it could no more follow from it, that the Holy Spirit is God, than it can be inferred that the Apostles are God, from the parallel reasoning of Paul in the first Epistle to the Thessalonians: "He, therefore, that despiseth, despiseth not man, but God."^c To these objections we reply, 1st, The Greeks construe the word *ψευσασαι* with a Dative or an Accusative indiscriminately.* 2dly, The exposition of Erasmus is quite foreign. Ananias, by keeping back part of the price, which is the matter referred to, could not pretend that he had the Holy Ghost. Peter himself, too, gives a different account of the matter, when he says, "How is it that ye have agreed together, to tempt the Spirit of the Lord?"^d—To *deceive the Holy Ghost*, as *Piscator* chooses to interpret the expression, that is, to attempt to deceive, is either nothing else than to lie to him, or even something more. The scope of the Apostle's argument,

* Of many examples that might be given, let the four following suffice. Is. lvii. 11. Τίνα ἐνλαβήσῃς φόβου καὶ ἐβύσσω με. *Euripid.* in *Iphigen.* Ἡμεῖς δ' ὁ φόβος, μαντικὴν ἀν, ἐβύσσωτο. *Joseph.* *Antiq.* lib. iii. cap. 10. Ψευσαμένη τὸν ἄνδρα ἐπὶ τοῖς γαμοῖς, καὶ τὸν Θεὸν ἐπὶ τοῖς ἔργοις. *Herodian.* lib. ii. cap. 10. Πρὸς δὲ τὸν καὶ στρατιωτῶν, καὶ ἐβύσσωτο, ἃ καὶ ἔτι πιστεύεται. In all these quotations, the word in question is construed with the Accusative, and can have no other signification than to lie, or to impose upon.

^c Chap. iv. 8.

^d Verse 9.

then, is as follows: Whoever attempts to deceive the Holy Ghost by lies, as thou Ananias art doing, is guilty of a most atrocious and truly diabolical sin; for he lies not to men, but to God. 3dly, It doth not indeed follow from the words of Paul to the Thessalonians, cited above, that the Apostles are God: but it is shown, that the contempt of the discourses which Apostles preached by inspiration of the Spirit of God, recoils upon God himself. So here, the lie of Ananias, by which he endeavoured to impose on the Apostles, ultimately redounded against the Holy Spirit, who, by consequence, is God. If Peter had intended to say that Ananias lied to the Apostles, through the Apostles to the Holy Ghost, and through the Holy Ghost to God—distinguishing the Spirit as a kind of medium or middle person, between God and the Apostles,—he would have said, Thou hast not lied unto men, nor unto the Holy Ghost, but unto God.⁵⁶

XXII. Let us also notice briefly a few of the Divine ATTRIBUTES, which the Scripture ascribes to the Holy Spirit of God. Here the first that falls to be mentioned is ETERNITY, of which Paul speaks in the following words; “Christ through the ETERNAL SPIRIT offered up himself without spot unto God.”^e To me it appears far more proper to explain the term Spirit here of the third person of the Godhead, than of the Divine nature of the Son.* In this passage is distinctly designated, first, the *Priest*, who is Christ, principally according to the divine nature, or, to use the expression of our Apostle, “according to the power” of an endless life;^f—then the *victim*, which also is

* See Vol. I. NOTE XXXVIII.

^e Heb. ix. 14.

^f Heb. vii. 16.

⁵⁶ See NOTE LVI.

Christ, principally according to the human nature in which he suffered and died;^g—and in fine, the *mystical fire*, which is the Holy Spirit, by whom the victim is sanctified and rendered acceptable to God. On the sacred fire which descended from heaven, see Leviticus ix. 23, 24. It was the constant care of the priests, to preserve that fire burning on the altar, and to prevent it from being extinguished;^h and in this sense it might be called *eternal*, just as the Romans styled the fires of their *Vesta* eternal. Now, that sacred fire was a symbol of the Holy Spirit, who is called “fire;”ⁱ who excites the flames of divine love;^j and, what chiefly merits attention here, who also renders all sacrifices acceptable to God. “That the offering up of the Gen-
“tiles,” says the Apostle, “might be acceptable, being
“sanctified by the Holy Ghost.”^k The eternity, too, which in the sacred fire was merely symbolical, is true and substantial in its antitype the Holy Spirit; not only because it is impious to quench him as to the operations of his grace,^l but principally because he is spoken of by Moses, as existing in the beginning.^m

XXIII. After eternity, the attribute which comes next to be mentioned is IMMENSITY. “Whither
“shall I go from thy Spirit?” says the Psalmist, “or
“whither shall I flee from thy presence?”ⁿ I dare not explode the observation of the Anonymous Greek writer on this Psalm, “that by his Spirit is intended the
“Holy Spirit, and by his presence, or face, the only-
“begotten Son.”^{*} Let us see what can be said in

* *Anonym. in Catena Græca.*

^g Heb. x. 10.

^h Lev. vi. 12.

ⁱ Dan. vii. 10.

^j Song viii. 6, 7.

^k Rom. xv. 16.

^l 1 Thea. v. 19.

^m Gen. i. 2.

ⁿ Ps. cxxxix. 7.

support of this remark. That the presence of God sometimes denotes the Son, is abundantly evident. God had promised that he would give to the Israelites a Guide to keep them in the way, an "Angel in whom his name was."^o Being afterwards provoked, however, by the base idolatry of the Israelites in making the golden calf, he refuses to go himself with them, and says that he will send an Angel, who should expel their enemies, the inhabitants of the promised land.^p But, in consequence of the earnest entreaties of Moses, he promises a second time that his presence shall go before them.^q And what else is the presence of God now promised, than the same Angel in whom is the name of God? Consider also the following passage in Malachi: "Behold, I will send my messenger," that is, John the Baptist, "and he shall prepare the way *for my presence.*"^r But what is the presence or face of God, which is to succeed the forerunner? "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." For the sake of brevity, I omit other examples. With regard to the reason of this designation; it is evident that our Lord is so called, because that glory and beauty of God which are amiable in the eyes of a sinner, are clearly beheld only in Christ, agreeably to his own words, "He that hath seen me, hath seen the Father."^s Now this observation is not impertinent: for if the *presence* of God is here to be taken personally, his *Spirit* ought surely to be understood in a similar manner. And so we are instructed concerning the immensity of the whole ador-

^o Exod. xxiii. 20.

^p Ex. xxxiii. 2, 3.

^q Verse 14.

^r מַלְאָכִי Mal. iii. 1.

^s John xiv. 9.

able Trinity, with regard to essence,[†]—knowledge,[‡]—power, and effectual operation.

XXIV. To these attributes add OMNISCIENCE. “The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him. Even so the things of God knoweth no man, but the Spirit of God.”[†] Observe, 1st, That the Spirit of God knows “all things” absolutely. 2dly, That he knows even “the deep things of God,” the most hidden mysteries of his essence and perfections, and the secrets of the divine counsels. 3dly, That he knows them as exactly as if he had searched them with great care.[‡] 4thly, That he knows the most secret counsels of God as *his own* counsels, just as the mind of a man knows the things of a man. 5thly, That all these are evidences of a knowledge entirely Divine. It is the prerogative of God only to know the deep things of the human heart;[‡] how much more to know the deep things of God?[†]

In fine, the Apostle, in a passage which we have explained above,[‡] attributes to the Spirit, the most SOVEREIGN WILL, and OMNIPOTENT POWER.

XXV. From Divine attributes, let us proceed to Divine WORKS. Of these, the first that demands our notice, is CREATION. Creation doth truly claim God as its Author, since it is the work of God alone, and even his immediate work.[‡] It is ascribed, however, to

[†] שם אלהים, “thou art there,” verse 8.

[‡] Verses 3, 4, 5. [†] 1 Cor. ii. 10, 11.

[‡] Comp. Jer. xvii. 10. Ps. vii. 11.

[‡] 1 Kings viii. 39. [†] Rom. xi. 33.

[‡] 1 Cor. xiii. 11.

[‡] Is. xl. 26, 28. xlv. 24. Job ix. 8.

the Holy Spirit, and that in reference both to the world in general, and to man in particular. With respect to the world in general, we find it written: "The Spirit of God moved upon the face of the waters."^b The metaphor is taken from birds, which brood upon their nests, and hatch their young by the genial heat they communicate.^c The Spirit of God thus brooded on the shapeless mass, and by his influence rendered it productive of so vast a multitude of beautiful creatures. "He warmed and quickened the face of the waters," says *Basil*,* "in a manner resembling that of a bird brooding on its nest." The Talmudists express the same thing in the following terms:—"Like a dove which sits upon her young, nor injures, whilst she touches them."[†] *Solomon Jarchi*, too, has similar expressions on this passage. And the symbolical Theology of the Egyptians, which represents the world as proceeding from God, like an egg, perhaps took its rise from this metaphor. We read also in Job; "By his Spirit he hath garnished the heavens."^d

The creation of man, who has been termed the *little world* in contradistinction to the *great world* around him, is likewise ascribed to the Holy Spirit. "The Spirit of God hath made me," says Elihu, "and the breath of the Almighty hath given me life."^e

XXVI. REGENERATION is also the work of God only. It is a new creation accomplished by the command of his will; ^f and as to real efficiency, it is like-

* Συντάλασι και ζωογονει την τῶν ὕδατων φουσι, κατὰ την ἰκονα της ἡκουζουρας ἰγουσας. *Hexaem. Homil. ii.*

† *Chagiga*, cap. ii. fol. 15.

^b Gen. i. 2.

^c Comp. Deut. xxxii. 11.

^d Job xxvi. 13.

^e Job xxxiii. 4.

^f James i. 18.

wise an immediate operation of God; for the means employed have only a moral influence. But this also is the work of the Divine Spirit. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."^g Here "water" either denotes the same thing with the Spirit of God,^h or baptism, which the Apostle calls "the washing, *the laver*, of regeneration;"ⁱ and which, however, as its operation is only moral, derives all its virtue from the Spirit of God. Or perhaps "water" refers to natural generation, as in the following passage: "Hear ye this, O house of Jacob, which - - - are come forth out of the waters of Judah."^j Beside that natural generation by which a man is born of water, another is necessary, namely, that supernatural one, by which a spiritual man is born of the Spirit. The scope of all these interpretations is the same. They all tend to show that the Spirit of God is the author of our regeneration. We read also of "the renewing of the Holy Ghost;"^k and it is said, "The Spirit giveth life."^l

XXVII. SANCTIFICATION, in like manner, is the work of God only.^m But this work also is ascribed to the Spirit: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."ⁿ "Ye are sanctified," says the Apostle, "by the Spirit of our God:"^o and again, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit."^p

^g John iii. 5, 6.

ⁱ Tit. iii. 5.

^k Tit. iii. 5.

^m Ezek. xx. 12. xixvii. 23.

^l 1 Cor. vi. 11.

^h See Is. xlv. 3.

^j Is. xlviii. 1.

¹ 2 Cor. iii. 6.

ⁿ Ezek. xxxvi. 27.

^o 2 Thes. ii. 13.

And that none may imagine that the Spirit, like the word, is merely an instrumental cause of sanctification, let it be observed, that the Spirit sanctifies us in one respect, and the word in another; for the moral efficacy of the word depends entirely on the supernatural and efficacious operation of the Spirit. Hence the Spirit with his operations, is joined with the word, and yet distinguished from the word.^a

XXVIII. In fine, to perform MIRACLES by his own power, is the work of God only: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."^r But the Holy Spirit doeth such things by his own power; for the Apostle speaks of "mighty signs, and wonders, by the power of the Spirit of God."^s Nay, whatever works of this sort Christ performed, he performed by the power of the Spirit, which is also his own power. "I cast out devils," says he, "by the Spirit of God."^t

XXIX. We come next to treat of that Divine HONOUR and worship which is due to the Holy Spirit. And, first, let us take notice of that religious *adoration* of the Spirit, which, whatever may be alleged by others to the contrary, we find both enjoined and exemplified in the sacred volume. Accordingly the following precept occurs in the Gospel of Matthew:^u "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The Lord of the harvest, who thrusts forth labourers, is the Spirit of God, as we learn from Acts xiii. 2. where we find an instance of obedience to this precept. "As they ministered to the Lord and fasted, the Holy Ghost

^a Isa. lix. 21.

^r Ps. lxxii. 18.

^s Rom. xv. 19. See also 1 Cor. xii. 9, 10.

^t Mat. xii. 28.

^u Chap. ix. 38.

"said, Separate me Barnabas and Saul for the work whereunto I have called them." An answer is returned by the Spirit to the prayers of the prophets and teachers of the Church of Antioch; and why so, but because he was invoked by them? The Spirit also, as Lord, declares by his own authority, what he would have Barnabas and Saul to do; and asserts that it is himself who has called them to the ministry.

xxx. Nor are examples wanting. That of Paul is well known,^v where he solicits grace from the Lord Jesus Christ, and love from God the Father, and in like manner, his own communications from the Holy Ghost. To the same effect is the prayer of John: "John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from *the seven Spirits* which are before his throne; and from Jesus Christ, who is the faithful witness," &c.^v In order to illustrate this passage, we must show, first, what the seven Spirits denote; and secondly, in what manner John calls upon them. By *the seven Spirits* are not here intended any created spirits, either angelical or human, but the third person of the Godhead; which we infer from the consideration of the ancient symbol alluded to, as well as from the style of the sacred book of the Apocalypse. There is an allusion to the golden candlestick with its seven lamps in the tabernacle of Moses. This is plainly suggested by the following words; "There were seven lamps of fire burning before the throne, which are the seven Spirits of God."^x The tabernacle, be it observed, was a figure of the

^v 2 Cor. xiii. 14.

^v Rev. i. 4, 5.

^x Rev. iv. 5.

Church; and the candlestick, of the Holy Spirit, to whom the Church is indebted for all her light. The candlestick, though *one* in itself, had *seven* distinct lamps. The person of the Holy Spirit, too, is *one*; but his grace is most abundant and most perfect; for the number seven is a symbol of multitude and of perfection. The seven lamps were formed of one continued beaten work, proceeding from the candlestick itself.^a And the graces of the Holy Spirit are, so to speak, essential to him, and proceed from the all-sufficiency of his godhead. For this reason he is denominated from them, "The Spirit of wisdom and understanding, the Spirit of counsel and might," &c.^b But the very style of the Apocalypse leads us also to this interpretation. These seven Spirits are called "the Spirits of God;"^c and I can recollect no passage in holy writ, where any created Spirit is called by this name. The seven Spirits are placed betwixt the Father and the Son, as of the same dignity. They are also called the horns and the eyes of Christ.^d The Holy Spirit, to wit, is "the Spirit of Christ."^e He is exhibited under the emblem of horns, because of the power of the Spirit which is often celebrated; and under the emblem of eyes, either on account of his knowledge, or because the look of Christ is a look of love, and his love appears in the gift of the Spirit.^f In fine, we nowhere read that these seven Spirits worship God, which is done by the living creatures, and the elders. But on the contrary, they are invoked by John—an honour which doth not belong to created spirits.^g And

^a Exod. xxv. 31.

^b Rev. iv. 5.

^c Gal. iv. 6. Rom. viii. 9.

^d Rev. xix. 10. xxii. 9.

^e 1st. xi. 2.

^f Rev. v. 6.

^g Rom. v. 5.

In what manner doth John call upon them? In the same manner, with the same worship, as that with which he calls upon the Father and the Son, adoring the Spirit without any mark of distinction, as equally with the Father and the Son, the Author of grace and peace.

XXXI. Another instance of the ascription of Divine honour to the Spirit, is that we are *baptized in his name*.^f This is clearly a Divine honour; for, 1st, He in whose name we are baptized is recognised as the true God, the author of the sacraments, the Lord and Lawgiver of the Church,—characters which are peculiar to Jehovah.^g 2dly, We confide in him as one able to impart and perform the thing signified by the sign. This also is competent to God only; for who that is not God, can afford us the grace, the fellowship, the enjoyment of God, which are sealed by the sacraments? 3dly, In this sacrament we surrender ourselves to him in whose name we are baptized, to serve and obey him; for in baptism there is “the answer of a good conscience towards God.”^h This again is an honour too high to fall to the share of any creature. And hence Paul disclaims it with great warmth; “Were ye baptized in the name of Paul?”ⁱ

XXXII. Add to this, that we are consecrated as a *Temple* to the Holy Spirit. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”^j “Know ye not that your body is the temple of the Holy Ghost, which is in you?”^k Now a temple is the house of God only, “an house

^f Mat. xxviii. 19.

^g 1 Pet. iii. 21.

^h 1 Cor. iii. 16.

ⁱ 1a. xxxiii. 22.

^j 1 Cor. i. 13.

^k Chap. vi. 19.

“built unto the name of Jehovah,”¹ “the sanctuary of Jehovah,”^m “a glorious high throne;”ⁿ and in a temple religious worship is performed to God alone.^o Nor is there any ground for the objection, that it is only metaphorically that believers are called a temple; for although that were true, the analogy must still be preserved. As therefore the house erected by Solomon was a temple on account of the indwelling of the Divinity, which the Hebrews call *Shechinah*,* so believers are the temple of the Spirit, because he is in them and inhabits them as God. But in truth, believers are a temple in a far more strict and proper sense than the temple of Jerusalem; as that was merely a figure, of which the substance is primarily in Christ, and secondarily in believers.^p

xxxiii. We must not overlook, in fine, the religious *obedience* which the Apostle urges us to render to the Holy Spirit. “Wherefore, as the Holy Ghost saith, “To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me,” &c.^q The Spirit of God was justly offended, because that sacred obedience which was an honour due to his Majesty, had not been rendered to him. But we find also that a certain sin is mentioned in sacred writ, which is in a peculiar manner committed against the Spirit and his office, and which is so heinous in the sight of God that it is declared unpardonable above every other sin.^r Now, if the Holy Spirit

• שכינה

¹ 1 Kings v. 3, 4.

^m Jer. xvii. 12.

^p 2 Cor. vi. 16. Ephes. ii. 21, 22.

^r Mat. xii. 31, 32. Heb. x. 26, 29.

ⁿ Isa. lxiii. 18.

^o Ps. xxix. 9.

^q Heb. iii. 7, 8, 9.

be not the Supreme God, what reason can be assigned why a sin committed against him should be held so dreadful and atrocious? From this, however, we are not to infer, that the Holy Spirit is a greater Divine person, or entitled to higher honour, than the Father or the Son. That he is truly God, we justly conclude, because it is possible to sin against him peculiarly and signally. That he is greater than the Father or the Son, we cannot infer, as the infinitude of the godhead excludes all disparity. That the sin committed against him is never forgiven, is not owing to his being worthy of higher honour than the Father or the Son, but to the nature of the sin, by which that grace of God without which there is no salvation, although exhibited, known, and acknowledged, is wantonly and pertinaciously rejected; and resistance is maliciously given to those operations of the Holy Spirit, by which only he brings sinners into a state of saving relation to God.⁵⁷

xxxiv. And thus, we think, we have abundantly confirmed the *Supreme Deity* of the Holy Ghost. It now remains to show, that he is a Divine person, *DISTINCT* from the Father and the Son. This appears, 1st, From the *distinct mention* of these adorable persons. Haggai ii. 4, 5, "I am with you, saith the Lord of hosts, *with the WORD,—and my SPIRIT remaineth among you.*"⁵⁸ 2dly, From the *enumeration of Three* that bear record in heaven.¹ 3dly, From an *express term of distinction*: "I will pray the Father, and he shall give you *ANOTHER* Comforter, that he may abide with you for ever, even the Spirit of truth."² To this learned men refer also an expres-

¹ See also Mat. xxviii. 19. 2 Cor. xiii. 14.

² 1 John v. 7.

³ John xiv. 16, 17.

⁴ See NOTE LVII.

⁵ See NOTE LVIII.

sion in Zechariah, which they thus render; *Even to-day will I restore unto thee another Teacher or Revealer.*^v The Holy Spirit may be called a *Revealer*, because it is his office to disclose deep mysteries;^w and *another Revealer*, to distinguish him from Christ, who was sent before him, and who is mentioned in a preceding verse.^x He may be said to be *restored*, partly because the extraordinary mission of the Holy Spirit was suspended from the times of Zechariah to Christ; partly because he was to be given in the room of Christ, who is gone to the Father.

The distinguishing properties of the Holy Spirit, are as follows. 1st, Passive procession from the Father and the Son. 2dly, The third place in the order of subsistence. 3dly, The third place in the order of operation. Compare what is said on this topic in the *Seventh Dissertation*.

xxxv. These truths relating to the Spirit ought to be rightly known, and most devoutly acknowledged. Something more, however, is included in that faith in the Holy Ghost of which we make a profession in the Creed. This faith doth not rest satisfied with a frigid contemplation of his Divine Person, but goes forward to consider his mysterious indwelling in believers, and the secret efficacy which he exerts in their hearts. It will now be proper for us to discourse a little further on these points, that we may penetrate to the marrow and the kernel of the doctrine before us. It is the privilege of believers, then, that they have received the Spirit from God, and enjoy his presence as a much loved Inhabitant in the innermost chambers of their

^v גם חיום מניד משנה משיב לך Ch. ix. 12.

^w John xiv. 26. xvi. 13.

^x Verse 9.

souls. "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God." And so universally doth this hold, that, "If any man have not the Spirit of Christ, he is none of his." As many of us, too, as are made partakers of the Spirit, should be solicitous to know that he dwelleth in us. "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"^a Whilst we remain ignorant of this, it is impossible for us to be sure that we have that union with God and Christ, which is the hinge on which the whole of our salvation turns. "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit."^b Now there is no way in which this can be known with greater certainty, than by carefully observing those operations, by which the Spirit manifests himself to the conscience, as the Spirit of grace, and the Spirit of Christ. Thus also we shall learn the unspeakable excellence and value of this gift of God.

xxxvi. Those operations of the Spirit to which we have alluded, are chiefly the following. As by moving on the waters at the beginning of the world, he infused into them the principles of a new life, whence the regular vicissitudes of nature, and the diversified species of creatures proceeded; so, after having entered the minds of the elect, he becomes in them the author of a new, spiritual, and divine life. "It is the Spirit that quickeneth."^c The beginning of this life seems

^a 1 Cor. ii. 12.

^b Rom. viii. 9.

^c 1 Cor. vi. 19.

^d 1 John iv. 13.

^e John vi. 63.

to be a new light kindled by the Spirit in the mind,^d by which we know ourselves with all the atrocity of our sins and the guilt which they involve,—the vanity of the world lying in wickedness, and the insufficiency of all creatures to make us happy,—the divine certainty of the truths revealed by the Gospel,—and what is of the first importance, the universal sufficiency of the Lord Jesus Christ to perfect our salvation,—the amiableness of God in Christ,—and in fine, the inexpressible beauty of holiness, which is the image of God. But as there is a very intimate connexion betwixt the understanding and the will, the same Spirit by his gracious agency excites motions in the will corresponding to those ideas of the understanding. He excites, in particular, deep self-abasement before God, sorrow for the offences we have done as opposite to the divine holiness, contempt of the world, a holy despair of happiness from ourselves and from all creatures, a living faith of the Gospel, hunger and thirst after Christ and that grace which is in Christ alone, a vehement love to God in Christ, and an ardent desire of holiness, that we may as closely as possible resemble God. All these fruits of the Spirit, too, while they exert their influence in the mind, cannot fail to communicate their virtue even to the members of the body; which present themselves as instruments and servants of righteousness unto holiness.^e And thus, so to speak, a new world of grace is produced by the Holy Spirit in the man, who, henceforth governed by more excellent rules of conduct, and full of vital vigour, discovers by his pure and heavenly deportment, that he is led by the Spirit of God.^f

^d 2 Cor. iv. 6.^e Rom. vi. 19.^f Rom. viii. 1. Gal. v. 25.

xxxvii. Further, the Spirit produces also this effect, that believers are not only one amongst themselves, but *one with Christ*. “For by one Spirit are we all baptized into one body,”^s namely, that body which the Apostle had just affirmed to be Christ. The Spirit of Christ, by his sweet and yet invincible, or, to express it more precisely, will-conquering power, draws our Spirit towards Christ, to apprehend and embrace him. Christ also comes down to us by the communication of his grace; and by this delightful reciprocation of mutual love, a mystical and spiritual union and conjunction takes place, so that the believing soul, in a manner, dissolves and melts in the Lord Jesus, and becomes “one Spirit” with him.^h ⁵⁹ The Spouse boasted of old that she was her beloved’s, and that her beloved was her’s.ⁱ But, behold something greater here than *mine* or *thine*. Through the medium of the Spirit there is not only a *union*, but even a *unity*—a unity so joining us to Christ, that it bears some resemblance to the most perfect unity of the Three persons in the same Divine essence. “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be “one in us.”^j O stupendous miracle of Divine love, shining forth in this operation of the Holy Spirit!

xxxviii. Hence also it follows, that being made partakers of Christ, we are at the same time *partakers of all his benefits*. If through the Spirit we are Christ’s, whatever belongs to Christ, belongs also to us.^k He took upon himself what was our’s, while we had nothing but sin and misery,^l that he might make us

^s 1 Cor. xii. 13.

^h 1 Cor. vi. 17.

ⁱ Song vi. 3.

^j John xvii. 21.

^k 1 Cor. iii. 22, 23.

^l Is. liii. 4.

⁵⁹ See NOTE LIX.

sharers of what is his, to be conferred on us by the Spirit, who takes of the things that are Christ's and gives them to us.^m Christ says to us, as the father said to the son in the parable, "Son, thou art ever with me, and all that I have is thine."ⁿ Lord Jesus! All thine our's! Shall we poor insignificant men become partakers of all thy treasures, and of the unbounded riches of thy grace! Why not, Lord? If through thy Spirit, thou thyself art our's, why not also the things which are thine?

XXXIX. The Spirit, too, is the *Comforter* of believers, and that in various respects. 1st, As he is the *seal* of the divine love to them. "After that ye believed, ye were sealed with that Holy Spirit of promise."^o He is called "the Spirit of promise" with a peculiar emphasis, not merely because himself is the subject of promise, but principally because it is his province to intimate the promises of the Gospel to believers, and to inscribe and seal them on their hearts. And as sealing is the stamping of the likeness that is in the seal on the thing sealed, by which it may be distinguished as the property of him whose mark it bears, or by which ample credit may be secured to an instrument,—what else shall we understand by the sealing here mentioned, than the effectual communication of that divine light, purity, holiness, righteousness, goodness, and joy, which are in the Holy Spirit; by which it is evinced that certain persons are the property of God, whom he will preserve sacred and inviolable for himself; and by which they are assured of the performance of the other divine promises, whether

^m John xvi. 14.

^o Ephes. i. 13.

ⁿ Luke xv. 31.

of grace or of glory. "Now he which stablisheth us
 "with you in Christ, and hath anointed us, is God;
 "who hath sealed us, and given the earnest of the
 "Spirit in our hearts."^p 2dly, And this is another
 way in which the Spirit comforts us, that he is "the
 "*earnest* of our inheritance."^q An earnest is a part
 of the price given beforehand, as a token that the
 whole is to follow. There is here an allusion, probably, to
 the rite of betrothing, in which the Bridegroom gives
 a piece of money or a ring to the bride, in testimony of
 her common interest with him in all his goods. In
 the Holy Spirit, we have, then, not only the "seal,"
 but also "the first fruits;"^r which exhibit not merely
 the hope, but the foretaste of the full harvest. 3dly,
 The Spirit cheers us also in another form, by causing us
 to "know the things that are freely given us of God."^s
 This he doth by secretly witnessing to our spirit, and
 with our spirit.^t And truly it is the voice of the Spi-
 rit only, that is able to raise up the soul bowed down
 under the weight of its sorrows. Although a person
 should speak with the tongues of men and of angels,
 whilst the internal operation of the Spirit doth not
 concur, he will prove a miserable comforter. But a
 single word of the Spirit has greater efficacy than a
 thousand discourses addressed to the outward ear by
 all the Prophets, Evangelists, and Apostles, nay, by
 the Lord Jesus himself, unaccompanied by the inward
 teaching of the Spirit. 4thly, In fine, as deeds are far
 better and more powerful than words, the Spirit of God
 doth not leave himself without witness from them also.
 He takes hold of believers as if by the hand, and in-

^p 2 Cor. i. 21, 22.

^q Ephes. i. 14.

^r Rom. viii. 23.

^s 1 Cor. ii. 12.

^t Rom. viii. 16.

troduces them to the chambers and embraces of the King, or even to the banqueting-house, where the banner over them is love ; and soothes them with sweet celestial delights, such as earthly minds neither relish nor receive, and which are elegantly represented as hidden manna, for this among other reasons, that no man knows them but he by whom they are tasted.⁶⁰

XL. Nor is it very difficult for believers, provided they give due attention and diligence, to distinguish these operations of the Spirit from the illusions of the flesh or of a malignant demon, or even from those common operations of the Spirit which are unproductive of holiness. This appears from the words of our Lord : “ Even the Spirit of truth whom the world “ cannot receive, because it seeth him not, neither “ knoweth him ; but ye know him, for he dwelleth “ with you, and shall be in you.”^a These operations are discerned, both from their very *nature*, when separately considered ; and from the *order* in which they are wisely connected, and the relation which they bear to one another. In each of them there is a brightness, majesty, and efficacy, so conspicuous and striking, that the light of noon-day doth not more clearly discover the sun, than these operations discover the Spirit as their author. Whilst he *sanctifies* believers, he inspires them with the desire of a purer virtue than any probity known amongst the heathen, or than that pretended sanctity which characterised the Pharisees. Pagan probity and pharisaical sanctity, having *self-love* for their principle, meanly terminate on man himself. The Spirit so actuates the souls of believers, on the

^a John xiv. 17.

⁶⁰ See NOTE LX.

contrary, that they no longer wish to be their own; but denying the lusts of the deceitful flesh, they remember that they belong to God, and desire that every part of their conduct may be regulated according to his will and example, and redound to his glory. Whilst the Spirit *comforts* believers, too, he enters into their minds with a certain sweetness, which, as it is incomparably delightful, so is free from the smallest mixture of earthly dregs, and instead of loading or enervating the mind, renders it more clear and alert, and prepares it for serving God with the utmost alacrity. Even when the soul becomes most languid and remiss, the Spirit still protects and sustains the spiritual life amidst the numberless snares of malignant spirits and the deadly poison of sin; and supplies such vital influence to believers, that even in the greatest weakness they do not yield the victory to the enemy, but though cast down, renew the contest on their knees. Such is the efficacy of the Spirit, in short, in all these operations, that he gives a noble elevation to their mental faculties, and makes them capable of views, desires, efforts, and achievements, which evidently exceed the capacity of those who are destitute of the Spirit. The *order* in which he operates, too, is such, that he imparts his comforts only to those who are contrite in heart, and seriously grieved for their sins;† and he never cheers their minds with his sweet consolations, without inciting them, at the same time, to the love of God, to fervent gratitude, and to the practice of the most conscientious piety. When these things are connected in this manner and order, a man has no cause to doubt of the Spirit's having been imparted to himself.

† Is. lvii. 15.

XL I. It serves also in no inconsiderable degree to heighten the value of this gift, that it cannot be lost. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."^w The presence of the Lord Jesus was exceedingly dear and precious to the Apostles. But how dear soever it was, they were at last to be deprived of it. Nay, it was expedient for them that their Lord should go away, that he might give place to that Comforter and Advocate, who should both do greater things than Christ's bodily presence had done, and was never to depart.^x And why should he depart? Because he is expelled by force? He is the Spirit of God, against whom the spirit of the world and the spirit of hell cannot prevail. Or because he meets with ungrateful treatment from believers? He is sometimes grieved indeed by their sins: but then he also grieves them in his turn, that having excited them to a salutary penitence, he may continue to seal them unto the day of redemption.^y With regard to the infusion of his consolations, and the communication of alacrity in the spiritual life, he withdraws, we admit, for a time; yet he remains for ever as the fountain of life, and the bond of union with Christ. He is "the anointing which abideth,"^z and "a well of water springing up to everlasting life."^a⁶¹—All these considerations serve clearly to demonstrate the inexpressible greatness of the love of God in giving us his Holy Spirit.

XL II. But we ought also to consider the *duties* which we owe to this Spirit of God. 1st, Since the

^w John xiv. 16.

^z John xvi. 7.

^y Ephes. iv. 30.

^a 1 John ii. 27.

^x John iv. 14.

⁶¹ See NOTE LXI.

Spirit is the Most High God, let us treat the Scriptures given by his inspiration with profound reverence, no less than if we heard a present God, addressing us immediately from heaven. Every affront that is done to the Prophets and Apostles, strikes against the Spirit of God.^b 2dly, Let us receive with becoming reverence his internal reproofs, counsels, and convictions; neither daring to make the least resistance, nor presuming to linger when he stimulates. This were to grieve the Holy Spirit, by giving him ground of offence, and causing him to withhold his accustomed delights, and to cease for a time to operate as a Spirit of consolation and joy.^c 3dly, Let us carefully watch over this sacred fire, that it be not extinguished either in ourselves or in others,^d but rather stirred up.^e 4thly, Let us consecrate ourselves as temples to the Spirit, and preserve them holy and pure.^f

^b Acts vii. 51. Is. lxiii. 10.

^c Ephes. iv. 30.

^d 1 Thes. v. 19.

^e 2 Tim. i. 6, 7.

^f 1 Cor. iii. 16, 17. vi. 19, 20.

“For ye see your *calling*,^b brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world,” &c.⁶³

v. We must not neglect to advert also to the word *Πανηγυρίς*, *Panegyris*, which the Apostle uses in Heb. xii. 23, and which differs somewhat in meaning from *Ecclesia*. When the people were summoned to consult or determine about affairs relating to the commonwealth, the meeting, as we have remarked, was termed *Ecclesia*. But when they were invited to any solemn spectacle, as in the *Panathenea*, the assembly was then styled *Panegyris*; and a speech delivered at such a time was termed a *panegyric*al oration.*⁶⁴ An assembly of believers, therefore, may be called *Ecclesia*, because they meet to consider the matters which pertain to the kingdom of God, that is, spiritual and heavenly things; they may be denominated *Panegyris*, as they are invited and admitted to by far the greatest of all spectacles; namely, that of the Divine perfections shining forth in Christ,—a sight which even celestial spirits contemplate for ever without satiety.

vi. Let what has been said suffice at present for an explanation of the *terms*. We now proceed to the *thing* itself. The Church may be defined, *A Society of believing and holy men, called by God out of the world of mankind by the word of the Gospel, to a participation of the blessings of the covenant of grace which stands fast in Christ*. That this definition contains nothing superfluous, will appear from an explication of the several expressions. When we call

* Πανηγυρικὸς λόγος.

^b Τῇ κλήσει, from which the word *Ecclesia* is derived. 1 Cor. i. 26.

⁶³ See NOTE LXIII.

⁶⁴ See NOTE LXIV.

as it exists amongst men, has been defined by lawyers, "a state in which two persons are indissolubly united in life."* According to the definition of Scripture, "two shall be one flesh;"^c than which expression, certainly, none more proper or vigorous could have been employed. But here is something farther. "He who is joined to the Lord," is not only one body with him, "a member of his flesh, and of his bones,"^d but also "one spirit" with him.^e And who can doubt that, since Christ and the Church are so fair, and so closely united, the happy consequence must be a most delightful interchange of *mutual love*. Such an interchange of love doth in reality take place. "How fair, and how pleasant art thou, O love, for delights!"^f We must not, therefore, presume to disjoin in our meditations, subjects which are connected together by so many ties. But having treated of God and Christ, and the Spirit who proceeds from both, we must now speak of the CHURCH, which the FATHER has elected, and the SON redeemed, and which the SPIRIT unites to Christ, and seals unto the day of complete redemption.

II. Four points fall to be explained here. *First*, THE NAME. *Secondly*, THE THING ITSELF. *Thirdly*, THE EPITHETS. *Fourthly*, The exercise of our FAITH in relation to the Church thus described.

III. It is proper to take notice of three Greek terms which are very similar in meaning, namely, *Συναγωγη*, *Ἐκκλησία*, *Παροικία*. *Συναγωγη*, *Synagoga*, corresponds to the Hebrew word *עדה*, and in the New Testament generally signifies the assemblies of the Jews, which were held here and there, in various places and cities,

* Individua vitæ societas.

^c Gen. ii. 24.

^d Ephes. v. 30.

^e 1 Cor. vi. 17.

^f Song vii. 6.

for religious purposes. And as the designation *Curia*, which at first was given to men that conjunctly conducted the affairs of the state, was transferred to the place where they met; or as amongst the Greeks *Baulē* signifies not only the senate, but also the place in which the senate is held,—the word *Synagogue* has been applied in the same manner; as is evident from Luke vii. 5, and numberless other passages. It has been observed, however, by the learned, that there is scarcely a single passage in the sacred volume, where this term is employed to denote *the Societies of Christians*. Paul indeed exhorts the Hebrews “not to forsake” *τὴν ἐκκλησίαν αὐτῶν*, “the assembling of themselves together.”^s But as he is there addressing the Hebrews, he accommodates himself to their forms of speech. Nor yet does he use precisely the same word, and the expression he employs is not of the same meaning with *Church*; for the Apostles are accustomed to speak of the Church of God, or of Christ, not of the Church of these or those persons. *Ἐκκλησία*, therefore, denotes the *gathering together itself*, or the *assembling* of believers, as in 2 Thes. ii. 1, where *Besa* has well rendered it *aggregatio*, “gathering together.” James alone uses the expression, *ἡ συναγωγή*, the *synagogue* of Christians.^h Whether he intends, however, the place of meeting, or the assembling or gathering together, or the assembly which meets, I shall not now scrupulously examine. But that Apostle also addresses himself chiefly to the Jews, to whom he thought it would be agreeable for him to adopt a term which among them was at once common and honourable.⁶²

^s Heb. x. 25.

^h James ii. 2.

⁶² See NOTE LXII.

IV. Christ, and the Apostles after him, nevertheless, preferred Ἐκκλησία, *Ecclesia*;—a word, which, though originally borrowed from the Grecian customs, and afterwards applied to the institutions of the Jews, was at length peculiarly appropriated to Christians. In democratic states, an assembly of those of higher rank was styled *συγκλησία*, or *βουλή*; and the name *Ecclesia*, which is derived from *ἐκκαλεῖν*, to call out, was given to the assemblies of the people, who were called out by a public herald, and gathered into a certain place, in order to deliberate together. Conformably to this, the Greek Interpreters of the Old Testament gave the name *Ecclesia*, to the assembly of Israelites, which at certain stated seasons, was called together to one place from all parts of Judea, to celebrate the solemn festivals, and to perform public and important acts of religious worship. The corresponding word in Hebrew, is קָהָל. Now the word *Ecclesia* seemed to Christ and his Apostles more proper than any other to designate the community of believers, both because it was the most pertinent to signify the thing, and because they wished by this appellation to distinguish Christians from Jews, who chiefly assumed the designation of *Synagogue*. They were disposed, in fine, to accommodate themselves, in this instance, to the Gentiles, who were henceforth to constitute by far the greater part of the people of God: For while *Synagoga* was a word rarely used among the Greeks, *Ecclesia* was a term remarkably well known, very popular, and naturally calculated to conciliate the minds of men. It denotes a promiscuous multitude of men of all descriptions, not indeed confused and irregular, but of such a complexion that none is excluded from it on account of the meanness of his rank. To this effect are the following words of Paul:

"For ye see your *calling*,^b brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world," &c.⁶³

v. We must not neglect to advert also to the word *Πανηγυρις*, *Panegyris*, which the Apostle uses in Heb. xii. 23, and which differs somewhat in meaning from *Ecclesia*. When the people were summoned to consult or determine about affairs relating to the commonwealth, the meeting, as we have remarked, was termed *Ecclesia*. But when they were invited to any solemn spectacle, as in the *Panathenea*, the assembly was then styled *Panegyris*; and a speech delivered at such a time was termed a *panegyric*al oration.*⁶⁴ An assembly of believers, therefore, may be called *Ecclesia*, because they meet to consider the matters which pertain to the kingdom of God, that is, spiritual and heavenly things; they may be denominated *Panegyris*, as they are invited and admitted to by far the greatest of all spectacles; namely, that of the Divine perfections shining forth in Christ,—a sight which even celestial spirits contemplate for ever without satiety.

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⁶³ See NOTE LXIII.

⁶⁴ See NOTE LXIV.

the Church a *Society*, we show that it is a multitude ; “ We being many,” &c.¹—but a multitude of persons united together, “ We being many, are one body.” “ The body is not one member, but many.”^j “ And “ the Church is the body of Christ.”^k We confine this community to *men*. Angels are indeed our “ fellow-servants,”^l having the same Lord with us, and are sons of the same family,^m and sharers of the same felicity, which consists in fellowship with God ; and hence it is said, “ ye are come to an innumerable “ company of angels.”ⁿ It is, however, quite in a different way, and by a different title, that angels are what they are. They are not redeemed by Christ, nor called by the Gospel, nor regenerated by the Spirit, nor partakers of the covenant of grace. These are the high privileges, and distinguishing characteristics of the Church ; “ For verily he took not on him the nature “ of angels, but he took on him the seed of Abraham.”^o We add, that it is a society of *believing* men, that is, of men who receive the doctrine of the Gospel, and recognise it as true. “ Then they that gladly received “ his word, were baptized,” and added to the church.^p “ Whose house are we, if we hold fast the confidence, “ and the rejoicing of the hope firm unto the end.”^q And we call it a society of *holy* men ; “ An holy nation ;”^r “ Called to be saints.”^s They are gathered together *by God*, who is therefore styled “ he that “ calleth ;”^t as they themselves are “ the Church of

¹ 1 Cor. x. 17.² Col. i. 18.³ Job i. 6.⁴ Heb. ii. 16.⁵ Heb. iii. 6.⁶ 1 Cor. i. 2.^j 1 Cor. xii. 14.^k Rev. xix. 10.^l Heb. xii. 22.^m Acts ii. 41.ⁿ 1 Pet. ii. 9.^o Rom. ix. 11.

“ the living God.”^u This gathering is effected by the *word of the Gospel*; for although God in some respect invites men to himself by the works of *nature*,^v no invitation of that sort is sufficient for constituting the Church; but *the word of supernatural revelation* must be added. “ For after that, in the wisdom of God, “ the world by wisdom knew not God, it pleased God, “ by the foolishness of preaching, to save them that believe.”^w The preaching employed for this purpose, is partly that of the *Law*, that the minds of men may be rightly prepared: “ For Christ is the end of the law “ for righteousness to every one that believeth.”^x But the preaching of the *Gospel* is chiefly made use of: “ This only would I learn of you, Received ye the “ Spirit by the works of the law, or *by the hearing of “ faith?*”^y The invitation given by the Gospel is termed our *Calling*: “ Them he also called.”^z Hence, too, the frequent designation of “ the called,” and the very word *Ecclesia*, the Church. This form of expression seems, however, to be taken from Prov. viii. 1. “ Doth not wisdom cry? and understanding put forth “ her voice?” &c. and from similar passages which elsewhere occur. This is a calling of persons *out of the world of mankind*; from which God first called the Israelites,^a and afterwards the Gentiles, according to Isaiah: “ Behold, thou shalt call a nation that thou “ knowest not.”^b The end of the calling, in fine, is a *participation of the blessings of the covenant of grace, which stands fast in Christ*; which are thus figurative-

^u 1 Tim. iii. 15.

^v Acts xvii. 27. Rom. ii. 4.

^w 1 Cor. i. 21.

^x Rom. x. 4.

^y Ἐξ αὐτῆς πίστεως. Gal. iii. 2.

^z Rom. viii. 30.

^a Ps. cxlvii. 19, 20.

^b Is. lv. 5.

ly described; "Whoso is simple, let him turn in himself; - - - Come, eat of my bread, and drink of the wine which I have mingled."^c

VII. But it ought to be carefully observed, that the *form*, or, if you please, the *state* and condition of the Church, is twofold; the one *internal* and *spiritual*, according to which God only judges with certainty concerning her members;—the other, *external* and more *visible*, which even men are empowered to discern.

VIII. There is, accordingly, a twofold calling; the one *external*, merely by the word, "For many be called, but few chosen;"^d—the other *internal*, by the Spirit, which is peculiar to the elect.^e

IX. In correspondence to this twofold calling, there is a twofold *Faith*. The one is a *common* faith, which may be found even in reprobates, and by which they assent to evangelical truth, and feel a kind of transitory joy, arising partly from the novelty and extraordinary nature of the subject, partly from that presumptuous hope by which they boldly arrogate to themselves, the blessings of the Gospel, while they have no interest in them. "Then Simon himself believed also."^f The other is a *saving* faith, "the faith of God's elect,"^g "faith unfeigned,"^h "faith which worketh by love."ⁱ

X. There is also a twofold *Holiness*. The one is merely *relative, external, federal*; and consists in a person's being separated from the fellowship of the impure and profane world, numbered amongst the people

^c Prov. ix. 4, 5.

^d Mat. xx. 16.

^e Rom. viii. 30. Gal. i. 15, 16.

^f Acts viii. 13. Comp. Mat. xiii. 20, &c.

^g Tit. i. 1.

^h 1 Tim. i. 5.

ⁱ Gal. v. 6.

of God, and having access to many promises. Thus the Israelites are called, "*the holy seed*, who have "mingled themselves with the people of these lands, *the people of the earth*."^j In the same sense Paul says; "For if the first fruit be holy, the lump is also holy; "and if the root be holy, so are the branches;"^k that is, If the fathers were in covenant with God, their posterity are also to be regarded as in the same condition. Holiness of this sort is recognised, too, under the New Testament; for the whole body of Christians is opposed as *holy* to the heathen as *unholy*;^l and the unbelieving husband is said to be *sanctified* by the believing wife, and the unbelieving wife to be *sanctified* by the believing husband,^m so that the children of such a marriage are accounted *holy*, children of the covenant and heirs of the promises. But the other kind of holiness is *internal*, and *absolute*, peculiar to the regenerate, consisting in conformity to God, and the image of the divine purity. "Holiness becometh thine house, "O Lord, for ever."ⁿ

XI. In like manner, the *participation of the covenant of grace* is twofold. The one includes merely *symbolical and common privileges*, which have no certain connection with salvation, and to which infants are admitted by their relation to parents that are within the covenant;^o and adults, by a profession of faith and repentance, even though insincere. As all who make a profession of Christianity, and do not falsify it by a wicked life, do by this their profession enter into the covenant, the oath, and the curse, so they cannot be kept back from a participation of the sacraments by the rulers of the

^j Ex. ix. 2.

^l 1 Cor. vi. 1, 2.

^m Ps. xciii. 5.

^k Rom. xi. 16.

ⁿ 1 Cor. vii. 14.

^o Gen. xvii. 7. Acts ii. 39.

Church. And thus far they are really in covenant with God, and, in a certain sense, even branches ingrafted into Christ, although they do not bring forth fruit nor abide in him ;^p who shall be punished not merely for the transgression of the precept, but also for the violation of the covenant, if they be found to lead a wicked life. The other participation of the covenant of grace, is the partaking of its *internal, spiritual, and saving blessings*, as the forgiveness of sins, the writing of the law in the heart, &c.^q Accordingly the Apostle makes a distinction betwixt the Jew outwardly and the Jew inwardly,—betwixt circumcision in the flesh and the letter, and circumcision in the heart and spirit ;^r which, by analogy, may be transferred to Christianity.

XII. From all these remarks it follows, that the Church has a twofold aspect or form ; the one *visible*, which is made out by a profession of faith and the performance of divine worship ; the other *spiritual*, which owes its first origin to Divine election, and is completed by a living faith and true holiness. This distinction is suggested by John : “ They went out from us,” that is, from the external community of those who profess Christianity in common with us ; “ but they were “ not of us,” they did not belong to the society of the elect and of true believers.”

XIII. If you look to the Church in its internal form, none but the *elect* belong to it ; “ Ye are a chosen generation :”—Those who are *inwardly* and effectually *called* ; “ Holy brethren, partakers of the heavenly calling :”—Those endowed with a true and *living faith*, and *sanctified* by the Spirit of God ; “ God hath from

^p John xv. 2, 6.

^q Heb. viii. 10—12.

^r Rom. ii. 28, 29.

^s 1 John ii. 19.

^t 1 Pet. ii. 9.

^u Heb. iii. 1.

“ the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth :”^v—Those, in fine, who enjoy *spiritual communion* with the Father, and with his Son Jesus Christ; “ God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord;”^w “ That ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ.”^x

XIV. The government of the Church, viewed in this form, belongs only to God in Christ : for he only has authority and power over the minds and consciences of men, and he only can admit whom he will to a participation of saving benefits. He alone, too, searches the heart, and has a certain knowledge of all the true members of the Church. “ The Lord knoweth them that are his.”^y Such, however, is the nature of true faith and holiness, that they evidence themselves to men by their fruits, so far as is sufficient to justify a judgment of charity regarding our neighbour.^z

XV. But if you consider the *external* form of the Church, God has appointed Stewards over it, who are intrusted with the dispensation of external privileges according to established rules.^a And really, none has a right even to these privileges, who is not renewed and sanctified ; for they are the signs and seals of spiritual grace, which belongs to believers only, and are consequently profaned by unbelievers who venture to receive them. It is incumbent on the Stewards to give serious and faithful warning of this, to all, and to every individual, lest by rash and unhallowed approaches,

^v 2 Thea. ii. 13.

^w 1 Cor. i. 9.

^x 1 John i. 3.

^y 2 Tim. ii. 19.

^z 2 Thea. ii. 13. James ii. 18.

^a 1 Cor. iv. 1.

they procure judgments to themselves. But since it is not their prerogative to know the heart, they are bound to demand a profession of faith and repentance from all who make application for communion with the Church; and if any make this profession with the tongue, and do not openly belie it by his practice, the office-bearers, so far as themselves are concerned, may safely admit him, without too scrupulous an inquiry into his spiritual state; the certain knowledge of which we read that God has reserved to himself, whilst it is nowhere affirmed that God requires it of the ministers of the Church.^b In primitive times indeed, Apostles and Evangelists were endowed with an extraordinary gift; which Paul styles “the discerning of spirits.”^c But it does not appear that, in admitting the members of the Church, they made use of that gift, to distinguish those who were truly regenerate from such as by their profession and external conduct made false pretensions to regeneration. Had they done this, how could Simon Magus have been admitted to the Church?^d And whence those scandalous persons at Corinth, whom the Apostle reproves?^e

XVI. Since, then, it is impossible but that amidst so great a multitude of professors, some will falsely pretend to the Christian character, hypocrites and worthless men are never wanting in the visible Church. On this account the Church is compared to a *floor*, in which there is not only wheat, but also chaff;^f—to a *field*, where tares as well as good seed, are sown;^g—to a *net*, which gathers bad fish together with the

^b Mat. iii. 6. Acts viii. 37.

^c Διακρίσις πνευμάτων, 1 Cor. xii. 10.

^d Acts viii. 18.

^e 1 Cor. xi. 18, 21.

^f Mat. iii. 12.

^g Mat. xiii. 24. *et seq.*

good; ^b— to a *great house*, in which are vessels of every kind, “some to honour, and some to dishonour.”ⁱ

XVII. Let us now attend to the *Epithets* and honourable characters given to the Church; which are suitable to it in both forms, yet principally in its internal form. Three of these are mentioned in the Creed: **HOLY, CATHOLIC, CHRISTIAN.**⁶⁶

XVIII. The Church may be called **HOLY**, 1st, With respect to *doctrine*; which, in soundness of principles, purity of precepts, excellence of examples, and efficacy of motives, infinitely surpasses whatever is commendable in all the admired institutions and maxims of law-givers, or priests, or philosophers. ^j 2dly, With respect to *life and manners*. The Old Testament Church was distinguished by a certain typical holiness, which consisted in the separation of the people of Israel from the rest of the nations, that they might be consecrated to the worship of God, and in a certain external and corporeal purification, by which they were, so to speak, *purged and sanctified*.^{*} Corresponding to this, there is in the Gospel Church a real holiness, which consists in separation from the common condition of sinners to the performance of that spiritual Divine service which the New Testament prescribes,^k and in the purification of the mind by the blood and Spirit of Jesus Christ. The Christian Church, therefore, is called Holy, in

* The Author's words here are *lustratus ac februatius*, which, in their primitive import, relate to certain periodical purifications by sacrifice observed amongst the Romans. See *Kennet's Antiquities of Rome*, Part II. Book ii. ch. 2. and Book iii. ch. 7. T.

^b Verse 47. *et seq.*

ⁱ 2 Tim. ii. 20.

^j Deut. iv. 6—8. Rom. vii. 12. 1 Tim. vi. 3. Tit. i. 1. ii. 11, 12.

^k Gal. i. 4.

^l Tit. ii. 14.

⁶⁶ See NOTE LXV.

contradistinction not merely to other nations, which were altogether impure and defiled;^m but also to the Jewish nation, to whose typical sanctity a true and substantial holiness is opposed.ⁿ 3dly, With respect to *invio-
lability*, or the sacred protection under which it is placed. "He suffered no man to do them wrong: yea, "he reprov'd kings for their sakes, saying, Touch not "mine anointed, and do my prophets no harm."^o

XIX. The epithet CATHOLIC does not occur in sacred writ. The first whom we find using it is *Ignatius* in his *Epistle to the Church of Smyrna*, if indeed that expression was in reality written by Ignatius, and not interpolated by some unfair hand: "Wherever "Jesus Christ is, there is the *Catholic Church*."* But it occurs also in the Epistle of the Church of Smyrna, in which they give an account of the martyrdom of *Poly-
carp*, their Pastor; for that Epistle is inscribed to the Church of God at *Philomelium*, "and to all every where "that belong to the holy *Catholic Church*."†

xx. The appellation *Catholic* is taken in several senses. 1st, *Very extensively*, as comprehending all the diversities of places, times, persons, and states, and as denoting the whole family of God, whether now or formerly sojourning on the earth, and dispersed through all ages and quarters of the world. 2dly, *More strictly*, when it is ascribed to the New Testament Church in contradistinction to the Old. The middle wall of partition being broken down, the Gospel Church is not confined, as was the Church of old, to any place or

* "Ὅπου ἂν ᾖ ὁ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία.

† Καὶ πανταταῖς κατὰ πάντα τόπον τῆς ἁγίας καθολικῆς ἐκκλησίας παρεκκλίσας. *Euseb. Hist. Lib. iv. cap. 11.*

^m 1 Cor. vi. 11.

ⁿ Heb. ix. 12—14.

^o Ps. cv. 14, 15. Comp. Zech. ii. 8. Gen. xii. 3.

people; but is scattered abroad throughout the whole extent of the world; and is the common Mother of men of all nations, nourishing all with the same milk, and cherishing all in the same bosom; making the whole world, so to speak, a common temple unto God. "She is called *Catholic*," says Cyril of Jerusalem, "because she is diffused over the whole world from the one end of the earth to the other."* It was worth while also, by this characteristic, to distinguish the Christian Church from the Synagogue, in order to show that by the coming of Christ the truth of the ancient prophecies appears, in which it had been very often foretold that all nations without distinction should be invited to fellowship with God. This epithet, however, it is evident, has prevailed chiefly, since the *Novatians*, and afterwards the *Donatists*, presumed to restrict the Church to the narrow limits of Africa.⁶⁵ To those men, the Orthodox then opposed the appellation *Catholic*, to distinguish the Church of Christ which subsisted in the whole world, from the conventicles of heretics and schismatics. 3dly, This appellation is used *improperly*, to denote a particular Church, which holds fellowship with the Church Universal, and is not separated from it by heresy or schism. Nay, it became customary to employ the term *Catholic* in the same sense with *Orthodox*. Hence we read in ancient writers, of "the Catholic Church in Smyrna, in Alexandria, in Constantinople, in Nazianzum," and the like, without number.

XXI. In fine, the Church is also styled CHRISTIAN, because she is the disciple of Christ,^p and Christ is her

* *Cateches.* xviii.

^p Acts xi. 26.

⁶⁵ See NOTE LXVI.

Master;²—because she is the Spouse of Christ, and Christ is her Bridegroom;³—because she is the body and the fulness of Christ, being necessary to the perfecting of his stature,⁴ and Christ is her Head.⁵ In short, she is so closely united with Christ, that she is even denominated *Christ*.”

XXII. It now remains, to consider the exercise of our *Faith* in relation to the Church. And here we must first attend to the repetition in the Creed of the expression *Credo*, “I believe;” and then to the alteration of the phrase: For whereas it was formerly said, “I believe in God the Father, &c.” “I believe in the Holy Ghost”—it is not here said in like manner, *Credo in Ecclesiam*, “I believe in the Church,” but *Credo Ecclesiam*, “I believe the Church.” The expression *I believe*, seems to be repeated of purpose, partly, to apprise as that we are entering on a new class of subjects, which differ widely from those previously mentioned; and partly, because, without that repetition, the construction of the words would render the sentence either obscure, or scarcely consistent with piety. Had the words run thus, “*I believe in the Holy Ghost, the Holy Catholic Church,*”* it would have been difficult to connect the words “*I believe*” with “*the Holy Catholic Church,*” so as to suppress the particle *in*. This however was necessary; for our faith is exercised with regard to the Church in a manner very different from that in which it is exercised with relation to God. The Church, it is certain, is a

* *Credo in Spiritum Sanctum, Sanctam Ecclesiam Catholicam.*

² Mat. xxiii. 8.

³ John iii. 29.

⁴ Comp. 1 Sam. xxviii. 20. קִימוֹתוֹ מְלֵא, *the fulness of his stature.*

⁵ Ephes. i. 22, 23.

⁶ 1 Cor. xii. 12.

society of creatures, in whom, whether considered individually or collectively, it is criminal to repose the confidence of faith.⁶⁷

XXIII. When we affirm, therefore, that we *believe the Church*, we profess, that there has existed from the beginning of time, still exists, and will continue to the end of the world to exist, a society of men chosen by God to salvation, called by the Gospel and the Spirit, professing faith and piety with the mouth, and practising them in the conduct. We declare, also, that neither the machinations of the world that lieth in wickedness, nor the gates of hell, shall ever prevail against this society: For it is utterly impossible that the decree of God should fail;^v—that the promises of God should come to nought;^w—that the word of salvation should be preached in vain;^x—that the prophecies respecting the perpetuity of Christ's kingdom should fall to the ground;^y—or that Christ should lose the reward of his labour,^z and become a Master without disciples, a King without subjects, a Bridegroom without a bride, a Head without a body.

XXIV. Nor is it sufficient to believe and profess this in general. We must endeavour, in our meditations, to enter more deeply into the subject, that we may adore with reverence, and with a sort of holy amazement, the methods of God's procedure in the government of the Church, and the displays which it affords of his perfections. From eternity he delineated in his own mind the whole state and condition of the Church,

^v 2 Tim. ii. 19.

^w Mat. xvi. 18.

^x Is. lv. 10, 11.

^y Ps. xlv. 6. Dan. ii. 44. Luke i. 33.

^z Is. xlix. 5, 6.

⁶⁷ See NOTE LXVII.

—wisely fixing her diversified fortunes in the different periods of time;—dispensing the word of his grace at sundry times and in diverse manners;—treating her at first more liberally in the families of the Patriarchs, then more strictly in the nation of Israel, and at length giving her ample liberty in an acceptable time and a year of grace;—sometimes chastising her with the rod of fatherly correction, at other times delighting her with a happy abundance of peace;—now adorning her with the flowers of a grateful spring, anon afflicting her with the wasting severity of the storms of winter. He has peculiarly exhibited his adorable wisdom in the New Testament Church; which he rescued from the yoke of the ancient ceremonies, and extended amongst the nations on every side; and to which, after she had nobly struggled first with the pertinacity of the Jews, and then with the ferocity of the Heathen, and with the wiles and artifices of Heretics, he gave the dominion of the world under Constantine the Emperor. From that period the connexion of the Beast with the Church commenced, Antichrist began gradually to prevail, and the people of God were led captive to Babylon; until by means of the blessed Reformation, the Church was indulged with more auspicious times;—hitherto indeed interrupted, and still to be interrupted, by intervals of declension,—but to issue in the happy conversion of the Jews, and in all the glories reserved for the Church in latter days, till, whilst religion is again declining, the Judge shall appear from heaven, and bring all things to their consummation. These varied scenes, which are often predicted in the prophetic books of Scripture, and accurately detailed in the sacred Revelation of John, but now in a great measure fulfilled in the events themselves, are presented to

believers as the subject of pious meditation, for the glory of God, the confirmation of faith, and the exercise of hope. "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."^a Nay, these are matters in which, "unto the principalities and powers in heavenly places, is made known by the Church, the manifold wisdom of God; according to the eternal purpose, which he purposed in Christ Jesus, our Lord."^b

xxv. But even this is not all that is necessary. We must also cultivate *fellowship* with the Church of Christ, by associating with her in the hearing of the word, in public prayer, in songs of praise to God, in the profession of the faith, and in the participation of the same bread and wine at the Lord's table. We ought not merely to run, but even to "fly" together "as doves to their windows;"^c that in us, too, those prophecies may be accomplished, which describe in terms so magnificent, the joyful flowing together of the nations to the Church.^d "Behold, how good, and how pleasant it is for brethren to dwell together in unity!" &c."^e

xxvi. Nor should we be deterred from this communion by some faults which may possibly be committed in the government of the Church, or by the sins of others, who do not duly regulate their practice according to the commandments. If only the truth of the

^a Ps. cvii. 42, 43.

^b Ephes. iii. 10, 11.

^c Is. lx. 8.

^d Is. ii. 2, 3. Jer. xxxi. 12. Zech. viii. 20—23. and elsewhere *passim*.

^e Ps. cxxxiii.

Doctrine continue uncorrupted, if we are not obliged to approve of those faults, and if we are careful to have no fellowship with others in their sins, it becomes us to discover so much reverence for the institutions of God, and so much love for the faithful who belong to that society, as cheerfully and frequently to unite with them in the social exercises of religious worship; "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another."^f In vain do we expect to see on the earth a Church without spot, a thrashing-floor without chaff, a field without tares, or a house in which are none but vessels unto honour. Nor let us imagine that we are to please God by any presumptuous conceit of our own sanctity, joined with contempt of others.—"Which say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day."^g

XXVII. It is necessary, however, to take heed, that we associate only with a *true* Church, lest we embrace a prostitute and an adulteress instead of the chaste Spouse of Christ. Amidst so great a multitude of societies, which vie with each other in claiming to themselves the name of the Church, it appears an arduous task for a man concerned for the salvation of his soul, to determine which of them ought to be preferred. But there is in particular one characteristic, by which, without great difficulty, you may discriminate the true Church of Christ from an adulteress, to wit, the truth of the heavenly doctrine. If a society devoutly profess the truth, as it was delivered by Christ, and by the Prophets and Apostles, you may safely recognise it as

^f Heb. x. 25.

^g Is. lxxv. 5.

a Church of Christ. For what is the Church but
 “the pillar and the ground of truth?”^h “Built upon
 “the foundation of the Apostles and Prophets, Jesus
 “Christ himself being the chief corner-stone, &c.”ⁱ

XXVIII. Such, too, is the nature of the heavenly doctrine, that it readily approves itself to the conscience. It is entirely and directly calculated to refer all things to the glory of God ;—powerfully to repress the arrogance of the human mind ;^k—sweetly to console the afflicted spirit in times of adversity and sorrow ;^l—and strongly to enforce the practice of the purest holiness.^m Whoever has considered these criteria of the truth, will easily perceive that, with regard to doctrine, what is usually called the Reformed Church holds a conspicuous place amongst others professing the Christian name. With that Church it is an object of the greatest solicitude, that God be recognised as the author and giver of whatever is good, as well in man as in every other creature ;—that man, conscious of his *nothingness*,* and divested of all confidence in his own powers and in his own merits, depend wholly on Divine grace ; that trusting in no creature, but in the all-sufficiency of God in Christ, he may have a sure foundation of comfort under every perplexity ;—that, in fine, stimulated by the amazing kindness of God towards man, and by the unmerited love of Christ, he may apply himself to the practice of an ingenuous holiness, which lays aside the mercenary baseness of self-love, and is habitually influenced by pure love to God, and an unfeigned concern to promote his glory. In all these re-

* *Ouderm.*

^h 1 Tim. iii. 15.

^j Ps. cxv. 1.

^l Is. xl. 1.

ⁱ Ephes. ii. 20, 21.

^k Gal. vi. 3.

^m Tit. i. 1.

spects, they who belong not to the society of the Reformed Church, are universally found exceedingly deficient.

XXIX. Nor should we suffer ourselves to be intimidated by the importunate clamours of the Romanists, who demand where that Reformed Church of our's was before the appearance of Luther or Calvin. This puerile question is easily answered, and requires no tedious discussion. On both sides, surely, it is admitted, that there has always been a true Church of Christ: nor will the Romanists themselves affect to deny, that a Society which sincerely and stedfastly maintains all the doctrines delivered by Christ, and by the Prophets and Apostles, must be owned to be a true Church of Christ. Now that this is done by our Church, has been long since evinced in detail from the Scriptures. If the Romanists assert the contrary, let them point out a single article in which we deviate from the pole-star of Sacred writ. This is the surest, and the most compendious method. Let the pious inquirer be directed to prove all things by the touchstone of Scripture, and not to search the unwieldy volumes of those whom they style Fathers, and all the recesses of an obscure antiquity; the investigation of which has long since worn out the patience and baffled the ingenuity of men of even the most profound erudition.

xxx. Let it not be supposed, however, that we decline this ordeal. We are prepared to show, that in all ages not only learned men, but also whole communities, have professed the same truths with ourselves. 1st, The four first Centuries are in our favour. *Jewel, Perkins, Raynolds, Mornay, Moulin, Rivet, Aubertin, Dailé, Blondel, Claude*, and others, have demonstrated, by incontrovertible evidence, that the *Justins*, the *Cle-*

ments, the *Ambroses*, the *Augustines*, the *Jeromes*, the *Chrysostomes*, and all the Fathers of those ages, hold, in every thing essential, the same sentiments with us. 2dly, After the Papacy began to lift up its head, and the Church to degenerate gradually, there were some who, both by their discourses and writings, protested against the prevailing errors, and boldly defended sound doctrine. Lists of these have been compiled, by *Flaccius Illyricus*, the Ministers of *Magdeburg*,* *Mornay*,† *Usher* of *Armagh*,‡ and others. 3dly, In the valleys of the Alps, a whole nation remained unpolluted by the devices of Antichrist, the hope and the seed of a better Church. 4thly, Where our Churches were, is asked with a bad grace, by men who so cruelly persecuted them in the *Waldenses*, the *Leonists*, and the *Bohemian Brethren*; and, with horrid barbarity, butchered so many myriads of holy martyrs, precious in the sight of God.⁶⁸ 5thly, We might advert, in fine, to the very numerous Churches in the East, who not only detested the arrogant pretensions and supercilious conduct of the Bishop of Rome, but also combated his many errors.

xxxI. But even though we may have found a true Church with which we can associate in profession and worship, the business is not yet completed. *External communion* with an approved Church, is not enough to sustain a solid hope of salvation. In vain do proud boasters exclaim, "The temple of the Lord, the temple of the Lord are these."^a We must see that we

* *Magdeburgens. Centuriæ.*

† *Mysterium Iniquitatis.*

‡ *De Successione et Statu Ecclesiarum.*

^a Jer. vii. 4.

⁶⁸ See NOTE LXVIII.

belong to the *internal* and *spiritual Church* of Christ, and that, united to her by the secret bonds of the Holy Spirit and a living faith, we be assured in our own mind of that union. For this purpose we should examine the marks of election, the efficacy of the inward calling, the life of faith, the nature of Christian holiness, the evidences of Christ himself dwelling in the heart, and whatever other characteristics serve to distinguish the spiritual Church. These we have stated at some length in their proper places, particularly, in the Treatise on the *Economy of the Covenants*.

XXXII. Let but a few of them be observed here. 1st, In the mystical Church of Christ, not merely the external voice of the Gospel is heard, but also the internal voice of the Spirit; which not only strikes the ear, but reaches the heart, and bends it to the obedience of faith. On this account, they are called "the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."^o Here, too, not merely are the seals of the Covenant of grace distributed, but the grace of God itself, in which the life of the soul consists, is exhibited, tasted, and enjoyed: "If so be ye have tasted that the Lord is gracious."^p Here flow those admirable waters of the Spirit, which gradually increase, till they form a river that cannot be forded; and which, while they are constantly running, heal other waters that they touch, and give life and vigour to a vast multitude of fishes.^q A right, or access, to this grace, is not obtained by a mere verbal

^o 2 Cor. iii. 3.

^p 1 Pet. ii. 3.

^q Ezek. xlvii.

profession before men, but by that which the Apostle requires when he speaks of "a professed subjection to "the Gospel of Christ."⁶⁹

xxxiii. 2dly, The spiritual Church of Christ is truly *holy*,^{*} and surpasses other societies of men, and even nominal professors, in unblemished purity of conduct, as far as the temple of Jerusalem surpassed the ordinary houses of the citizens in splendour and magnificence of workmanship. No one, therefore, can justly consider himself a member of this Church, who doth not possess in his heart, and discover in his behaviour, the superior excellence of the Christian character.[†]

xxxiv. 3dly, This Church is far more glorious *within* than *without*; just like the tabernacle erected by Moses, which was covered without, with rams skins, and badgers skins; whilst within it was adorned with fine linen, purple, gold, and jewels.[‡] Our Lord aptly compares hypocrites to "whited sepulchres, which indeed "appear beautiful outward, but are within full of dead "men's bones, and of all uncleanness."[§] The Spouse, on the contrary, is said to be "like the tents of Kedar," whose appearance was mean; but also "like the curtains of Solomon," in which the elegance of the workmanship vied with the extraordinary magnificence of the materials.^{||} The one expression refers to her external appearance, the other to her internal beauty.⁷⁰ And truly "the King's daughter is all glorious within;" and her adorning consists "in the hidden man "of the heart, in that which is not corruptible, even

^{*} Ὑποταγή της ἡμετέρας 'αὐς τῷ 'Ευαγγελίῳ Χριστῷ, 2 Cor. ix. 13.

[†] Ephes. v. 26, 27.

[‡] Mat. v. 20.

[§] Exod. xxxvi.

^{||} Mat. xxiii. 27.

⁷⁰ Song i. 5.

⁶⁹ See NOTE LXIX.

⁷⁰ See NOTE LXX.

“the ornament of a meek and quiet spirit, which is in the sight of God of great price.”^x

xxxv. 4thly, Here the praises of God resound, and all things are referred to his glory. “In his temple doth every one speak of his glory.”^y “This people have I formed for myself; they shall show forth my praise.”^z Here then let every one investigate his own character, and if he find in himself the characters which have now been mentioned, he may conclude that he is a member of that Church, which is the Spouse of Christ, and the partaker of his blessings.

xxxvi. The sacred volume abounds with eulogies on the inexpressible *felicity* of the mystical Church. “Glorious things are spoken of thee, O city of God.”^a 1st, This is a society of men, which God chose before the foundation of the world, by an immutable decree of which he will never repent, that he might be glorified and admired in them;^b and into whose mouth he puts this unspeakably delightful song: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, &c.”^c 2dly, A society which, the Son of God, by undertaking the character of her Surety, has betrothed to himself, and to which he has betrothed himself; and which he has purchased at the expense of his own precious blood,—“having obtained eternal redemption.”^d This again is the subject of a new song.^e 3dly;

^x Ps. xlv. 13. 1 Pet. iii. 4.

^y Ps. xxix. 9.

^z Is. xliii. 21. Comp. 1 Pet. ii. 9.

^a Ps. lxxxvii. 3.

^b 2 Thea. i. 10.

^c Ephes. i. 3—6.

^d Heb. ix. 12.

^e Rev. v. 9, 10.

A society which he has called by his word and Spirit to his kingdom and glory.^f 4thly, A society in the midst of which he dwells, by an inhabitation far more excellent, far more lasting, than that by which he dwelt of old in the temple of Jerusalem. "An habitation of God through the Spirit."^g "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them."^h 5thly, A society which he crowns with every blessing, and endows with the richest gifts of his Spirit. "I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation, and her saints shall shout aloud for joy."ⁱ "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, &c."^j "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."^k 6thly, A society for which he bears so affectionate and tender a regard, that he prescribes no bounds or measures to himself in proclaiming her praises: "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse, &c."^l And why do I select a part of this divine song, when the whole is to the same

^f 1 Thea. ii. 12.^g Ephes. ii. 22.^h 2 Cor. vi. 16. See John xiv. 23. Rev. iii. 20.ⁱ Ps. cxxxii. 15, 16.^j Jer. xxxi. 12—14.^k Joel iii. 18.^l Song iv. 9, 10.

effect? 7thly, A society which he protects with so solicitous a care, that she is secure against the assaults of earth and hell, and amidst all adversities is more than a conqueror.^m 8thly, A society which he will at last deliver from the tyranny of Antichrist, enlarge by the accession of the Jews and multitudes of the Gentiles, and render glorious by signal improvements in wisdom, holiness, consolation, and spiritual excellence of every kind. This is often promised in the prophecies of Scripture, and very expressly and copiously in the sixtieth Chapter of Isaiah, which relates entirely to the glorious state of the Church after the restoration of Israel to it, of which he had spoken in the Chapter immediately preceding.ⁿ 9thly, A society, in fine, which, after having discharged from all her contests on the earth, and rescued from the jaws of the grave, in which the bodies of the greater part had been detained, he will bless with everlasting felicity in heaven. "In Christ shall all be made alive. But every man in his own order, Christ the first-fruits; afterwards, they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, &c."^o

xxxvii. Whilst all these privileges pertain to the whole body of the Church, every member of the mystical body individually, is blessed with a share of them, according to his own proportion. And since all believers are very intimately connected together by the bond of mutual love, each will regard what is given to the whole society, as conferred upon himself. Who that considers these things would not exclaim; "Bless-

^m Rom. viii. 35—39. Is. lx. 18.

ⁿ Is. lix. 20. Comp. Rom. xi. 26.

^o 1 Cor. xv. 22—24.

“ed is the man whom thou choosest, and causest to
 “approach unto thee, that he may dwell in thy courts;
 “we shall be satisfied with the goodness of thy house,
 “even of thy holy temple. By terrible things in
 “righteousness, wilt thou answer us, O God of our sal-
 “vation, who art the confidence of all the ends of the
 “earth, and of them that are afar off upon the sea.”^p

xxxviii. But further, that faith which respects the Holy Church of Christ, requires and infers the offices of *Charity* towards her. How can we, without crime, be void of love to a society of men, who are the care of Angels, and the delight of Heaven? 1st, Let us beware, therefore, lest in any instance we ever injure the Church; all the injuries done to which, the Lord will avenge as done to himself; Acts ix. 4, 5. Who that ever engaged in any enterprize against her, has not had the worst possible success? “And in that day will
 “I make Jerusalem a burdensome stone for all people;
 “all that burden themselves with it, shall be cut in
 “pieces, though all the people of the earth be gather-
 “ed together against it.”^q On this subject instruction may be received from the ignominious and dreadful exits of Pharaoh, Sennacherib, Haman, Herod, and others without number, both in ancient and modern times. 2dly, Let us diligently inquire into the fortunes of the Church as detailed in the prophecies of Scripture, that, by a kind of holy ingenuity of faith, we may gather from the contests with which she has been already exercised, what she has further to fear or to hope for:—adoring on every occasion, the admirable ways of the Lord. “Blessed is he that readeth, and
 “they that hear the words of this prophecy.”^r 3dly,

^p Ps. lxxv. 5, 6.

^q Zech. xii. 3.

^r Rev. i. 3.

Let us tenderly sympathize with the Church in her adversities.^a 4thly, Let us rejoice in her prosperity, congratulating her in affectionate terms; "The Lord " bless thee, O habitation of justice, and mountain of " holiness."^t—"That I may see the good of thy chosen, " that I may rejoice in the gladness of thy nation, that " I may glory with thine inheritance."^u 5thly, Let us promote the edification of the Church by all the means in our power, by discourses, by labours, by prayers. "For Zion's sake will I not hold my peace, " and for Jerusalem's sake will I not rest, until the " righteousness thereof go forth as brightness, and the " salvation thereof as a lamp that burneth."^v "For " my brethren and companions' sakes, I will now say, " Peace be within thee; because of the house of the " Lord our God, I will seek thy good."^w

XXXIX. This is a duty which all of every rank and condition are bound to perform. Let the princes of this world devote entirely to the enlargement of Christ's kingdom, that sceptre, and that dignity, which they have received from Christ. "Kings shall be thy " nursing-fathers, and their queens thy nursing-mo- " thers."^x Let rulers of Churches esteem it the sole business committed to them, to exert their abilities with unwearied diligence in promoting the interests of the Church. "I have set watchmen upon thy walls, " O Jerusalem, which shall never hold their peace day " nor night: ye that make mention of the Lord, keep " not silence."^y Let believers of the common people remember, that it is incumbent on them also, by holy

^a Nehem. i. 3, 4. Ps. cii. 14. Amos vi. 6.

^t Jer. xxxi. 23.

^u Ps. cvi. 5.

^v Is. lxii. 1.

^w Ps. cxxii. 8, 9.

^x Is. xlix. 23.

^y Is. lxii. 6.

conferences on religion, and by the example of an irreproachable life, to allure to the fellowship of the Church, and to confirm in her communion, first of all, their domestics; then their neighbours; and in fine, all of every description with whom they have intercourse. "Wherefore, comfort yourselves together, and edify one another, even as also ye do," &c.² And here I include even our wives,^a and our daughters, whom it no less becomes to lend their assistance in building the walls of the spiritual Jerusalem, than it became the daughters of Shallum of old to repair the walls of the earthly Jerusalem.^b And who is there, in short, that is not under indispensable obligations to offer up daily prayers on behalf of the Church? "Thy kingdom come." "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."^c "Oh! that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."^d

XL. The article in the Creed immediately following, namely, that of THE COMMUNION OF SAINTS, is so closely connected with the one relating to the *Holy Catholic Church*, that it appears to be nearly the same. For what is the Church but a Society? What is a Society, but the union of persons possessing some privilege in common? Who are they, besides, that compose the Church, excepting the Saints? What is the *Catholic Church*, in fine, but the association of Gentiles with Jews in the paths of holiness? Hence also this additional article of the Communion of Saints, is not found in many of the ancient copies of the Creed.

² 1 Thes. v. 11, 14.

^b Neh. iii. 12.

^d Ps. xiv. 7.

^a 1 Pet. iii. 1.

^c Ps. li. 18.

It is not in *Jerome* against the *Luciferians*,⁷¹ nor in *Augustine* on *Faith and the Creed*, nor in *Rufinus*, nor in *Maximus of Turin*; and many others, both in the East and West, have purposely omitted it. Yet as it is now received amongst all Christians, and as it expresses more explicitly some ideas which are rather implied in the article respecting the Church, we shall now briefly treat of it. Let us show, First, Whom we are here to understand by SAINTS. Secondly, In what the COMMUNION OF SAINTS consists. Thirdly, What is implied in BELIEVING the Communion of Saints.⁷²

XL. God is eminently, originally, and exemplarily HOLY;* for he is infinitely removed from all that is vile and impure. Rational creatures that are conformed to God's image in purity, that is, who resemble him in the love and practice of truth, are also called *holy*. This honourable epithet, accordingly, is ascribed to Angels. We read of the "holy Angels;"^f and they are termed absolutely "Saints," or "holy ones."^g But it is attributed, likewise, to men, whether they still remain on earth, or have been received into heaven and crowned with perfection and glory. The Psalmist speaks of "the saints that are in the earth, and the excellent;"^h and the Apostle, of "the spirits of just men made perfect."ⁱ

XLII. COMMUNION is a certain relation subsisting between several persons, who by an undoubted title are in possession of the same privileges. Thus, there is a

* Lev. xi. 44. Is. xli. 14.

^f Mat. xxv. 31.

^g Deut. xxxiii. 2. 1 Thes. iii. 13. comp. 2 Thes. i. 7.

^h Ps. xvi. 3.

ⁱ Heb. xii. 23.

⁷¹ See NOTE LXXI.

⁷² See NOTE LXXII.

communion betwixt husband and wife, of persons as well as goods, by an equal right on each side, according to the rule, *Ubi tu Caius, ego Caia*.^{*} And truly it cannot be denied that there is a certain communion betwixt all that are called *Holy*. Believers have undoubtedly communion with God and Christ, as we have lately remarked from Scripture;^j for they are God's portion, and at the same time have God for their portion,^k and consequently, whatever belongs to God, belongs also to believers.^l And Christ not only shares his good things with them,^m but took their evil things upon himself.ⁿ There is also a communion of holy men with Angels, who cheerfully perform their ministrations for us,^o and are our patterns of piety towards God,^p our fellow-servants in obedience to the same Lord,^q and our associates in the same felicity.^r Hence Paul represents believers who are still on the earth, as having "come to an innumerable company of angels." But what is chiefly intended in the Creed, is the *communion which holy men have with one another*.

XLIII. This again may be considered in three different views. 1st, As the Saints in heaven hold fellowship with one another. 2dly, The Saints that are on earth, with the blessed in heaven. 3dly, The Saints

* 1 Cor. vii. 4.—*Caius* and *Caia* were names deemed fortunate by the Romans. At the celebration of marriage, when the bride first entered the bridegroom's house, being asked by him who she was, she replied, *UBI TU CAIUS, IBI EGO CAIA*: i. e. *Ubi tu Dominus, ibi ego Domina*, "Where you are Master, I will be Mistress." See *Adam's Roman Antiquities*, pp. 465, 466. T.

^j 1 John i. 3. 1 Cor. i. 9.

^k Jer. x. 16.

^l 1 Cor. iii. 22.

^m 1 Cor. i. 30.

ⁿ Is. liii. 4, 5, 6.

^o Heb. i. 14.

^p Mat. vi. 10.

^q Rev. xix. 10.

^r Mat. xxii. 30.

^s Heb. xii. 22.

on earth, with each other. That those parts of the Church which are in heaven, are joined together by a mutual communion, which is even more intimate than the fellowship betwixt them and the blessed Angels, no one, I suppose, entertains a doubt. They are at once members of the same mystical body, and enjoy the same glory and felicity, whilst they behold the face of the same God, are blessed through the merit of the same Redeemer, join with perfect harmony in the same songs of praise to God, and love one another with the most ardent affection. But since the Scripture says very little on this subject, and since the Creed contains principally such articles as are both most certain and most necessary, and appears to have been intended for the use of Catechumens, who, when about to be admitted to baptism, were examined concerning the faith,—it is not likely that the compilers of the Creed, in framing this article, had much in their view, that communion which the spirits of the faithful have with one another in heaven.

XLIV. The Scripture more expressly teaches the communion of saints on earth with the blessed spirits above. Paul at least makes mention of “the gathering together in one of all things in Christ, both which are in heaven, and which are on earth.”¹ The original expression signifies *the gathering together into one sum*, as in computation, all the particulars are united and mixed together in one complete sum. It is said to be the gathering together “of all things,” not surely of all creatures, or even of all mankind, but of all believers,—of all that are in Christ. “Both

¹ Ἀνακεφαλαιώνει τῶν πάντων τῶν ἐν Χριστῷ, τῶν τε ἐν τοῖς ὕψουσιν καὶ τῶν ἐπὶ τῆς γῆς, Ephes. i. 10.

“ which are in heaven, and which are on earth :” for those in heaven are very closely joined to one another, and bound together “ in the bundle of life,” *of the living,*” much more than when they were in the body; and those that are on earth, are associated with the blessed in heaven. “ Ye are come,” says Paul, “ unto “ mount Zion, - - to the general assembly and church “ of the first-born which are written in heaven, - - and “ to the spirits of just men made perfect.” Now this communion consists in the following things. 1st, That having one God and one Saviour, and animated by the same Spirit, they constitute one body, whose parts are indeed widely separated from each other with regard to distance of local situation, but maintained in close mutual connexion by the same Spirit of Christ. 2dly, That the souls of the blessed, although they be entirely ignorant of the particular persons of believers on earth, and of their necessities,” yet by their earnest prayers unite with us in soliciting, and, so to speak, accelerating, the day of the complete redemption of the Church ;* whilst the saints on earth are associated with those in heaven, in spirit, affection, and desire, having their conversation in heaven.†

XLV. But we are chiefly to attend to the communion which believers have with each other on the earth. This includes three heads. 1st, That *intimate union*, by which, how far removed soever as to place, they are mutually joined together by the Spirit; not merely as brethren, but, what we have already often inculcated, as members of one mystical body.‡ 2dly, *Their enjoy-*

בצרור הד"יב, in fasciculo viventium. 1 Sam. xxv. 29.

† Heb. xii. 22, 23.

‡ 1a. lxiii. 16.

* Rev. vi. 9, 10, 11.

† Philip. iii. 20.

‡ 1 Cor. xii. 12, 13.

ment in common, of the most invaluable blessings. "There is one body, one Spirit, even as ye are called in "one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."^a 3dly, *The reciprocation of offices of kindness*, which they perform to one another. This may be viewed as consisting of three parts. 1. *Sympathy in evil things*:^b by which every one condoles with his neighbour in *afflictive evils*, and hastens to his relief, no less than if himself were visited with the same adversities;^c—and in *moral evils*, far from treating a fallen brother with cruelty, every one endeavours to restore him in the spirit of meekness.^d 2. *The communication of good things*;^e as well temporal,^f as spiritual.^g We have a mutual dependence on each other; which the Apostle nobly urges and illustrates.^h 3. *The devout offering up of prayers* for one another, as to those matters in which it is not in our power to avert evil from our brethren, or to confer on them what is good.ⁱ

XLVI. That FAITH which we profess regarding the communion of Saints, implies principally the three following particulars. 1st, That we *recognise* and celebrate the admirable power of our God, which unites believers of every nation, age, condition and sex, often separated from one another by such vast intervening spaces of land and sea, of such dissimilar capacities and tempers, and engaged in such diversified pursuits; and so closely conjoins them by one Spirit, that they most harmoniously concur in the same sentiments and feel-

^a Ephes. iv. 4—6.

^b Heb. xiii. 3.

^c Philip. ii. 4.

^d Rom. i. 11.

^e 1 Tim. ii. 1. Ephes. vi. 18.

^b 1 Cor. xii. 26. Gal. vi. 2.

^d Gal. vi. 1.

^f Rom. xii. 13. Acts iv. 32.

^h 1 Cor. xii. 21—23.

ings respecting God and Christ, and in the same devout prayers and praises, and discern in each other, with mutual congratulation and applause, the same effects of the same Divine grace; so that, even at their first meeting, a most delightful interchange of love often arises.

XLVII. 2dly, That we *regulate our life* and conduct in a manner becoming the communion of Saints. 1. That we promote, as far as possible, the unity of the Church, and carefully take heed, not to disturb the peace of this sacred society by unnecessary controversies, hot disputations, ambitious projects, or perverse passions of any kind; but, making many allowances for human infirmity, and for those imperfections under which we all labour,—to cultivate assiduously that harmony which Christ so earnestly inculcates upon us, and promote it to the utmost of our power, by fervent prayers, and by a Christian moderation of spirit.^j 2. That we edify one another by the communication of spiritual gifts. This is the duty not merely of Pastors, but of believers of every class. This includes, administering reproof to an offending brother;^k which, when guided by prudence, and dictated by love, obtains, in the issue, greater favour than the fulsome compliments of flattering lips:^l—The instruction of the ignorant:^m—Mutual excitement to pious zeal:ⁿ—Holy conferences, with fellowship in prayers and hymns.^o The communion of Saints ought, doubtless, to flourish not only in churches, but also in private houses. And it is lamentable, that in the present state of Christianity, these exercises of so-

^j Ps. cxxii. 6. Philip. ii. 1—3. iii. 15, 16.

^k Lev. xix. 17.

^l Prov. xxviii. 23.

^m Rom. xv. 14.

ⁿ Heb. iii. 13.

^o Ephes. iv. 29. v. 19. Col. iii. 16.

cial piety are become so antiquated, or are sometimes so injudiciously performed, that they are even hateful and odious to many. 3. That we comfort the poor, the sick, the afflicted in mind and body, by our conversation, our prayers, our kind offices.^p It is wonderful, and in these days almost incredible, how admirably the primitive Christians expressed their love for one another. From numberless instances of this, I may now select one, which *Eusebius* relates.* At the time when a dreadful pestilence and famine prevailed, after *Maximin* had issued against the Christians his cruel decrees, “the heathen every where beheld a striking “proof of the piety and universal benevolence of the “Christians. Amidst calamities so numerous and so “severe, they alone exhibited in substantial deeds, the “offices of mercy and humanity. They daily employed themselves, partly in protecting and burying the “bodies of the dead, (for innumerable multitudes, of “whom no person took care, died every day;) and “partly in distributing provisions to all the indigent “in the whole city that were pining for hunger, whom “they collected for that purpose. The consequence “was, that this was extensively talked of and divulged, “and all men highly extolled the God of the Christians, and confessed that they alone had approved “themselves in deed and in truth the sincere worshippers of God.”

XLVIII. 3dly, That we seek in this communion the *solace* of our souls. What can be more delightful than the mutual fellowship of brethren, *mingled together*, as Tertullian expresses it, *in spirit and soul*!^q What

* *Hist. lib. ix. cap. 8.*

^p 2 Cor. viii. 1—5.

^q Ps. cxxxiii.

more amiable than the reciprocal offices of love, and the holy familiarity of the friends of God, edifying, admonishing, and comforting one another, and uniting in the same supplications and spiritual songs! How refreshing is it to the soul of an afflicted saint, if at any time he becomes languid in prayer, to encourage himself by the thought, that there are so many myriads of believers making intercession for him with our common Father! With what cordial congratulation does he rejoice in the gifts of the Divine liberality towards his brethren, which he knows are granted for this purpose, that they may prove subservient to the general good, and that their salutary fruit may extend to himself also, as a part of the whole community! For of so ingenuous a nature is Christian charity, that, on account of the gathering together of all things in Christ, she considers what belongs to each of the brethren as her own. In this communion of Saints, in fine, there is a kind of prelude of heaven, where there will be no private or separate interest, but ONE GOD SHALL BE ALL IN ALL.

DISSERTATION XXV.

ON THE FORGIVENESS OF SINS.

I. **ALTHOUGH** high encomiums are pronounced on the holiness of the Christian Church, yet while she continues in her militant state on earth, she is never without her blemishes; and is far from that perfection, which she hopes at last to obtain in heaven. Here indeed she is “fair,” but yet “as the moon.”^a The moon being herself void of light, borrows all her light from the sun; has her increases and decreases, at stated intervals; is sometimes eclipsed even when full; and, though she suffer no eclipse, always discovers her spots. So the Church is in herself mere darkness, becomes light only “in the Lord,”^b and shines, in so far, merely, as she is clothed with that Sun.^c Nor does she always prosecute her pious course with uniform constancy, or with equal vigour and alacrity. Sometimes she makes progress, when her “path is as the shining light, that “shineth more and more unto the perfect day.”^d But sometimes also she declines, when, owing to the inter-

^a Song vi. 10.

^b Ephes. v. 8.

^c Rev. xii. 1.

^d Prov. iv. 18.

vention of a thick cloud of temptations or a dark mass of earthly perplexities, she sustains no inconsiderable loss of light.^e Nay, there is no period at which the piercing eye of the Lord doth not discern her spots in her.^f And her faith and hope would utterly perish, were they not supported by the free FORGIVENESS OF SINS, which God promises in the Gospel, and the faith of which she herself professes. “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? but *there is forgiveness with thee.*”^g

II. We come now to speak in order of this FORGIVENESS OF SINS. It will be proper to show, *first*, what SIN is, and what guilt or debt it implies; *secondly*, what is intended by the FORGIVENESS of sins; and *lastly*, what it is to BELIEVE the forgiveness of sins.

III. SIN is a transgression or violation of that most holy law, which God, the supreme Lord of all, has prescribed to reasonable creatures. We lay it down as a first principle, that God is the absolute Lord of all that are without himself. This absolute dominion is founded in the independence and other perfections of God, and in that universal dependance of all creatures on God, which the very conception or idea of them, necessarily includes. “Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great *in might*,”^h so that it is “a more excellent name,”ⁱ having all the power and authority of the greatest name: “Who would not fear thee, O King of nations, *for to thee doth it appertain.*”^j By

^e Rev. ii. 5.

^f Is. lxiv. 6.

^g Ps. cxxx. 3, 4.

^h בְּגִבּוֹרָתוֹ Comp. Rom. i. 4. ὡς ἐν δυνάμει.

ⁱ Ἀποφραγμένης ὀνόματος, Heb. i. 4.

^j כִּי לְךָ יִמְחַד Jer. x. 6, 7.

virtue of this authority, and for the manifestation of this dominion, God has prescribed laws to his reasonable creatures. "The LORD is our Lawgiver; the LORD is our King."^{*} "There is one Lawgiver, who is able "to save and to destroy."¹ In the law which he has given, he has not only expressed the good pleasure of his will, which cannot be otherwise than most holy,² but also proposed that Holiness which is natural to himself, as a pattern to man,³ whom he created after his own image. Now, all these obligations are violated by sin. It involves a contempt and renunciation of the dominion of God, defection, and shaking off the yoke. It is a *revolt*,⁴ and a *neglect of obedience*,[†] so that you omit the duties commanded; nay, even *rebellion*,[‡] so that you oppose his authority, and commit what is forbidden. "We have transgressed, and have rebelled."⁵—"The rebels, and them that transgress against me."⁶—Again, sin is a transgression of the Divine Law.⁷—In fine, sin includes a *perverseness*,[§] a *crookedness*,^{||} contrary to that rectitude, of which indeed there is a transcript in the law,⁸ but the archetype is in God himself,⁹ and the living copy was in the first man.¹⁰ To this, that expression of Elihu refers: "I have perverted that which was right."¹¹

* נשע

† מורד מורד.

‡ מורד

§ עין

|| Σαλευσας, Philip. ii. 15.

1 Is. xxxiii. 22.

1 James iv. 12.

2 1 Thea. iv. 3.

3 Lev. xix. 2.

4 פשענו ומרינו Lam. iii. 42.

5 עשקו וחמורו Esek. xx. 38.

6 Ἀνταρ, 1 John iii. 4; עברו Ps. xlix. 5; παραβασις, 1 Tim. ii. 14.

7 Ps. xix. 9.

8 Deut. xxxii. 4.

9 Eccles. vii. 29.

10 Job xxxiii. 27.

IV. As there is *criminality* in sin, so it cannot but infer great *misery* to the sinning creature. Both are elegantly pointed out by a Hebrew word,* which properly signifies *wandering from the mark*.† It denotes *infelicity*,‡ so that one comes short of what is proposed, and falls into the contrary, to wit, *misery*.‡ The mark which man ought to propose to himself is true happiness, consisting in the fellowship and image of God. The sinner wanders from this mark, proposing something else to himself as his end; or not taking his aim aright, as to the object towards which, or the manner in which, he should have aimed. He acts a part, too, contrary to his incumbent duty; for he cannot without crime neglect or contemn the end for the prosecution of which he was created: and he renders himself miserable, because he not only deprives himself of his proper good, which consists in attaining the end of his existence; but brings himself under obligations to restore to Him who is his Chief end and happiness, that glory of which he has robbed him.

V. It is particularly proper, distinctly to consider in every sin, the *Stain* and the *Guilt*. The *stain* is that pollution with which sin defiles the soul, repugnant to the Divine purity, the image of which man ought clearly to exhibit in his heart and conduct. "These are the things which defile a man."^w "Thus were they defiled with their own works."^x Hence sin is represented as *an unclean thing*,^y and as a *leprosy*.^z *Guilt* is an obligation to punishment. "The judgment, *the guilt*, was by one to condemnation."^a In

* פקדון

† 'Αποχία.

‡ Δυστυχία.

^v Judges xx. 16.^w Mat. xv. 20.^x Ps. cvi. 39.^y Is. lxiv. 6.^z Ps. li. 7. comp. Lev. xiv. 4. et seq.^a Rom. v. 16.

this view, sins are called *debts*,^b because they render men amenable, and obnoxious to punishment. According to the Apostle, to be "under sin,"^c and to "come guilty before God,"^d are convertible expressions. The *Stain* of sin has a reference properly to the unspotted *holiness* of God expressed in the *precepts* of the law, which it opposes; and hence arise the detestation and abhorrence in which God holds it, who "is of purer eyes than to behold evil."^e *Guilt* has a respect to the *avenging justice* of God: "Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a nation as this?"^f—And to the sanction of the law: "Cursed be he that confirmeth not all the words of this law, to do them."^g

VI. Further, guilt sometimes denotes the *demerit* of sin, by which, on account of its intrinsic evil and turpitude, it deserves to be punished; in reference to which the Apostle says, it is "the judgment of God, that they which commit such things are worthy of death."^h And sometimes it denotes *actual obligation* to punishment, which will be accompanied by condemnation itself, and the infliction of the punishment; "He that believeth not, is condemned already."ⁱ In the former sense, guilt cannot be separated from sin. Every sin includes in it a contempt of the Divine Majesty, and there is therefore no imaginable sin, which is not deserving of punishment. Nay, it may be affirmed further, that there is no sin at all, which is not actually punished, either in the sinner himself, or in his Surety. Hence it follows, if we wish to speak

^b Mat. vi. 12. comp. Luke xi. 4.

^c Verse 19.

^d Jer. v. 9, 29.

^e Rom. i. 32.

^f Rom. iii. 9.

^g Hab. i. 13.

^h Deut. xxvii. 26.

ⁱ John iii. 18.

precisely, that even an actual obligation to the infliction of punishment is inseparable from sin. This obligation may be removed from the sinner, indeed, when sin with its guilt is transferred to the Surety, who makes satisfaction for him, in consequence of which, the principal debtor is absolved from making payment. It cannot be removed, however, from sin itself; for God, even when he pardons, doth "by no means clear the guilty."¹ In this sense the following words of Paul are to be understood: "There is, therefore, now no condemnation to them who are in Christ Jesus."² The meaning is not, that there is no sin in them, or that their sin doth not merit condemnation, or that by a dispensation on the part of God, their sin is exempted from actual obligation to punishment. But, Christ having suffered condemnation in their room, the sin which was punished in the Surety, cannot be punished a second time in them. In short, all sin involves an actual obligation to punishment; but with this difference, that some, having no Surety, are bound to undergo the punishment themselves, whilst others make satisfaction, not in their own persons, but in the person of a Surety.

VII. The FORGIVENESS OF SINS, therefore, is, *the absolution of the sinner from guilt which Christ took upon himself; or, the declaration of God the Law-giver and Judge, that on account of the satisfaction made by Christ the Surety, the sinner shall not suffer the punishment which he has deserved.* Since that satisfaction, too, was of necessity accompanied with a most complete righteousness, which obtains a title to life, it follows, that he who is absolved from guilt and

¹ נִקְרָא לֹא יִנְקָרָהוּ Exod. xxxiv. 7.

² Rom. viii. 1.

condemnation as if he had never committed any sin, has a right to eternal life adjudged to him, no less than if he himself had fulfilled all that righteousness which the law requires. They whose sins are forgiven, are accordingly pronounced blessed.¹

VIII. Further, the forgiveness of sins may be considered either *absolutely*, as it is a blessing of the covenant of grace, equally pertaining to all believers in all ages; or under certain *circumstances*, which are diversified according to the varied *economy* of the covenant of grace.

IX. Even from the beginning, owing to the suretyship righteousness of Christ, sin, after having been committed, could not be imputed to believers, because it was charged on the Surety, and it was to be laid upon him, and exacted from him.^m So that the will to punish the sins of believers on themselves neither was, nor indeed could be in God; for it is contrary to justice and equity that the same debt be twice demanded.

X. It pleased God, immediately after the fall, in the first promulgation of the Covenant of grace, to reveal to man, his merciful determination not to inflict on believers the punishment due to their sin. The same words in which he passed a condemnatory sentence on the devil, contained a promise of the grace of Christ unto righteousness.

XI. He also applied, brought home, and intimated that grace to individual believers, that they might know they were restored to a state of favour with God, and that their sins should not hinder them from possessing the heavenly inheritance;—that they might even delight in the love of God towards them, and

¹ Rom. iv. 7. Ps. xxxii. 1, 2.

^m Is. liii. 6, 7.

have the full assurance of the hope of eternal felicity;—that in fine, after the afflictions of this life, they might, as the friends and the sons of God, be actually received into everlasting joys.

XII. Where these happy privileges are found, (and they were experienced from the beginning,) no man of a sound judgment will deny, that there is a *real* and a *full* remission of sins. Hence even under the Old Testament, God is described as “forgiving iniquity, “transgression, and sin;”ⁿ—Abraham our father is said to have been justified;^o—it was said to David, “The LORD also hath put away thy sin, thou shalt not “die;”^p—and Christ is introduced making intercession in these words, “Deliver him from going down to the “pit; I have found a ransom.”^q⁷³ Thus far the forgiveness of sins is a blessing of the covenant of grace, equally belonging to all believers of every age.

XIII. Some diversity must be admitted, nevertheless, in the *mode* of forgiveness, corresponding to the diversity of the Old and New Testament. 1st, The satisfaction of the Lord Jesus, which is the sole meritorious cause of pardon, is considered under the Old Testament as *promised* by Christ, and *to be performed* at the time appointed; but under the New Testament as actually *accomplished* and *performed*. Now, the *righteousness*, or that for which we are justified, has an actual existence.^r Now, the “everlasting righteousness” is brought in.^s Now, expiation is made by the blood of the Surety, and eternal redemption is ob-

ⁿ Ex. xxxiv. 7. Num. xiv. 18. Pa. cxxx. 4.

^o James ii. 23. Rom. iv. 2, 3.

^p 2 Sam. xii. 13.

^q Job. xxxiii. 24.

^r Rom. v. 11, 18.

^s Dan. ix. 24.

⁷³ See NOTE LXXIII.

tained.[†] It was not so, in ancient times. 2dly, There is a difference also as to *the manner of promulgation*. Whilst the legal economy was in force, the promises of grace and of the forgiveness of sins, were more obscurely, and more sparingly set forth; and were generally mixed with the terror of legal threatenings. 3dly, Under the Old Testament, expiation being not yet made, sin might still be called to remembrance,[‡] and *the hand-writing be demanded*, which contained an acknowledgment of the debt not yet paid by the Surety, and was thus far “against us, and “contrary to us.” Under the New Testament, expiation having been made, a remission is granted of such a nature, as is quite incompatible with a typical oblation, calling sin to remembrance;[¶] and *the hand-writing is cancelled, and nailed to the cross.*⁷⁴ In short, the forgiveness of the Old Testament was not inconsistent with the bondage of the elements of the world, from which we are completely delivered by the forgiveness of the New. 4thly, *The sense of the remission* of sins, the consolation it affords, the liberty of access to God, and the sealing of the Spirit of grace, are more abundant, more frequent, and more penetrating, under the New Testament, in “the kingdom of God, which “is righteousness and peace, and joy in the Holy “Ghost,”^{*} than under the Old Testament and legal economy; the inward operations of the Spirit being suited to the mode of the external dispensation.

XIV. It seems proper to observe, further, that the

[†] Heb. i. 3. ix. 12.

[‡] Heb. x. 3.

[¶] Col. ii. 14.

[¶] Heb. x. 18.

^{*} Rom. xiv. 17.

⁷⁴ See NOTE LXXIV.

forgiveness of sins, even as it is enjoyed chiefly under the New Testament, is distinguished by various steps. The *first* of these is that general declaration, by which God has announced, that his justice is amply satisfied by the death of Christ, and that therefore he will demand satisfaction for their sins from none of those who belong to Christ, having already given a discharge in the resurrection of the Surety. "God was in Christ, "reconciling the world unto himself, not imputing "their trespasses unto them."^y The iniquity of the whole earth was then removed in one day.^z In the *next* place, what is thus declared in general respecting all, is applied to particular believers. 1. When a man who is regenerated and united to Christ by a living faith, is declared to have now actually passed from that state of condemnation and wrath in which he remains till he is by faith united to the Saviour, into a state of righteousness and grace,—“That he might be just, and “the justifier of him that believeth in Jesus.”^a 2. When the sentence then pronounced in the court of heaven, is intimated and brought home to the conscience by the Holy Spirit, who makes us “to hear “joy and gladness.”^b 3. When the sinner is readmitted to familiar fellowship with God, and to the mutual intercourse of delightful friendship. This frequently takes place after a believer has repented of some heinous sin, or awaked from a torpid condition of soul, by which his communion with God was not a little marred. We find David soliciting such a restoration.^c Then God, in very deed, declares, that he is become propitious to the sinner; applies to this gross

^y 2 Cor. v. 19.

^a Rom. iii. 26.

^c Ps. li. 11, 12.

^z Zech. iii. 9.

^b Ps. li. 8.

iniquity or this languishing condition in particular, the general sentence respecting the forgiveness of all sins which is pronounced immediately after regeneration; and in answer to his earnest supplication, restores the cheering light of his countenance. 4. When, in the very article of death, God assigns to the believer's departing spirit as the object of his generous friendship and love, a mansion of eternal felicity, of which he had, by his sins, rendered himself exceedingly unworthy.^d 5. When, lastly, in the great day of final judgment, the forgiveness and grace which God, for Christ's sake, confers on his elect, will be openly proclaimed before an assembled universe, and gloriously manifested.^e Then what is promised in the book of Revelation shall be fully accomplished: "To him that overcometh will I give - - a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."^f 75

xv. That FAITH which we profess to have as to the forgiveness of sins, comprises numerous and important mysteries regarding our salvation. *First*, We confess that we are chargeable not merely with one sin, but with many and highly aggravated sins.^g We confess also, that on account of our transgressions, God might justly cast us into the prison of hell, whence we should not be permitted to escape till we had paid the uttermost farthing.^h We acknowledge the righteousness of all those judgments which God inflicts upon us, to manifest his wrath, and his hatred of sin.ⁱ We confess, in fine, that our salvation must not be sought in

^d Heb. ix. 27.

^e 2 Tim. i. 18.

^f Rev. ii. 17.

^g 1 John i. 9. James iii. 2.

^h Mat. xviii. 34.

ⁱ Ps. li. 4. Rom. iii. 19.

⁷⁵ See NOTE LXXV.

any merits, or in any satisfaction, of our own; but in the free remission of our debts, which we are equally unable to deny and to clear.^j The attentive consideration, and sincere confession of these truths, are highly useful and necessary to produce in us that humility and that holy self-despair, without which we can neither participate of the Divine favour, nor flee to Christ as our refuge, nor build a firm and solid hope on his grace. Let this, therefore, be the prayer of the soul trembling before God at the sight of its offences: "I have sinned; what shall I do unto thee, O thou preserver of men."^k "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."^l

XVI. *Secondly*, We ascribe this glory to God, that he can grant us the pardon of our sins in a manner that will reflect no discredit on any of his attributes, but on the contrary, afford a bright manifestation of them all. If one carefully consider the all-sufficiency of the Divine perfections according to that idea of the Supreme Being which is impressed by nature on our minds, he will possibly conclude, or at least conjecture, that it is not altogether beyond the range of possibility, that a just and holy God may be reconciled to a sinner. This hope is cherished by observing the Divine patience and long-suffering, by which he not only bears with sinners, but also invites them to seek his face.^m But that method of forgiving sin which alone is worthy of God, could never have been discovered by the utmost efforts of the human mind. And whilst that scheme is utterly unknown, it is hardly possible, that the mind

^j Rom. iv. 6, 7.

^l Ps. cxliii. 2.

^k Job vii. 20.

^m Rom. ii. 4.

which weighs in a just balance the importance of so momentous a concern, could venture to entertain the firm expectation of pardon. Here the Gospel comes in to our relief, and shows to the anxious mind a plan in which conscience acquiesces as most worthy of God, and according to which he displays, in the forgiveness of sins, at once the inexorable rigour of his justice, and the incredible tenderness of his mercy; the guilt of our sins being transferred to the Surety, who has cheerfully fulfilled his engagements, and most completely freed himself and all his people from the guilt which he undertook to bear.^a This is the glory which, conformably to the doctrine of the Gospel, Christian faith ascribes to God when it says, *I believe the forgiveness of sins.* "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage. He retaineth not his anger for ever, because he delighteth in mercy."^o

XVII. *Thirdly,* But faith does not stop here. Assured that the forgiveness of sins is laid up in Christ, the believer betakes himself to him, that he may obtain for himself for his own salvation, that which is promised, as he learns from the Gospel, to all believers. "Let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."^p And truly it is impossible for a man to believe that remission of sins is granted, which can be certainly found in the satisfaction and merits of Christ alone, without being inflamed at the same time with an ardent desire that himself may be blessed with the participation of so great a benefit, and without resolutely

^a Rom. iii. 24, 25, 26.

^o Mic. vii. 18.

^p Is. lv. 7.

having recourse to the quarter where he cannot seek it in vain. "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, *even we have believed in Jesus Christ, that we might be justified by the faith of Christ.*"^a "Surely shall one say, In the LORD have I righteousness and strength. *Even to him shall men come.* - - In the LORD shall all the seed of Israel be justified, and shall glory."^r

XVIII. Here it is necessary to stand greatly on our guard, that we may proceed in the *right method*. 1st, It behoves the sinner to be so convinced of his sins as to acknowledge them with the deepest grief, shame, and detestation, and even to confess that he is guilty of more than he is able to conceive.^s 2dly, Under the consciousness of his crimes, his soul must then tremble at the tribunal of God, the most righteous Judge, aware also that he is unable to sustain the Divine anger, and that neither himself nor any other mere creature in the universe, whether man or angel, can make satisfaction to that Divine justice, which he has so often offended. 3dly, Hence, whilst the soul is engaged in meditating on itself and on God, arise sorrow, contrition, and a certain holy despair of relief from itself, and from all other creatures; for these sacrifices are highly pleasing to God.^t 4thly, Let the man, besides, make a sincere, free, full, and affecting confession of his sins in the presence of God, and condemn himself beforehand, that God, beholding his ingenuity, may the more readily absolve him.^u 5thly, Let him,

^a Gal. ii. 16.

^r Is. xlv. 24, 25.

^s Ps. li. 4. xix. 13. Ezra ix. 6.

^t Ps. li. 17. Is. lvii. 15.

^u Ps. xxxii. 3, 4, 5. Prov. xxviii. 13. Luke xv. 18, 19. xviii. 13.

next, with deep humility, and without the least reserve, surrender and resign himself to God, that he may do with him what is good in his eyes: Just as the servants of the king of Syria presented themselves to Ahab with sackcloth on their loins, and ropes on their heads, as if they surrendered themselves to disgrace, to imprisonment, to the halter itself.^v 6thly, Let him, in the mean time, pray with tears and unutterable groans, not once or twice merely, but by often reiterated supplications, beseeching and imploring, that if required to taste the bitterness of his sins, and to bear the rod of fatherly correction, he may not, however, be rebuked in wrath, nor punished in hot displeasure,^w but permitted at last to behold the face of his Father; and that some beam of continued favour may shine from his countenance through the cloud of his just indignation,—protesting that he is ready even to suffer death for the sake of so highly valued a privilege.^x 7thly, Relying by faith on the merits and intercession of Christ, let him, in fine, venture to hope for pardon,^y provided he sincerely promise that in future he will diligently watch against all iniquity,^z and be prepared to forgive the offences done him by his neighbour.^a ⁷⁶

XIX. *Fourthly*, After a man, proceeding in this manner, has by faith relied on Christ for obtaining forgiveness of sins, he advances by degrees to such holy confidence, that from sure and infallible signs, to which the secret testimony of the Divine Spirit is added, he concludes and professes, that now all his sins are for-

^v 1 Kings xx. 32. comp. 2 Sam. xv. 26.

^w Ps. vi. 1. ^x Comp. 2 Sam. xiv. 32.

^y Heb. v. 16. ^z Job xxxiv. 32. Ps. lxxx. 18.

^a Mat. vi. 14, 15. xviii. 35.

⁷⁶ See NOTE LXXVI.

given for Christ's sake, and that the door of heaven is opened, affording free access to the throne of grace and glory—which brings inexpressible joy to the mind. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”^b “Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering.”^c

xx. But we must take heed lest, in place of a *well-assured faith*, a *bold and headlong presumption* take possession of our mind. We shall be able to distinguish the one from the other, if we attend to what *goes before*, to what *accompanies*, and to what *follows* this assurance. The things which *go before* it, are those which we have stated in order in the eighteenth Section, namely, unfeigned sorrow for our violations and neglects of duty, the fear and trembling of a mind that dreads the offended justice of God, holy self-despair, an ingenuous confession of our trespasses, earnest prayers, the flight of the trembling soul to the merits of Christ not without the hope of forgiveness, and in fine, resolutions of more pious and circumspect behaviour in time to come. It is not to be imagined, that God ever speaks pardon and peace to the soul, which continues to sleep securely in its sins, and neglects to condemn itself, and by importunate supplications to solicit the favour of God in Christ. “He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy, for he will render unto man his righteousness. He looketh

^b Ephes. i. 7.

^c Heb. ix. 22, 23.

"upon men, and saith, *I have sinned, and perverted that which was right, and it profited me not.*"^d 77

XXI. This assurance of forgiveness is *accompanied* by the conscientious cultivation of accurate holiness. The promises of justification and of sanctification being equally extensive, no man can claim the former, who doth not also find the latter in himself. "Wash you, make you clean, &c. Learn to do well, &c. Come now and let us reason together, saith the Lord, Though your sins be as scarlet, they shall be as white as snow, &c."^e As often as the Holy Spirit speaks to the heart in his own gracious language, saying, "Be of good cheer, thy sins are forgiven thee," he at the same time convinces the soul of its unworthiness, and fills it with admiration of so great kindness, and with joyful gratitude, which constrains it to celebrate the stupendous grace of God. "Bless the Lord, O my soul, - - - who forgiveth all thine iniquities."^f

XXII. In fine, a fervent love to God and our neighbour *follows* this assurance. Who would not ardently love Him, by whom, he believes that, when he might justly have inflicted punishment, so many and so great offences have been graciously forgiven! "I love the Lord," says David, "because he hath heard my voice and my supplications."^g And what was the sum of his supplications? "O Lord, I beseech thee, deliver my soul."^h—The love of God, too, is joined with reverence. "There is forgiveness with thee, that thou mayest be feared."ⁱ And the fear of God is a power-

^d Job xxxiii. 26, 27.

^e Is. i. 16, 17, 18.

^f Ps. ciii. 2, 3.

^g Ps. cxvi. 1.

^h Verse 4.

ⁱ Ps. cxxx. 4.

⁷⁷ See NOTE LXXVII.

ful preservative of the soul from sin.^j Far be it, that he who is sure that his iniquities are forgiven him, should thence arrogate to himself a liberty of sinning.^k —The love of God and of Jesus towards us, kindles also in our heart love to our neighbour, so that we are ready for Christ's sake to forgive him. "Even as " Christ forgave you, so also do ye."^l

XXIII. To enable us to form a right estimate of the greatness of their *felicity*, who have obtained from God the remission of ~~their~~ sins, it is proper to consider the extreme *misery* of the sinner whose transgressions are still unpardoned. Sin is truly a burden, which it is not merely difficult, but impossible, to bear;^m and which brought down to the dust the magnanimous Lion of the tribe of Judah, when, having taken on himself the guilt of our crimes, he was required to make satisfaction for them. But if, perhaps, the mind of the sinner doth not feel itself greatly burdened or weighed down by them, whilst he securely indulges in them as his pleasure, let him wait a little. "Sin lieth at the door,"ⁿ like a furious mastiff, awaking from his sleep, ready to rush suddenly upon him, and to show no more pity to his soul, than was shown of old by the dogs to the carcase of Jezebel.^o

XXIV. The unpardoned sinner is unquestionably destitute of a sense and taste of the Divine loving-kindness, without which even life is not life.^p He is not permitted to behold the face of God as a reconciled Father,^q which ought to be regarded as more grievous than death itself. In vain does he expect any kind

^j Prov. viii. 13.

^l Col. iii. 12, 13.

ⁿ Gen. iv. 7.

^p Ps. lxiii. 3.

^k Rom. vi. 1, 2.

^m Ps. xxxviii. 4.

^o 2 Kings ix. 35, 36.

^q Is. lix. 2.

words from the mouth of God,^r who is either silent in his wrath, or severely reproves, and denounces condemnation.^s Let him not entertain the least hope of admission to heaven; for its gates are barred against him. He is banished from that paradise, and all access to it is eternally prevented.^t

xxv. But if he happen to enjoy a considerable share of the advantages of the present life, these are to him, merely what the quails were to the Israelites, which they perversely demanded, and in which they ate death to themselves,^u or what a new suit of fine clothes is to those who are condemned to hang on the ignominious cross. He possesses those worldly advantages with the men "who have their portion in this life."^v He has nothing farther to expect, "but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries."^w Nay, his present enjoyments contain a seed, from which he shall reap never-ending torments; according to that expression: "How much she hath glorified herself, and lived deliciously, so much torment and misery give her."^x

xxvi. So dreadful is the plague of unpardoned sin, that it pervades the sinner himself in all the parts of his nature; and infects, with a hideous contagion, whatever belongs to him, whether at home or abroad, whether in the city or in the field, whether prosperous or unfavourable; and renders all that concerns him cursed and execrable, just as is the sinner himself.^y

xxvii. All these evils, too, are only the beginnings of sorrows. There remain the never-dying worm of a

^r Is. lvii. 19—21.

^s Rev. xxii. 15.

^t Pa. xvii. 14.

^u Rev. xviii. 7.

^v Ps. l. 21.

^w Num. xi. 33.

^x Heb. x. 27.

^y Deut. xxviii. 16. *et seq.*

conscience that gnaws without mercy, the unquenchable flames of hell, the reproaches of malignant devils, and what is chiefly to be considered, the intolerable weight of the wrath and vengeance of God to abide on the sinner through all eternity.* These are not the vain terrors of weak minds, but the true and faithful words of God. Such is the deplorable condition of those whose sins are not forgiven.

XXVIII. Hence appears, on the other hand, the *blessedness* of those "whose transgression is forgiven, "whose sin is covered, unto whom the Lord imputeth "not iniquity."† Christ is justly honoured with the name of JESUS, or the SAVIOUR, because he obtains this blessing for his people, and bestows it upon them.‡ Rejoice, ye happy souls, who are admitted to the participation of so invaluable a benefit. You need not tremble at the name of *hell*, or quake for fear at the mention of *heaven* : to you the former is shut, the latter open. You need not be afraid of the calumnies of *Satan*, or of those accusations, worthy of his name, which he brings against you. "The accuser of the "brethren is cast down, which accused them before our "God day and night."§ And if he should even stand at your right hand to resist you, he shall hear again what was said to him of old, according to Zechariah : "The LORD rebuke thee, O Satan ; even the LORD "that hath chosen Jerusalem, rebuke thee."|| You need not dread the tribunal of your own *conscience*. It will upbraid you indeed with numerous crimes, and crimes which you have really done ; but purified by the blood of Jesus and by faith in him, it will attest

* Mark ix. 43, 44.

† Ps. xxxii. 1, 2.

‡ Mat. i. 21.

§ Rev. xii. 10.

|| Zech. iii. 2.

that they are all blotted out and cancelled by the merits of Christ. Whatever conscience may do, God, even in this respect, is a greater and higher Judge than our heart. "Who shall lay any thing to the charge of God's elect?" &c.^e

xxix. That hostility which once subsisted betwixt God and you is now removed, and happily exchanged for the most delightful intercourse of mutual friendship. "For I will not contend for ever," saith God, "neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. . . . I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners."^f You may now approach the throne of grace with all filial freedom, and with confidence pour out all the sorrows and all the joys of your heart into the bosom of God, as a most indulgent Father. He is liberal in the manifestation of his kindness. To his ministers he gives the following commission: "Comfort ye, comfort ye my people, saith your God," &c.^g And he himself speaks to the soul by the secret whisper of his Spirit: "Thou shalt be called Hephzi-bah, *my delight*; . . . And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."^h "As one whom his mother comforteth, so will I comfort you."ⁱ

xxx. All these felicities, however, are but an earnest of those eternal blessings to which they whose sins are forgiven on account of the infinitely meritorious righteousness of Christ, have a title no less valid, than if

^e Rom. viii. 33, 34.

^f Is. lvii. 16, 18.

^g Is. xl. 1, 2.

^h Is. lxii. 4, 5.

ⁱ Is. lxvi. 13.

they had never been guilty of any offence, and had in their own persons rendered the most perfect obedience to the law. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."¹

¹ Rom. v. 20, 21.

DISSERTATION XXVI.

ON THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING.

I. **IN** the sacred records I find three kinds of **RESURRECTION** mentioned ; of which we may call one **CIVIL**, a second **SPIRITUAL**, and the third, the Resurrection of the **BODY**.

II. A deliverance from any dreadful calamity and peril, or a restoration from a miserable to a more prosperous state, may be styled a **CIVIL** Resurrection ; for as a calamitous condition is called *death*, so a happy one is termed *life*. A resurrection of this sort may be experienced, either by individuals, or by an entire society or state. We have an instance of the former in David ; “ O Lord, thou hast brought up my soul from “ the grave ; thou hast kept me alive, that I should “ not go down to the pit :”^a—In Hezekiah ; “ So wilt “ thou recover me, and make me to live :”^b—And in Paul ; “ God who raiseth the dead, who delivered us “ from so great a death, and doth deliver ; in whom we

^a Ps. xxx. 3.

^b Is. xxxviii. 16.

“ trust that he will yet deliver us.”^c A free constitution, under a just and legitimate magistrate, whom the Israelites were accustomed to call “ the breath of their “ nostrils,”^d—is the life of a State. The loss of a free government, is death ; its restoration, is a resurrection. To this may be referred the following expression in Hosea :—“ He hath torn, and he will heal us ; he hath “ smitten, and he will bind us up. After two days “ will he revive us, in the third day he will raise us up, “ and we shall live in his sight.”^e The thirty-seventh Chapter of Ezekiel, too, is particularly worthy of notice. We have there a long and elegant allegory, setting forth the deplorable condition of Israel during the Babylonish captivity under the emblem of “ an open valley, covered with dry bones,” and their happy restoration under the similitude of a resurrection. That passage, however, is also to be viewed as affording a type and a pledge of the general resurrection.

III. The SPIRITUAL Resurrection, is the raising of men from the death of sin to the life of God. This, again, is the resurrection, either of individuals, or of the Church at large. Of the former, we read in the following words : “ Verily, verily, I say unto you, The “ hour is coming, and now is, when the dead,” that is, the dead in sin, “shall hear the voice of the Son of God,” to wit, the preaching of the Gospel, accompanied with the quickening energy of the Spirit of Christ, “ and “ they that hear,” that receive the Gospel with the obedience of faith, “ shall live.”^f Such a resurrection is ascribed to the Church at large, when she is blessed with a remarkable increase of spiritual life, as well with

^c 2 Cor. i. 9, 10.

^d Lam. iv. 20.

^e Hos. vi. 1, 2.

^f John v. 25. See also Eph. ii. 5. Col. ii. 12. iii. 1.

regard to the number of her living members, as with respect to the gifts of Divine grace with which they are enriched,—knowledge, holiness, joy, peace, and the like. Hence Paul informs us, that the receiving of the Jews will be to the Church as “life from the dead.”^s And the nature of the life which the Church is then to enjoy, is explained by Isaiah.^h

IV. The Resurrection of the BODY, is the raising to life of the same body which death had dissolved, by re-uniting the soul to it. To this the following things are necessary. 1. The conservation in the hand of God, of the particles into which the dead body was resolved. 2. The conservation of the soul also, to be re-united to the body in due time. 3. The re-formation of the same body from those very particles of which it formerly consisted, and the preparation of it to be a suitable habitation for the soul. 4. The renewed union of the soul with the body thus prepared. 5. The life of the whole compound being, resulting from that union.

V. This resurrection of the body is that great mystery of Christianity, without which the Gospel is vain, and our faith and hope are vain, and the consolation of those who have undergone the severest sufferings for Christ, is either small indeed, or no consolation at all.ⁱ Justly does *Tertullian* begin his book *on the Resurrection of the body* with the following words: “The Resurrection of the dead, is the support of Christians.”* An article of our faith, therefore, so sublime and momentous, must be examined with the greatest attention. In treating it, we may observe the follow-

* Resurrectio mortuorum, fiducia Christianorum.

^s Rom. xi. 15.

^h Ch. lix. 21. lx. 1.

ⁱ 1 Cor. xv. 13—19.

ing arrangement. We shall show, *First*, That there will be a *resurrection of bodies*. *Secondly*, That there will be a resurrection of the *same bodies*, with regard to substance. *Thirdly*, That the resurrection will be *universal*, extending both to the righteous and to the wicked. *Fourthly*, We may inquire, further, whether the resurrection of all and of every individual is to take place *at one and the same time*; or whether the resurrection of believers, or at least of martyrs, is to precede the resurrection of others a *thousand years*. *Fifthly*, We shall speak, in fine, of that **LIFE EVERLASTING**, which will be the consequence of the blessed resurrection of the godly.

VI. In the Scriptures of the Old and New Testament, the God of truth affirms, that the resurrection of the body will certainly take place; and Reason, when divinely instructed, confirms the doctrine. The passages relative to this topic in the Old Testament, in conformity to the nature of the ancient dispensation, are indeed less perspicuous; yet they are convincing, and particularly so to us, to whom they are placed in a clearer light, by the interpretations of Christ and his Apostles. Let us hear our Lord himself reasoning from Moses: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."ⁱ The words quoted by our Lord, it is to be observed, were spoken by God after the patriarchs had been long dead.^k Hence it is inferred, in the first place, that even when dead, they were *living to God*, at least with regard to the soul.^l

ⁱ Mat. xxii. 31, 32.

^k Exod. iii. 6.

^l Luke xx. 38.

Further, that covenant of grace, by virtue of which he calls himself their God, concerns not merely their separate spirits, but their whole persons, which God required to carry about the sign of the covenant even in the body; and therefore the life promised in the covenant extends also to the body, which must consequently be re-united to the soul that is now living with God, in order to partake of the same felicity. This demonstration brought forward by the Lord Jesus, was so powerful, that the multitudes were astonished at his doctrine, and the mouth of the Sadducees was stopped. And whatever the more ancient Hebrews may have seen, or not have seen here, the modern Rabbies, at least, acknowledge the force of this argument. *Aben Ezra* says that this declaration, "I am the Lord your God," includes a promise of *life in both worlds*.^{*} *Manasseh Ben Israel* reasons as if from the mouth of our Lord.[†] The following expressions, too, which occur in *Midras Kohelet*,[‡] are not unlike his words. "The ungodly while living, are called dead; and the righteous are spoken of as living even after death." Accordingly it is said;—"Unto the land which I sware unto Abraham, Isaac, and Jacob."^{m 78}

VII. Let us next attend to the profession of Job, Chap. xix. 25, 26, 27. That some weighty topic is there treated, appears as well from the sacred magnificence of the expressions themselves, as from the preamble introducing them; in which he utters an earnest wish, that his words were not only written in a book,

* עולמות בשני ad Levit. xviii. 4.

† *De Resur. Mort.* lib. i. cap. 10.

‡ Cap. ix. 3.

^m Exod. xxxiii. 1.

⁷⁸ See Note LXXVIII.

but engraven with an iron pen upon the rock, to preserve the remembrance of them for ever. Having elsewhere discussed this argument at greater length, I shall here bring the matter within a short compass. One of two things is necessary: Job either predicted the restoration of his former happiness in this life, or foretold the resurrection of his body after death. He did not do the former, for he despaired of the return of temporal prosperity in this life.^a It follows, therefore, that he did the latter.⁷⁹

VIII. Add to this Isaiah xxvi. 19. This verse, it is certain, contains the consolation of the Church against the calamities mentioned in the foregoing verses. But no consolation could be more efficacious than that which is derived from the resurrection of the dead; and this interpretation is supported by the plain meaning of the words. It is not indeed very evident, whether these be the words of the Church, or the Prophet in the name of the Church, speaking to God; or the words of God addressed to the Church. If the former view be preferred, they may be thus paraphrased. "Thy dead men shall live." With regard to those, who from faith in thee, O Lord, and concern for thy glory, have, after incredible tortures, willingly submitted to death, and who being previously dead to the world, were appointed by thee to become a spectacle to others,—we firmly believe, that they shall be raised up at last to a happy life. We expect the same privilege to be conferred also on each of ourselves, and therefore add, "My dead body, shall they arise," and not sleep

^a Job vi. 8, 9, 11. vii. 7, 8. x. 20, 21. xvi. 22. xvii. 1, 15, xix. 10.

⁷⁹ See NOTE LXXIX.

for ever in the dust. Animated by this hope, we call upon our brethren, in language which all of us wish in due time to hear from thy mouth; "Awake and sing, ye that dwell in dust,"—ye who are one day to shake off that dust, and to come forth in glory. "For thy dew is as the dew of herbs." As by the resistless and gentle energy of thy power, thou, O our God, causest herbs that are cut down to sprout again, why shouldst not thou, by the operation of the same power, cause our bodies, though dissolved by death, and sown in corruption, to spring forth again from the grave? The clause immediately following may be rendered; "*And thou wilt make the giants fall prostrate on the earth.*"* Thou wilt abolish all power, and every thing that with gigantic audacity opposeth itself to thee. Or the phrase may be translated thus; "*The earth shall cast forth the dead, as an abortion,*" which it can no longer retain in its bosom.

But if we are to consider God as here addressing the Church, the words may be thus interpreted: "Thy dead men, O my much-loved people, shall live." But why do I call them thine? They are rather mine—"my dead body." I am the God even of the dead; and what is done to my servants, I regard as done to myself. Some, however, may choose to go still higher, and to refer the expression to the dead body of Christ, whose resurrection is at once the pledge and the cause of our's. According to this interpretation, it is as if the Lord Jesus should say: It is as certain, O my Church, that thy dead men shall be raised, as it is certain that I, clothed with a human nature, shall one

* ארץ רפאים תפיל

° Comp. 1 Cor. xv. 24.

day be delivered up to death for the expiation of thy sins, and shall rise from death for the glory of the Father. The words which follow need not be repeated. Only let it be observed, that the *dew* of the Church, may denote that quickening and refreshing grace, with which God is pleased to favour her.⁸⁰

IX. The testimonies to the resurrection which occur in the New Testament, are so many that it is difficult to enumerate, so perspicuous that it is unnecessary to explain them. Those referred to at the foot of the page, may serve as a specimen.^p The fifteenth Chapter of the first Epistle to the Corinthians, demands particular attention, as containing at once the strongest of all arguments and the amplest discussion of the subject.

x. To the testimony of God on this subject, human Reason not unwillingly lends her suffrage, when, being subdued to the obedience of faith, she has carefully attended to the perfections of God, and the works he has already performed. Amongst the perfections of God, his power, wisdom, goodness, and justice, chiefly come to be considered. It appears from his unbounded *Power* that he is able, and from his other perfections that he is willing, to raise the dead. Our Lord, when disputing with the Pharisees on this subject, called their attention to the Divine omnipotence, saying; "Ye do err, not knowing - - - the power of God."^q Paul, too, when attacking the prejudices entertained against this truth, first of all employs the same argu-

^p Luke xiv. 14. John v. 28, 29. vi. 39, 40, 44, 54. xi. 24—26. xiv. 19. Acts iv. 2. xvii. 18. xxvi. 8. Rom. viii. 11. 1 Cor. vi. 14. 2 Cor. i. 9. iv. 14. 1 Thes. iv. 14. 2 Tim. iv. 1. Heb. vi. 2. 1 Cor. xv.

^q Mat. xxii. 29.

⁸⁰ See NOTE LXXX.

ment: "Why should it be thought a thing incredible with you, that God should raise the dead?"^r The *Wisdom* of God seems also to require the resurrection of the body. Since it is his will that all other things which exist, should either remain entire, or should completely perish, is it proper that the human body, when once dead, should never revive, and that the soul should continue for ever in a separate, and, so to speak, a widowed state? The *Goodness* and the *Justice* of God lead us to the same conclusion. For as vice and virtue belong to the whole man, and not merely to one part of our nature, so it is reasonable that the appointed retribution, whether punishment or reward, should be allotted to the whole man, and not to a part of him only. And so in making use of this argument too, we but follow the Apostle, who says: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."^s

XI. The Jewish Talmud * contains an elegant apologue intended to illustrate this subject, which it will not be improper to subjoin to what has been said. On a certain occasion, *Antoninus*, we are told, had a conversation with *Rabbi Jehuda Sanctus* to the following effect. The body and the soul, said the former, may demand exemption from judgment. How? The body may say, it is the soul that sinned; for ever since it departed from me, behold, I have lain senseless in the grave, like a stone. The soul may say, it is the body that sinned, for no sooner was my connexion with it

* *Gemara Sanhedrim*, cap. xi.

^r Acts xxvi. 8.

^s 2 Cor. v. 10.

dissolved, than I began to fly through the air like a bird. To this the Rabbi replied, saying, I will tell you a parable. A certain King, having a delightful garden, the fruits of which were come to maturity, appointed two watchmen to take care of it; of whom the one was lame, and the other blind. The lame one, allured by the sight of the fruits, persuaded his blind companion to take him up on his shoulders, that himself might pluck them, and that thus they might regale themselves together. The lame man, accordingly, having taken his seat upon the neck of the blind, they plucked and devoured the fruits. Some time after, the proprietor of the garden came, and made inquiry concerning the fruits. The blind man alleged that he had no eyes to see them; the lame that he had no feet to go near them. But what measures did the owner of the garden adopt? He commanded the former to be placed on the shoulders of the latter, and judged and punished both of them together. Similar to this will be the procedure of God towards man: he will re-unite the soul to the body, and judge soul and body together.

XII. But another argument, equally powerful, may be added. It is surely reasonable that the reward which believers receive through Christ, who is the Head and Surety of the covenant of grace, the promises of which are represented as incomparably excellent, should not be inferior to that which was held out to Adam in the covenant of works. According to the tenor of that covenant, Adam, had he persevered in his integrity, would have enjoyed a blessed and an everlasting life, in his whole person, soul and body. The same happiness, therefore, must be considered as awaiting those who are Christ's; for since Christ hath given

the most ample satisfaction to the whole law in their room, it follows that "they who receive the abundance of grace, and the gift of righteousness, shall reign in life," in a manner no less glorious than Adam was to have reigned.[†]

XIII. Further, the certainty of our resurrection appears, with irresistible evidence, from the *resurrection of Christ*. With this argument Job consoled himself in the days of old.[‡] With this argument, too, our Lord comforted his Apostles,[§] and the Apostles other believers.[¶] But what is the nature of the connexion between Christ's resurrection and our's? It may be viewed in various lights. 1st, Christ, when he rose from the dead, became "the first-fruits of them that slept."^{*} As therefore the first-fruits were offered to God on the second day of the Jewish passover, in the hope, and even for the consecration, of the harvest which was speedily to follow; so Christ, when he came forth from the sepulchre, and was exalted to the immediate presence of God, as the first-fruits of them that sleep, consecrated all his people to God, to secure their resurrection to the same immortal life, at the season of harvest, that is, at "the end of the world."[†] 2dly, As Adam's sin is the cause of an eternal death, to which the whole man, soul and body, was obnoxious; so, according to the reasoning of Paul,[‡] the resurrection of Christ must be the cause of eternal life to the whole man. Christ was "justified,"[§] too, in his resurrection, having therein received a discharge from the Father, testifying, that the most complete satisfaction had been rendered to his

[†] Rom. v. 17.

[‡] Chap. xix. 25.

[§] John xiv. 19.

[¶] 1 Cor. vi. 14. xv. 12.

^{*} 1 Cor. xv. 20.

[†] Mat. xiii. 39.

[‡] 1 Cor. xv. 21, 22.

[§] 1 Tim. iii. 16.

justice. Hence it follows, that our resurrection is inseparably connected with the resurrection of Christ. 3dly, Christ, by rising from the dead, shewed that he had conquered and triumphed over all our enemies. When God ariseth, his enemies are scattered.^b The last of all our enemies is death. Death must, therefore, be destroyed at the last;^c that, as it was unable, by all its bands and pains to detain the head in the chambers of the grave, so it cannot detain those who are the members of his mystical body. 4thly, From the union which subsists betwixt Christ and believers it follows, that Christ would not account himself completely alive, unless his people lived with him. The Apostle also intimates this, when he says, that God hath "raised Christ from the dead, - - and given him "to be head over all things to the Church, which is "his body, the fulness of him that filleth all in all."^d

XIV. An argument no less conclusive, is derived from the Spirit's inhabiting and sanctifying believers. Here again the Apostle is our guide: "If the Spirit "of him that raised up Jesus from the dead dwell in "you, he that raised up Christ from the dead, shall "also quicken your mortal bodies by his Spirit that "dwelleth in you."^e This reason may be urged in several forms. 1st, By the inhabitation of the Spirit, the bodies of believers are sanctified for a temple to God.^f And who can suppose that the Spirit, who is equally powerful and good, will suffer his temple to remain through eternity a heap of ruins? When the first temple at Jerusalem was destroyed, God caused another to be built more glorious than the former.^g

^b Ps. lxxviii. 1.

^d Ephes. i. 20, 22, 23.

^f 1 Cor. iii. 16. vi. 19.

^c 1 Cor. xv. 26.

^e Rom. viii. 11.

^g Hag. ii. 9.

Why may we not hope for the same privilege with regard to our mortal bodies,—that though destroyed by death, he will rebuild them in glory? 2dly, This argument will receive additional force, if we rightly consider the nature of that holiness, which the blessed Spirit imparts even to the bodies of believers. It is not a mere relative, but also a real, holiness; and it includes a beautiful resemblance to God. It need not appear very surprising, that the temple of Jerusalem should be so destroyed as to remain eternally buried in its ashes; for the holiness with which the presence of God adorned the walls of that edifice, reached no further, so to speak, than the surface, and consisted merely in its relation to sacred purposes. But the holiness which the Spirit of God infuses into our bodies, penetrates to the affections, pervades our faculties, and actuates all our members. It is a purity which accords with the nature of the Spirit himself, and in fine, is of such a kind that we appear to become, in a sense, one with him; for Peter calls it “the divine nature.”^h Without doubt, then, he can by no means allow such tabernacles of his Divine majesty to perish eternally. 3dly, The Spirit who inhabits and sanctifies believers, is the Spirit of him that raised up Christ from the dead. Hence we reason thus. The Spirit of God was the cause of the resurrection of Christ your head, both by the efficacy of his unbounded power, and the personal property, so to speak, by which he is the immediate cause of life to all living,—and by the energy of that holiness with which he beautified the human nature of Christ, and preserved it from personal sin, the sole cause of death.ⁱ If you, then, are partakers of the

^h 2 Pet. i. 4.ⁱ Ps. xvi. 10. Acts ii. 24.

same Spirit, who with all the fulness of his gifts is in Christ as in the fountain, he will in the same manner produce similar effects upon you, as well by his mighty power, as by virtue of that sanctification with which you are blessed. Sanctification is the resurrection of the soul, and must necessarily be followed by the resurrection of the body; for indeed even in the present life the body is a partaker of the blessing of sanctification, receives its sacred seals, and exhibits its excellent fruits.

XV. Having now, we think, sufficiently established the truth of the resurrection, let us proceed to consider WHAT body is to rise again, and in what MANNER the resurrection will be effected. To us it appears indubitable from the Scriptures, that the same bodies which we now have are to rise again; to wit, the same in substance, but endowed with qualities widely different. Let us demonstrate each of these assertions.

XVI. That the SAME BODIES are to be restored to us, is manifest from the very term *resurrection*. For, according to the definition of *Damascenus*, what else is the *resurrection** than “a second standing, an erection, “of that which hath fallen.”† It is not the soul, besides, which rises again; for the soul doth not fall or die: nor is it properly and directly the man: but it is that part of our nature which is called the *flesh*, that is, the body, which in the present state is animal and mortal. The body only, therefore, is called *πρῶτα*, a *carcase*, or a dead body *fallen* to the ground, because it is only the body which *πίπτει*, *fulleth*. Accordingly, as we have seen above, Paul says, “he shall also “quicken your mortal bodies.”‡

* Ἀνστήσις.

† Ἀντίς τε πρῶταίς τεθνή.

‡ Rom. viii. 11.

XVII. The Scriptures, too, supply other express testimonies to the same effect. "In my flesh," said Job, "shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."^k And Paul affirms, that the same body shall be raised, which is sown in corruption, in dishonour, and in weakness, and sown a natural body; and that "this corruptible," which we now carry about, "must put on incorruption."^l He tells us, in fine, that Christ "shall change our vile body,"^m—the same body, to wit, which lay in the grave.ⁿ

XVIII. We have a specimen of this in them that were raised from the dead by the Prophets, our Lord, and the Apostles. Were bodies created out of nothing, or brought down from heaven, for those persons? Or were not the same bodies restored, which death had formerly removed? "Many bodies of the saints which slept arose."^o And what are these but beginnings and specimens of that which God will one day accomplish upon us?

XIX. The same thing is evident from the resemblance which our resurrection bears to Christ's. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."^p That Christ's resurrection is the pattern of our's, who can doubt?^q Most certainly, however, Christ did not assume a different and an ascetic or supplementary body, nor did he represent himself as clothed with a new body brought down from heaven; but he brought back from the sepulchre his own proper body, which he showed to his

^k Job xix. 26, 27.

^l Philip. iii. 21.

^m Mat. xxvii. 52.

ⁿ Rom. vi. 11. viii. 11.

^o 1 Cor. xv. 42, 43, 44, 53, 54.

^p John v. 28.

^q 1 Cor. xv. 49.

disciples, bearing the print of the wounds he had received,—and which was carried up into heaven.¹

xx. Christ will judge alike the *quick* and the *dead*. But in what body will the quick appear before the tribunal of Christ? In the same body, doubtless, which till then they had carried about, but, as the Apostle informs us, changed by the power of God.² Why then should not the dead also resume their own bodies, that the condition of all may be the same, since the Scripture nowhere intimates, that the condition of those who shall be then living is to excel that of believers who have slept in Jesus? To imagine with regard to those men who shall be found living in the day of the Lord, that new bodies will miraculously descend from the upper regions, and be superinduced like garments on their original and proper bodies, in order to swallow up their mortality, to consume the entire matter of them, and remain themselves in their room,—what is this but to entertain an idle and presumptuous, I dare not say a pleasant, dream?

xxi. In fine, the justice of God, and the manner of his judicial procedure, require, that as well the living as the dead appear before him in the very same bodies. The actions to be judged are attributed, not to the body apart, nor to the soul as separate from the body, but to the whole person, consisting of body and soul. It is necessary, therefore, that the same body, as well as the same soul, be brought into judgment, that sentence may be pronounced on the actions of the whole person. Were not this to be done, the consequence would be, that, in the distribution both of punishments and of rewards, a great confusion, unworthy of the di-

¹ John xx. 27.

² 1 Cor. xv. 51.

vine administration, would take place. In respect to *punishments*;—bodies which were subservient to sinful passions, being finally reduced to dust, would not be punished according to their desert; since punishment doth not consist in mere annihilation, but in eternal torments in the lake of fire and brimstone. On the other hand, bodies which are quite adventitious, and which have merited no evil, would be joined to ungodly souls, and most unjustly and cruelly participate in their miseries and plagues. The same disorder would ensue in regard to *rewards*. Those bodies which have ministered to the soul in fastings, prayers, praises, and other exercises of godliness, whose members have been presented as instruments of righteousness, and which, in some instances, have endured incredible tortures for the sake of Christ and religion, would remain altogether unrewarded, being either annihilated or dissipated into their own elements, and, in short, placed in the same state with the bodies of the wicked. The crown of righteousness would be conferred, at the same time, on other bodies, which had never approved themselves to God, either by works of faith, or exercises of holiness, or by a cheerful submission to sufferings for Christ's sake. These things are diametrically opposite to the justice of God, and to the uniform doctrine of Scripture. "Always bearing about in the body," says the Apostle Paul, "the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal body." And when he concludes a long discussion relative to the resurrection of the dead, by exhorting the Corinthians to steadfastness, and constancy, and abounding always in the work of the Lord, he en-

¹ 2 Cor. iv. 10. comp. 2 Thes. i. 4, 5, 6.

forces his exhortation by adding, that their "labour shall not be in vain in the Lord."^a But their labour would be entirely in vain, so far as their bodies are concerned, if these remained in dust and putrefaction, and other bodies were formed in their stead, to enjoy a reward obtained by labour in which they had no share.^b

XXII. A considerable difficulty, I will not dissemble, arises from the barbarity of those, who, by feeding on human bodies, have changed part of them into their own substance. How can the same flesh, after having belonged to different men, rise again in different individuals, to be punished in some, and to be rewarded in others? What will become of the flesh which has been thus devoured? Whose will it be at the resurrection? Will it belong to the man that has devoured it, to whom it pertained last? Were this the case, it would necessarily follow, that the person devoured would be mutilated as to that part of himself, and that this part would undergo the punishment due to cruel and barbarous men. Or, will it be restored to the person devoured, to whom it originally belonged? If so, the cannibal would be denuded of part of his body, which, although it deserved to be severely tormented, will perhaps be glorified in the body of the other.

XXIII. But in fact this objection discovers a preposterous curiosity, and an immoderate love of refinement; which, however, it is not impossible to repress by satisfactory arguments. Even although we could find nothing more particular to say in reply, is it fit that we should bring forward our reason, so feeble, so diseased, so enveloped in thick darkness, and so defiled by nu-

^a 1 Cor. xv. 58.

^b See NOTE LXXXI.

merous corruptions, to weigh and measure the wisdom and power of God, his faithfulness in his promises, and his admirable providence and incredible facility in removing the greatest possible difficulties? Truly that man cherishes most unworthy thoughts of God, who determines to believe him in nothing but what he is able to investigate and comprehend in its entire nature and mode, by the force of his own understanding. We make this remark, however, not because we have no other answer to return to the objection; but because, when human reason replies against God, it is useful again and again to inculcate, that nothing is more just and proper than that, in its inquiries into divine mysteries, it should lay aside all murmuring, and allow itself to be subdued to the obedience of faith.

XXIV. To come nearer therefore to the point: we observe, in the first place, that it is not requisite to the identity of the body, that it should consist entirely of all those parts of which it formerly consisted. Although some part of its matter be wanting, it does not on that account cease to be the same body. Who ever heard of cannibals that devoured the entire body of a man? Supposing, however, that they have literally done so, how small a part of the body consumed goes into the substance of the consumer! What a great proportion is discharged by sweat and various humours, by the grosser evacuations, and even by insensible perspiration! On this subject, naturalists and physicians may be consulted with advantage. The unbounded wisdom and power of God, therefore, are able so to preserve and collect the parts which are not devoured, or which, though devoured, have not passed into the substance of him who devoured them, as from them to raise the body of the dead man. And although the thousandth

part of it possibly may belong to the man-eater, this circumstance will not be sufficient to destroy its identity.

xxv. Do you urge, that in the recompence allotted at least to that particle, the goodness or justice of God is obscured? I reply, you who have just contended, that although God were to form other bodies entirely, to receive rewards or punishments instead of the body deceased, he should do nothing unworthy of his attributes,—do you now demand such perfect accuracy, that you must be solicitous about so very small a particle? What? Do you deem it better, or even more probable, that the body, that essential part of man, should be wholly deprived of its own glory, and that another body should possess its reward, than that something of it, and that but a very small proportion, should perish, whilst the whole remaining mass is raised to immortality?

xxvi. But I would not have you to perplex yourself even about this small particle. Do you regard it as difficult for the omnipotent God to recover and restore it to its first and rightful possessor, and to return to the other, that part of his flesh which, a short time before he obtained possession of this, was somehow worn away? “The flesh in question,” as *Augustine* nobly observes, “shall be restored to the man in whom it first became human flesh. For it is to be considered as
“ borrowed by the other man, and, like borrowed money,
“ to be returned to him from whom it was taken:
“ whilst the flesh belonging to the man who had been
“ emaciated by hunger, shall be restored to him by that
“ God who is able to recall those particles which have
“ been dissipated into vapour.”*

* *De Civitat. Dei*, lib. xxii. cap. 20.

XXVII. And indeed what necessity is there for supposing that any particle of the consumed human body passes into the substance of the cannibal ; or that, if it does, it remains joined to his substance so long as he lives ? No instance was ever found, I imagine, of a person who subsisted on human flesh alone. Is not that divine Providence, which happily adapts every thing to the purposes which it has in view, able to provide,—nay, doth it not actually provide, that the flesh of a man, though eaten and in various ways digested, should be emitted, and thus never incorporated with the bodies of those monsters ; or even if incorporated, should be dissolved into vapour, by perspiration, labour, want of food, or some other means, and thus recovered from the unjust possessor, and reserved, for its own resurrection body, in the hand of an omniscient and all-powerful God ? When these things are duly weighed, the whole difficulty arising from the horrid practice of cannibals, and devourers of other people's flesh, will appear, I apprehend, to be satisfactorily solved.

XXVIII. But though, with regard to *substance*, the same bodies which died, are to rise again, yet after the resurrection, they will be endowed with *very different qualities*. With respect to the *wicked*, (for we will show immediately that they too are to be raised,) their bodies shall be so constituted, that, standing in no need of food, sleep, or other supports pertaining to this animal life, they will be capable of bearing eternally the torments of hell. In this world, the bodies of men are so formed, that sleep arises from labour, and refreshment from sleep ;—that extreme pain renders the sensation less acute, or sometimes induces a swoon, which affords a kind of respite ; or if the pain be exceedingly

vehement, it cannot be of long duration, as it terminates in death. But in the world to come, the bodies of the wicked will be so strengthened and hardened for sustaining the most intense torments, that without any intermission of pain, or suspension of feeling, they will burn through eternity in the flames of divine wrath, and yet never be reduced to ashes. Christ informs us accordingly, that God "is able to destroy both soul and body in hell."^v

XXIX. But the Scriptures give us a more ample description of the change which is to take place on the bodies of *believers*. "So also is the resurrection of the dead: It is sown in corruption."^w The body, which falls into the earth and is one day to come forth anew, previously to its fall, is perishable, liable to a continual waste of the sensible parts, and evaporation of such as are insensible—insomuch that, as it is elegantly expressed by *Heraclitus*, you can no more see and touch the same man twice than you can descend twice into the same river; and after it is sown in the earth, it putrifies, and dissolves into dust. "It is raised in incorruption;" it comes forth again from the grave, incorruptible, unfading, subject to no infirmity or decay. "It is sown in dishonour;" for when alive, it had its vileness and loathsomeness; and when dead, it is frightful and disgusting even to the most intimate friends. "It is raised in glory," which includes the highest degrees of loveliness, beauty, and majesty. "It is sown in weakness:" after death it has no power to retain a consistency of parts; it is not a fit habitation for the soul; it has no use of any of its members or organs. "It is raised in power," so that without

^v Mat. x. 28.

^w 1 Cor. xv. 42—44.

the least fatigue, it affords the most prompt and perfect service to the soul in the glorious exercises of the celestial life. "It is sown a natural, *animal*, body:" its constitution was accommodated to the present life; it required meat, drink, and sleep for its support; it had various carnal appetites; in a word, it had the seeds and principles of the vegetable life. "It is raised a spiritual body." This expression doth not signify, as the Socinians absurdly allege, "subtile, flexible, "sprightly, capable, like the air or the wind, or rather "like the spirit of Chemists, of penetrating through "the narrowest passages." But it is called "a spiritual body," because, whilst it will stand in no need of any thing necessary to human sustenance in the present state, as food, sleep, or air for respiration, it will have the Holy Spirit for the principle of its life, by whom it shall be animated for the employments of heaven, and for the services which it must there perform to the soul.

xxx. Thus light is thrown upon another apostolical expression,—“Meats for the belly, and the belly for “meats, but God shall destroy both it and them. - - “And God hath both raised up the Lord, and will “also raise up us by his own power.”* The various kinds of food are created and intended for man, and given to him in this world to satisfy the belly: the belly also is intended and calculated to receive food. But God shall destroy both meats and the belly. As it respects individuals, this takes place at death. As it regards all mankind, it will be accomplished at the last day: after which there will be no meats, nor yet a belly, that is, a belly fit for receiving meats. The mu-

* 1 Cor. vi. 13, 14.

tual relation of meats and the belly will cease. The bodies of men when raised from the dead, will not indeed be without that part of their frame; but that part of their frame, will not be devoted to any such use. And why? For "God hath both raised up the Lord" to a heavenly life, and "he will also raise up us" to a similar life, that our body may be "for the Lord," as his glorious and everlasting residence.

XXXI. For the glorious change undergone by the body, is owing to communion with Christ and his Spirit. "And so it is written; The first "man Adam," the natural and federal head of the rest of mankind, "was made a living soul." The noblest thing he had within him, was a soul, the principle of animal life. "The last Adam," Christ, the root of those that are to be saved, "was made a quickening Spirit:" He was conceived and born in such a condition, that he was truly man, but at the same time a Spirit possessed of a quickening power, by which he could both raise up himself after suffering death for the salvation of mankind, and also raise up his people from the dead.— "The first man is of the earth;" he was formed of the earth, he was created on the earth, and he inhabited the earth: "Earthy"—made of dust, it was possible for him to return to dust. "The second man is the "Lord from heaven:" he came from heaven with regard to the manifestation of his special presence in forming and inhabiting the human body which he assumed; and therefore he is Lord of his own life, who was indeed capable of dying once, but rose to die no more. "As is the earthy, such are they also that are carthy;" in consequence of the natural and federal connexion, which subsists between our first father and his posterity. Suppose that Adam with his posterity

had not sinned, in that case indeed no man would have died; yet they would have had in themselves the principles of at least a remote mortality, the force of which the Providence of God alone would have restrained, by constantly affording new strength to the body, and by averting all those misfortunes, which might have proved fatal to human life. But after Adam sinned, all his posterity being involved in the guilt of the same offence, became equally obnoxious to the same inevitable death. "And as is the heavenly, such are they" ~~also~~ "that are heavenly." Believers have a communion with Christ in his grace and Spirit, to which not only their souls but also their bodies are admitted; and by reason of this communion, as Christ having died once is now alive for evermore, so our bodies, when raised again from the dead, shall be endowed with such vigour, that they will be secure from death, not by the external care of Providence, but by an internal vigour. "And as" "we have borne the image of the earthy, we shall also" "bear the image of the heavenly." For without doubt, the dignity of Christ our head requires, that his members derive from him a far more vigorous and glorious life than that which Adam could impart to his posterity.

XXXII. But the Apostle also suggests a reason, for which it is necessary that our bodies should undergo so great a change. "Now this I say, brethren, that flesh" "and blood cannot inherit the kingdom of God." "Flesh and blood" do not here mean human nature as corrupted by sin, but the very substance of the body, with those infirmities of the animal life which now attend it. This is a Hebraism of frequent occurrence,

† 1 Cor. xv. 45, 47—49.

• *Ibid.* verse 50.

not indeed in the Prophets, but in the writings of the Rabbies; who call "flesh and blood," *a mere natural man,—such human bodies as are now produced on earth.* Nor is it probable, that Christ and the Apostles used expressions in a sense different from that in which they were commonly understood. This interpretation, too, derives support from the uniform language of holy writ; for, as *Gomar, Cappel*, and other learned men have judiciously observed, this phrase is nowhere used in a *moral*, but always in a *physical* sense.* Besides the passages referred to at the foot of the page, I know no place where it occurs except the one before us. And whatever may be its meaning elsewhere, it is evidently susceptible of no other signification here, than that which we have mentioned. It is not the disorders of the mind, but the state of the body, that is here intended; and thus the Apostle himself explains the expression, adding; "Neither doth corruption inherit incorruption." The sum of the whole matter is as follows. Our bodies in their present condition, animal, mortal, corruptible, are not adapted to that celestial life with which God has determined to bless his people: partly because such bodies are unable to bear so great a weight of bliss, and partly because the dissimilarity betwixt them in their terrestrial state, subject as they are to natural infirmities, and the celestial mansions, is so exceedingly great, that they could not possibly suit one another. That nothing may be wanting, therefore, to that felicity which God has destined for his people, he has determined that our bodies shall undergo a change, with regard to those qualities, to which the designation of "flesh and blood" refers.

* See Heb. ii. 14. Mat. xvi. 17. Ephes. vi. 12. Gal. i. 16.

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XXXIII. In what respect, then, will there be a *resurrection of the flesh*?* If you take the flesh as denoting merely the substance of the body, we have already shown that the same body which died shall rise again; and in this sense Job expressed his assurance, that "in his flesh he shall see God."^b But if you consider the term as including the weaknesses of this animal life, there will be a resurrection of the flesh in a sense analogous to that in which there will be a resurrection of the dead. As we say that the dead are to be raised again, intending that they are now dead, not that they will be dead after the resurrection; so we affirm that they who were *flesh* previously to their death will rise again, not that they will be *flesh* after they shall have been recalled to life. The Apostle, in the same sense, denominates the time of Christ's abode in this world "the days of his flesh,"^c in contradistinction to that celestial life which he now enjoys.^d

XXXIV. But let us proceed to inquire, WHO they are that shall be raised? Some Jewish Doctors contend that the righteous alone are to rise again, and that the wicked finally expire, and are buried in eternal darkness, never to revive. *Socinus* maintains, though covertly, the same opinion. Dreading the odium of the sentiment, and the offence which it would give, that subtle serpent so wraps himself up in his sophisms, that the reader is apt to find himself persuaded of the doctrine, ere ever he observe that he is urged to embrace it. His disciples have ventured to make an open profession of this heresy in the *Short Summary of*

* *Σαρκὸς ἀνστανσις.*

^b Job xix. 26.

^c Heb. v. 7.

^d See NOTE LXXXII.

their Doctrine ;* as also in the *Treatise concerning the state of the dead*, taken from the *Acts of the Racovian Conference*.† *Volkelius*, *Schlichtingius*, and others of that school, appear to have returned to more sober sentiments. But however the point may be doubted or denied by others, we hold it as one of the most certain and unquestionable truths, that there shall be a universal resurrection of all the dead, the wicked as well as the righteous; that every one may receive, both in soul and body, a reward according to his works. We shall not now industriously collect all that the Scriptures contain regarding this topic, but only attempt a vindication of the most remarkable testimonies.

xxxv. Let us first consider our Lord's words in John v. 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here let the following things be observed.

1st, It is *the resurrection of the body* that is here treated. This is evident, 1. From the connexion; for after having ascribed to himself the raising of those who are spiritually dead to spiritual life,^d our Lord proceeds to speak of the raising of bodies, that by one divine and astonishing work he might confirm another. That he here enters on a different topic appears from the expression, "Marvel not at this." As if he had said, I will give you notice of farther and still more illustrious displays of my power and majesty. I am not

* *Doctrinæ Compendium*, cap. viii. sect. 1.

† *Acta Colloquii Racoviensis*, 1607.

^d Verse 25.

only able to raise the souls of men to a new and better life by the preaching of my Gospel, but I will also raise their bodies at last from the dust by my all-powerful word. 2. From the conjunction of the resurrection mentioned with the general judgment, which will immediately succeed the resurrection of the body.* 3. From the determination of the time. At the twenty-fifth verse he had said, "The hour is coming and now is;" because the spiritual resurrection there intended had its commencement at that time. But here he says merely, "The hour cometh," that is, at the end of the world; he doth not add that it was then arrived. 4. From the description of the subjects of the resurrection, those "that are in the graves." That this expression denotes those that are spiritually dead, is an assertion supported by no passage of Scripture.

2dly, By "the voice of the Son of man" is here meant, not the preaching of the Gospel, but that efficacious and all-powerful command of the Lord Jesus Christ of which we read in Mat. xxiv. 31. and 1 Thes. iv. 16. It is a voice that gives life to all who hear it, and causes them to come forth from their graves, but in very different circumstances. This however holds, neither in respect to that hearing of the Gospel which is merely the hearing of the bodily ears, nor as to that which is joined with the obedience of faith. For many of them whose ears hear the sound of the Gospel remain in a state of spiritual death, under the power of ignorance, error, and sin; and certainly none of those who receive the Gospel with an humble faith, shall experience the resurrection of condemnation.

3dly, The resurrection here described is *universal*.

* Verse 27.

It is the resurrection of "all that are in the graves," whether they have been Jews, or Barbarians, or Scythians; whatever their rank or age may have been; whether they have lived before or after the coming of Christ; and in short, whatever kind of death they may have died. There is none of these, which the universal term "all" doth not include. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

4thly, This universal resurrection is distinguished by its opposite results. As they who shall come forth from their graves consist of two classes, those that have done good, and those that have done evil; so the former shall come forth "unto the resurrection of life," and the latter, "unto the resurrection of damnation."

XXXVI. Adversaries would here confess themselves convinced, unless they had decidedly resolved to oppose the truth, however clear the light in which it might be presented to their minds. See what evasions they contrive. They affirm, that "the graves are ignorance, and the deplorable state of all men by nature; and that to come forth from the graves, is to have permission on the part of God to go forth." They expound the doing of good and evil, as referring not to deeds which have preceded, but to deeds which follow the hearing of the voice of the Son of God, and coming forth from the graves. And their paraphrase on what our Lord says of them that have done evil is as follows. "They who have done evil, that is, after having come forth from the graves, after having been delivered on the part of God from a state of ignorance and misery by the announcing of the hope of immor-

"tality and eternal life—men of this description shall come forth to the resurrection of judgment; that is, even these shall be delivered as far as they can be delivered: but yet because they have not obeyed the Gospel, this deliverance will issue in their utter destruction."

XXXVII. But truly this is not to interpret the Scriptures, but to pervert and expose them to ridicule. For, 1st, By what example do they prove, that the graves signify ignorance, and the deplorable state of the soul in this life? "To be in the grave," signifies that the body is buried in the grave.^s Compare the words of Heman; "Free among the dead, like the slain that lie in the grave."^h 2dly, To "come forth," is quite a different thing from *having liberty on the part of God to go forth*. The Son of God shall come "with a shout, with the voice of the Arch-angel, and with the trump of God."ⁱ This voice will not merely give permission to come forth; but on its being uttered, all the dead shall actually come forth. All shall *hear* it, and shall experience in themselves its power to recall them to life with an efficacy which cannot be resisted. All shall likewise *come forth*, whether they have been righteous or wicked. The same action is ascribed to both. What! Shall they who have done good receive only a permission on the part of God to come forth? Is nothing farther granted them? Are they not actually to come forth? Since Christ then uses the same expression with regard to both indiscriminately, who gave you authority, by so opposite an interpretation, to wrest it to a sense altogether different? 3dly, If

^s John xi. 17. Mat. xxvii. 62. and in other places *passim*.

^h שכבי קבר Pa. lxxxviii. 5.

ⁱ Ἐν αὐτοῖς, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σαλπικῇ Θεοῦ, 1 Thea. iv. 16.

the graves, according to your opinion, signify the deplorable condition of the soul, and if, as we have shown, to come forth from the graves must be understood not of permission granted on the part of God, but of the action of man coming forth at the command of God; how can it be conceived that deliverance from that deplorable condition is in order to a resurrection of condemnation? You say, "if after that deliverance he shall do evil." But I reply; he who is once raised from spiritual death never sins again, so as to die eternally;^j and "he that heareth Christ's word," and hearing it arises from spiritual death, "hath everlasting life, and shall not come into condemnation."^k Athly, I appeal to every one that has even a moderate acquaintance with the Greek language, whether, if he any where read the expression *ἐκπορεύονται οἱ ποιῆσάντες*, *they that have done shall come forth*, he would not explain it so as to make *ἡ ποιῆσις*, *the doing*, to precede *ἡ ἐκπορεύσις*, *the coming forth*. The phrase here is precisely of the same kind with that in a foregoing verse; "They that hear, shall live;"^l where the hearing intended, assuredly precedes the life. With regard to their assertion that the *Aorist** always refers to the tense of the verbs with which it is joined, nothing can be more opposite to all grammatical accuracy, and to the practice of those who speak correctly. The remarks of *Beckman* on this subject, deserve attention.†

XXXVIII. Let us attend, in the next place, to Dan. xii. 2. "And many of them that sleep in the dust of

* The English reader will observe, that by the *Aorist*, or *Indefinite*, is meant a certain tense of the Greek Verb—the tense in which the expression rendered *they that have done* occurs. T.

† *Exerc. Theolog.* vi. ad Joh. viii. 18.

^j John iii. 9.

^k John v. 24.

^l Οἱ ἀκούσαντες ζήσονται, Verse 25.

“the earth shall awake ; some to everlasting life, and “some to shame and everlasting contempt.” We dare not interpret this passage in any other way than as relating to the resurrection of the dead, for the following reasons. 1st, On account of the exact *coincidence* of these words *with those of our Lord* which we have just explained, with the exception of the single word “many,” instead of which Christ says “all.” Of this we are to speak presently. 2dly, On account of the *connexion* of this verse with what goes before it. In the first verse it is promised, that Michael, a great Prince, to wit, Christ, who is equal in dignity to the Father, the Lord of Angels, and the King of the Church, shall stand up for the children of Daniel’s people, that is, for the remnant of the Jewish nation.⁸³ It is foretold, that after the cruel persecution of Antiochus, there shall again occur, “a time of “trouble such as never was, since there was a nation “even to that same time;”—a description which our Lord expressly applies to the time of the destruction of Jerusalem by the Romans.^m Yet God is pleased to add, “And at that time thy people shall be delivered.” They shall not all perish ; for the elect’s sake these days shall be shortened. There shall yet be a tenth in the land.ⁿ A remnant shall be left for a seed ; and a signal deliverance shall be wrought for “every one that “shall be found written in the book”—for all those whom, in the covenant of grace, God hath, by an immutable decree, appointed heirs of eternal life. But that none may imagine that the grace of Michael extends merely to the living, it is immediately subjoined,

^m Mat. xxiv. 21.ⁿ Is. vi. 13.⁸³ See NOTE LXXXIII.

that the dead are also to be raised by his power. 3dly, The *words of the text* all lead to the same interpretation. To "sleep in the dust of the earth," is an expression descriptive of the dead; who are said to "sleep" "the sleep of death,"^o—to "sleep a perpetual sleep and "not wake,"^p—and to "sleep in the dust."^q Hence also sepulchres were usually termed *cemeteries*,* that is, places for sleeping. And what can it be to "awake" from that sleep, but to be restored to life? In this sense surely it is used by Job, when he says; "So man lieth down and riseth not: till the heavens "be no more, they shall not awake, nor be raised out "of their sleep."^r He affirms that none shall return from the dead, to perform the functions of animal life in this world.^s 4thly, What *follows* serves also to confirm the same interpretation. For the third verse contains a description of the glorious state of them that are raised: "And they that be wise shall shine as the "brightness of the firmament; and they that turn "many to righteousness, as the stars for ever and "ever." This promise ought certainly to be compared with other passages of Scripture, where the glory of those that shall be raised from the dead is professedly treated, and illustrated by the same similitude.^t

XXXIX. It should excite no scruple in our minds, that in this passage the Spirit of God has not employed the universal term *all*, but the word *many*, and even the expression, *of them that sleep*. To this objection it has been answered by a great number of writers after

* *Kemeterion*.

^o Ps. xiii. 3.

^p Jer. li. 39, 57.

^q Job vii. 21.

^r Job xiv. 12.

^s Comp. 2 Kings iv. 31. Ps. xvii. 15.

^t Mat. xiii. 43. 1 Cor. xv. 40—42.

Augustine, that the word *many* is sometimes equivalent to *all*; and as an instance of this Rom. v. 19. is generally quoted. But not to urge this answer at present, I reply that "many of them that sleep" may signify that innumerable multitude of men which consists merely of the dead; and that this multitude is divided into two classes, so as to intimate that every individual must be referred to the one or the other. God here distributes the *multitude* of the dead in the same way in which Christ distributes το πᾶν, *the whole number*—"all that are in the graves."

XL. The twofold issue also of the resurrection, here pointed out, confirms this view of the passage. They "shall awake, some to everlasting life, and some to shame and everlasting contempt." This can with no propriety be understood of the restoration of the Jewish state and Church after the ravages of Antiochus. For while Antiochus was alive, the wicked and ungodly did not sleep in the dust, but lived and flourished, being treated with honour and esteem. And consequently, after the death of Antiochus, they were not raised from the dust, but were rather civilly and ecclesiastically dead; for some of them, as *Grotius* on this point well observes, were נִרְי *partially separated*, and others חֲרִים *fully excommunicated*. How could it be affirmed, besides, of those who, after having been long in exile for the sake of their religion, at last returned home, that they awoke "to everlasting life." To understand this, with *Porphyry* and *Grotius*, of a long and happy life in the land of Canaan, is a meager interpretation, which falls far below the majesty of the words.

XLI. Our interpretation is supported by *Josephus Jacchiades*, who has the following paraphrase on the verse: "And then shall come to pass the miracle of

“ the resurrection of the dead : for many of them that sleep in the dust of the earth shall awake ; those who are holy, to everlasting life ; but those who are wicked, to reproach and everlasting detestation. The design of the resurrection of the latter is, that they may openly confess that their faith is false, and that such as placed confidence in them followed after vanity, and became vain ; and may acknowledge that their fathers inherited falsehood.” *Manasseh Ben Israel** proves in like manner that the wicked are to be raised again, because it is said in Daniel, “ Many of them that sleep, &c.” “ But if these many,” he observes, “ were the righteous only, they would be few indeed, for not very many of this description are to be found. It immediately follows, however, *some to shame and everlasting contempt*, which certainly relates to the wicked and ungodly.”

XLII. But if there could be any dispute amongst Christians with regard to this topic, it is terminated by the following declaration of the Apostle Paul : “ And have hope towards God—that there shall be a resurrection of the dead, both of the just and unjust.”^u Was it possible to use expressions on this subject more clear, or more decisive ? Very possible, it has been said ; for the words of the Apostle *may*, and even *ought* to be explained in a manner that will render them of no avail in this controversy. They *may* be so explained ; for by “ the just” we may understand those who in general lived righteously in the whole course of their life, and never sinned presumptuously or deliberately, as for example John the Baptist and

* *De Resurr. Mort.* lib. ii. cap. 8.

^u Acts xxiv. 15.

his Parents; and by the "unjust," those, on the contrary, who, after having led a wicked life, were at last converted; as the publican, and the thief on the cross. As instances of that figure of speech by which the Apostle calls himself and others of the same character unrighteous after they had become righteous, they refer to several passages of Scripture.* Nay, say they, the words *ought* to be so explained. 1. Because the resurrection here spoken of is one of which the Apostle says he has the *hope*. And who does not see that it cannot be affirmed of any believer that he has the *hope* of the resurrection of the wicked? 2. Because the Apostle professes that he has the same hope with that of the ancient Hebrews. But that these did not believe the resurrection of the wicked, may be sufficiently gathered from that saying of the ancients which *Rabbi Saadias Gaon*, and *Rabbi Moses Gerundensis*,* and others, have quoted: "The benefit of rain is common to good and bad; but the resurrection of the dead is the privilege of those only who have led a good life."

XLIII. It will not be very difficult to expose these perversions of Scripture by the native evidence of truth. Nowhere in the Sacred Volume do we find that monstrous distribution which they make of true Christians into "the just and the unjust." The Scripture, when it brings forward any such antithesis, never opposes believers to believers, but the wicked to believers. Hence the following expressions: "The evil and the good, the just and the unjust;"—"the unjust and the saints;"—"the godly and the unjust;"—"the ungodly and

* The celebrated Jewish author, who is usually called *Maimonides*.

† 1 Tim. i. 15. Rom. iv. 5. 1 Pet. iii. 18. Mat. xx. 15.

‡ Mat. v. 45.

* 1 Cor. vi. 1.

† 2 Pet. ii. 9.

"the righteous."^a In the proverb just quoted concerning rain and the resurrection, and every where in the Jewish writers, the same mode of speaking is observed. Where no such antithesis is intended, believers, we admit, are called *unjust* and *ungodly*, in reference to their former state. This is not, however, the denomination of one or another individual, by which he is distinguished from other believers; as of the publican, or of the thief on the cross. It is common to the whole body of believers, of whom at their first justification, "there is none righteous, no not one."^a

XLIV. The object of Paul's hope was the general resurrection of all, in which he was certain he would obtain his own blessed share. All Christians in like manner hope for the coming of Christ to judgment, when both the righteous and the wicked will be recompensed according to their deeds. What should hinder Christians from even hoping for the resurrection of the ungodly? Although they take no pleasure in the misfortunes or calamities of any man, they cannot fail to applaud the manifestation of the divine glory in the just punishments of the wicked.^b

XLV. The faith of the ancient Hebrews is to be learned from the prophetic writings, not from the jejune productions of the Talmudical Doctors. The most judicious of these, however, afford us their support. Here let us avail ourselves of the assistance of *Manasseh*, who is himself a Hebrew. "Something occurs," says he, "in *Ros a Sana*, which gives confirmation to this opinion. The words are as follows: 'Three kinds of men will appear in the day of judgment; one con-

^a Ps. i. 6.

^a Rom. iii. 10.

^b Comp. Ps. lii. 6, 7. Rev. xvi. 5—7.

"sisting of those who were *perfectly righteous*,* that "is, whose merits exceed their demerits; another, of "those who were *very wicked*,† whose demerits exceed "their merits; and a third, of those *who hold a middle* "place betwixt the two former,‡ their merits and demerits being equal. If the day of judgment, then, "be connected with the resurrection of the dead, and "if these three kinds of men are to be judged on that "day, it clearly follows that men of all sorts are to rise "again.' The following expression also is used by "Rabbi *Eliezer* :§ 'On the day of the resurrection all "the dead shall rise again, except the generation of the "flood.'" These writers, it is evident, erred in excluding some from the resurrection. But they agreed with the Apostle, so far at least as to hold that there shall be a resurrection of the wicked. As to the sentence respecting rain quoted above, *Manasseh* shows that the author intended to point out the difference betwixt rain and the resurrection—that whereas the former is beneficial alike to good and bad, and waters the fields as well of the profane as of the pious, the latter shall not be equally advantageous to the righteous, the wicked, and those of the intermediate class, but will prove a most intolerable misery to the wicked.

XLVI. There is no force in the objections drawn from those passages of Scripture, in which the resurrection is described as the privilege of the righteous, and of true believers.^c For since the Lord Jesus has taught us to distinguish betwixt the resurrection of life and the resurrection of condemnation, it is clear that only

* צדיקים גמורים

† רשעים גמורים

‡ בנוניים

§ *In Pirke.*

^c Luke xiv. 14. xx. 36. 1 Cor. xv. 23. Philip. iii. 11. John vi. 39, 40, 44, 54. 1 Thes. iv. 14.

the former is intended in those passages where the consolation of believers arising from a blessed resurrection to eternal life is spoken of,—a consolation in which the wicked have neither part nor lot.

XLVII. We now proceed to inquire, in the FOURTH place, whether the general resurrection of all men is to happen *at one and the same time*; or whether the resurrection of believers, either all of them, or at least some of the most distinguished, and in particular Confessors and Martyrs, is to take place *a thousand years* prior to the raising of the wicked. In elucidating this question, if we attend, as we certainly ought, to the whole tenor of Scripture, it is scarcely possible for us to doubt that all are to be raised at the same time. Christ designates *one* hour, in which all that are in the graves, as well the righteous as the wicked, shall hear his quickening voice.^d

XLVIII. Nor has the Saviour promised to raise believers before the last day. “This is the Father’s will “who hath sent me, that of ALL which he hath given “me I should lose nothing, but should raise it up “again AT THE LAST DAY.”^e Here let the universal term ALL, and the repeated specification of the same time in this and several subsequent verses, be carefully noted. Paul in like manner connects the resurrection of those that are dead in Christ with the Lord’s descending from heaven with a shout, and with those that are alive and remain being caught up in the clouds to meet the Lord in the air.^f Elsewhere the same Apostle very emphatically says: “But every man in “his own order; Christ the first-fruits; afterward they

^d John v. 28.

^e John vi. 39, 40, 54.

^f 1 Thes. iv. 16, 17.

“that are Christ’s, at his coming.”^s See here the order of the resurrection. “Christ” is the first in order of time and of efficacy; for none was ever raised before him to the possession of the celestial life, and none shall ever be thus raised but by his merits and power. “Afterwards they that are Christ’s.” But are they to be raised at different times? No. All are to be raised “at his coming.” “In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”^h All these ~~agents~~ are to take place at the same time.

XLIX. Neither Christians of singular eminence nor Martyrs shall be raised before the great body of believers. Paul was at once a most distinguished Apostle and Martyr. Yet in the same place where he speaks of his approaching martyrdom, he professes that he does not expect the crown of righteousness, before that day in which, he affirms, the Lord is to confer it, not upon himself only, but upon “all them also that love his appearing.”ⁱ And what advantage, in fine, could the Martyrs gain by thus anticipating the general resurrection? How blessed soever you may suppose the condition of the Church on earth in those times to become, it will assuredly be far inferior to the glorious state of the inhabitants of heaven; and without doubt, the glory of Christ will never shine more brightly amongst mortals, than it now shines amongst the spirits of just men made perfect. Is it not therefore better, and much more desirable for deceased believers, even for Prophets, Patriarchs, Apostles, and

^s 1 Cor. xv. 23.

^h Verses 51, 52.

ⁱ 2 Tim. iv. 6-8.

Martyrs, to enjoy with entire satisfaction the pure bliss of heaven, and mean time to wait with assured hope for the resurrection of their bodies on that day, in which they shall see all things purged from every stain and remainder of iniquity, and fashioned in a manner nobly conducive to the glory of God—is not this far more desirable, than to be recalled from the joys of heaven, even to the happiest state on this earth—in order to dwell among those who, though saints, are not yet perfectly sanctified; and to inhabit a world, where they should see many things calculated to afford them the greatest pleasure, but some things too, I apprehend, which they would choose rather not to see.

L. These sentiments are clearly deducible from the constant and unvarying doctrine of the Scriptures, and from sound reason. They who think differently, however, have something to produce as the ground of their opinion. They found it in particular, on Rev. xx. 4–6, where John gives an account of a certain period of the Church in which “the Devil and Satan is to be bound a thousand years.” “And I saw thrones,” he adds, “and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection;—they shall be priests of God and of Christ, and shall reign with him a thousand years.” From this prophecy it may be urged, 1. That there is here a

promise, not of a spiritual resurrection from the death of sin to the life of grace, but of the resurrection of saints, confessors, and martyrs, who were beheaded for the testimony of Jesus. 2. That a resurrection is promised, the immediate result of which is not the glory of heaven, but a reign with Christ on earth. 3. That this resurrection will not fall to the share of all; for others are expressly excluded, who are not to live again till after the completion of the thousand years. 4. That in fine, such a resurrection is here promised as is *first* in order,—an expression which clearly refers to another that is to succeed.

LI. I will not deny that this passage is attended with very considerable difficulty. Let us try, however, whether the difficulty may admit of a solution. I begin by observing in general, that what is said of the time of the resurrection in the passages which we have just produced from the doctrinal discourses of Christ and writings of Apostles, is expressed in plain and proper language; but what is brought forward from the prophetical and mystical book of the Apocalypse, is enveloped in obscure and enigmatical terms. Now, whether is it more proper, and more consonant to reason, to wrest plain and explicit declarations from the native signification of the words, that they may agree with notions which we think we have collected from the intricate enigmas of the prophecies;—or, in investigating the sense of such mysterious parts of the sacred oracles, to proceed with cautious steps, and to beware of imagining that we discover any thing in them contrary to those doctrines of faith which are elsewhere clearly stated?

LII. But, if we rightly examine the several parts of the context now before us, we shall find that it contains

no such sentiment as that which these men suppose they discover in it. John does not affirm that he saw "the souls of them that were beheaded," much less that he saw the martyrs themselves that were beheaded, sitting upon thrones. He says only, that he saw thrones, and those who sat upon them, not determining who they were. Nay rather, he determines that this is not to be understood of souls; for such an interpretation doth not suit the gender of the words in the original language.* I will not deny that the erection of the thrones here relates to the Church subsisting on earth, and that it is intended, that believers, at least without molestation or impediment from civil rulers, and even with their countenance and support, shall hold their assemblies, for preaching and hearing the word of God, for governing the Church by the power of the keys of the kingdom of heaven, and for condemning and triumphing over pernicious heresies. The persons who sit on these thrones, therefore, are not men long since departed, but saints alive at the period here described.

LIII. He does not say, too, that he saw that the men who were beheaded *lived again*, far less that the *bodies* of the beheaded *lived again on the earth*. He asserts merely, that he saw the *souls* of them that were beheaded, not *living again*, but *living*, that is, filled with unceasing joy, as Abraham, Isaac, and Jacob "live "to God;"—and *reigning with Christ*, to wit, in the kingdom of glory, where they reap the fruit of their labours and death, whilst they behold the enlargement

* The Greek expression is καὶ ἔτιμα ἰδοὺ αὐτοῖς, "and judgment was given unto them." But if this referred to τὰς ψυχὰς, "the souls," the word should rather have been αὐταῖς.

† Luke xx. 38.

of the Church during these *thousand years*. For, owing to the communion of all believers with Christ, and owing to the communion of the Church militant with the Church triumphant, every accession that is made to the kingdom of Christ either on earth or in heaven, proves an accession to the kingdom of the saints in heaven.^k Thus far we have no mention of the resurrection of bodies, or indeed of any resurrection at all.

LIV. But if we even grant, that *ἠζήσας, lived*, has here the same meaning with *ἀνέζησας, lived again*, in which sense the word is thought to be used in Rev. ii. 8.; since this reviving, if you will have it so, is ascribed to the souls of them that were beheaded, it remains to be inquired, in what that reviving of souls consists. In my apprehension, the meaning is as follows. Those who, under the reign of Satan and the Beast, murdered the servants of Christ, at the same time calumniated them, in their sentences, decrees, and writings, as ungodly, cursed, hateful to God, enemies to Christ, slaves of the Devil, and men whose crimes a single hell was scarcely sufficient to expiate. Thus these pious men, while punished with death, were, as to their souls, more than dead in the estimation of the princes of the world, and of the credulous multitude who were imbued with the same errors. But afterwards, in happier times of the Church when the light of the Gospel shone forth more clearly, the same believers that were formerly loaded with so many reproaches, were publicly known and recognized as the friends of God and of Christ, who reign with him in glory. Then it was found, believed, and proclaimed, “that those whom human tri-

^k Heb. xii. 22, 23.

“bunals had condemned to death, are living with God in heaven.”* The Scriptures furnish many examples of a thing being said to *happen* or to *be*, when it is *discovered* and *acknowledged*.¹ Nor is it a contemptible accession to the glory of the saints, that the grace of God towards them is celebrated by the inhabitants of the earth.

LV. Besides the souls of those that were beheaded whom he had seen in heaven, John saw on the earth “those” (observe, it is not the *souls* of those, but the *persons themselves*) “who had not worshipped the beast, nor his image, &c.” that is, those who, adhering stedfastly to Christ, determined to have no fellowship with the kingdom of Antichrist. These also “lived,” enjoying a blessed peace of conscience, and a rich abundance of spiritual consolation;—“and reigned with Christ,” victorious over Satan and the world, and partaking of the Redeemer’s glorious grace. They thus lived and reigned with Christ, “a thousand years.” Not that their lives, as individuals, extended to a thousand years; for this never was, and never will be the lot of any mortal: but men of that description reigned during many successive ages, till the appointed period. And if you strongly urge their *living again*, this may be affirmed of these also; for they lived again, inasmuch as under the tyranny of the Beast, that description of men had been lately harassed, oppressed, reduced to a small number, and involved in such difficulties and privations that they scarcely lived or discovered any principle of vitality at all: but now, the face of affairs being changed, their numbers are in-

* Cælo vivere, quos forum peremit.

¹ See 1 Kings viii. 24. Rom. iii. 3, 4. 2 Cor. iv. 7.

creased, and breathing a freer air, they move all their members with ease and spirit. Nor ought it to seem harsh and unnatural, that one and the same word is employed to designate the life and reign of souls in heaven, and of others on earth. Those of each class, it is evident, live and reign only where they exist. As heaven is the habitation of those souls whom John saw in a state of separation from their bodies, they must live and reign with Christ in heaven. The earth being the abode of other believers, who are not naked spirits, these must live and reign on earth. In reference to both classes, the life and reign are limited to a thousand years in the sense already explained. And here again we find nothing relative to an anticipated resurrection of confessors and martyrs.

LVI. "But the rest of the dead lived not again." "The rest" are those who received not the testimony of Jesus and worshipped the Beast, that is, those who persisted in their infidelity, or instead of sound doctrine embraced the errors of the Antichristian Church. These are certainly to rank amongst *the dead*, since nothing but death reigns in every kingdom which stands opposed to the kingdom of Christ. And these "lived not again:" they did not become partakers of spiritual life, nor had they any part in the felicity of that blessed state to which the true Church of Christ is advanced at that period. This again is to be understood not so much of particular persons, as of a certain kind of men; and it serves to show, that they who adhere to the Antichristian profession and heresies even when detected and exposed, are utterly excluded from a participation of that felicity which is promised to the Church.—"Until the thousand years were finished." Throughout the whole period of time, during which

Satan is bound, they still continued under the power of spiritual death. How much more, when Satan is again loosed?

LVII. "This is the first resurrection." The resurrection from which the enemies of the kingdom of Christ are excluded, must correspond to their death; and since the one is spiritual, it necessary follows that the other also is spiritual. This appears too, from the addition of the word *first*. A twofold resurrection is promised to the Church, whose condition John narrates; the one in this world, the other in the world to come. The resurrection in this world is spiritual, and consists in the glorious enlargement of the Church by the successful preaching of the Gospel, and the renovating energy of the Holy Spirit. This is termed the *first* resurrection, in contradistinction to the other—the *second*, which is a resurrection of bodies, and relates to the world to come. The first, however, extends to several periods. It includes the first promulgation of the Gospel of the kingdom among Jews and Gentiles, accompanied by the conversion of multitudes; the public renunciation of heathenism in the Roman empire, under Constantine; and the Reformation of the Church by the exposure of the Antichristian system. To this prophecy of a thousand years must also be referred all the favourable changes which are yet to be expected, at whatever seasons the dates of their commencement or termination are to be fixed. It is not our present business, however, to discuss this subject.

LVIII. "Blessed and holy is he that hath part in "the first resurrection." This expression stands opposed to the false glorying of the followers of the Beast, who, in consequence of the superstitious and idolatrous canonizations of the Pope, honour their partizans with

the titles of *Saints* and *Blessed*.⁸⁴ "On such the second death hath no power." They are secured from apostasy, from impenitence, and from the lake of fire and brimstone. "But they shall be priests of God and of Christ." They shall have free access by faith and hope to the holy places of the sanctuary, and offer sacrifices well-pleasing to God.

To explain more fully what remains of the passage, is foreign to our present purpose. Let it now suffice to have shown, what we undertook to demonstrate, that this prophecy contains nothing which obliges us to conclude, that a happy resurrection of bodies is to take place prior to the last day.⁸⁵

LIX. The consequence of the Resurrection hoped for, is THE LIFE EVERLASTING; which is often the subject of promise in holy writ.^m It is mentioned last in order in the Creed, because it is in reality "the end of our faith,"ⁿ the ultimate object of our hope, the completion of our salvation, and the final issue and consummation of the whole scheme of redemption.

LX. The term LIFE doth not here signify the bare *existence* of the person living; for in that respect even the wicked live, whom, nevertheless, Divine justice has consigned to everlasting death. We are to understand by this expression, a state of the highest felicity. *To live is not merely to exist, but to be happy.** In this sense the word is often used in the Scriptures. Thus we read; "Let my lord king David live;"^o "Your

* Non est vivere vita, sed valere.

^m John iii. 16, 36. Rom. ii. 7. Tit. iii. 7. and elsewhere *passim*.

ⁿ 1 Pet. i. 9.

^o 1 Kings i. 31. where the Chaldee Paraphrast says יצליח *Let him be happy, Let him prosper.*

⁸⁴ See NOTE LXXXIV.

⁸⁵ See NOTE LXXXV.

“ heart shall live for ever ;”^p “ The humble shall see this, and be glad ; and your heart shall live, that seek God.”^q

LXI. This life is called **EVERLASTING**, in contradistinction to the present animal life. Even from the beginning, animal life was capable of being terminated by death, in the event of the entrance of sin ; and after the commission of sin, its termination by death became indispensable. But the life which follows the resurrection, shall have no bound or termination, because all sin will be removed at the utmost distance ; because the body itself will be endowed with such qualities as shall repel every kind of corruption ; and, in fine, because it will be conferred on man, not as the former life for the probation of his constancy, but as a recompence for well-doing, and as a reward due to the satisfaction which Christ has made in our room. Hence the distinction which the Apostle states betwixt “ the life that now is,” and “ that which is to come.”^r

LXII. The life everlasting, as it is here mentioned in the Creed, is the life of *the whole man*, and includes the highest felicity of soul and body inseparably united together. But the nature and extent of this life can neither be conceived by the human mind in the present imperfect state, nor expressed by mortal tongues. “ It doth not yet appear what we shall be.”^s To this subject the following words of Paul are generally accommodated : “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”^t

^p Ps. xxii. 26.

^r 1 Tim. iv. 8.

^s 1 Cor. ii. 9.

^q Ps. lxxix. 32.

^t 1 John iii. 2.

And the accommodation is very proper ; for although these words of Paul, quoted from Isaiah, immediately respect the mysteries of the Gospel which were unknown to the ancient people of Israel, yet the situation of Christians in reference to the things now concealed from our view which shall be disclosed at the last day, exactly resembles the condition of the ancient Israelites in relation to those things which were then hid, and were at last to be unveiled in the fulness of time.

LXIII. It has pleased God, however, to favour us with a partial discovery, in order to serve, in a manner, for a taste. And at least a general and indistinct knowledge of what he has revealed, is necessary to give stability to our faith, and vigour to our hope, and to enable us to relish the sweetness of the promises. We may therefore attempt a rude and imperfect delineation, such as our present capacity admits, of the life everlasting. *The Life Everlasting is a most blessed state of the whole man, in which he rejoices in the immediate presence, the contemplation, and the glorious enjoyment of God in heaven, and is thus conformed to him as far as possible, in both soul and body, without the least interruption or diminution of his happiness to all eternity.*

LXIV. As in the creation of this visible world, the method which the wisdom of God adopted, was to begin with things more rude and imperfect, and to proceed gradually in a course of successive days till his work attained a perfection in which it was worthy of his attributes to rest ; so in exalting his people to the summit of felicity, he causes them to ascend by certain regular steps. In the present life, he gives them the first-fruits of the promised bliss. He reserves greater things for the soul after its departure from this vile

body, till, at the resurrection, it recover the body, wonderfully changed and improved. Then at last they shall be put in possession of the greatest and most consummate felicity.

LXV. It pleased God to cause a cluster of grapes to be brought from Canaan to the Israelites in the wilderness, that from this they might form a judgment regarding the fertility of the promised land. In like manner, whilst believers are prosecuting their journey through the howling deserts of this world to the heavenly country, he grants them some anticipation of those joys, to the full possession of which he will admit them in due season. The design of this indulgence is, partly that they may be comforted in the day of adversity; partly that by judging of the full harvest from the first-fruits, they may infer the excellence and greatness of the felicity reserved for them in heaven; but principally, that by the prelibation of that glorious reward which they expect, they may be animated to persevere with increasing alacrity in their course of faith and holiness.

LXVI. Even here, we know, God brings his chosen to himself, "causes them to approach unto him,"^u and allows them to see his glory,^v in holy meditation, in prayer, and other devotional exercises. He gives them a kind of taste and experience of his goodness.^w Even here he favours them with the kisses of his love, and brings them into his chambers, and into his banqueting-house, displaying over them his banner of love.^x Even here he allows them so to possess and enjoy him as their portion,^y that their soul most delightfully relies on him

^u Ps. lxxv. 4. lxxiii. 28.

^v Ps. lxxiii. 2.

^w Ps. xxxiv. 8.

^x Song i. 2, 4. ii. 4.

^y Jer. x. 16. Ps. xvi. 5, 6.

as their treasure, is enriched by his riches, nourished by his abundance, guarded by his power, directed by his wisdom, refreshed by his goodness, and, in fine, replenished by his all-sufficiency. Even here he indulges them with "the riches of the full assurance of understanding,"^a with the strongest assurance of possessing consummate felicity in due season,^a with peace of conscience and tranquillity of mind,^b and as the natural result of so many invaluable blessings, with "joy unspeakable and full of glory."^c

LXVII. But how exalted soever these enjoyments are, they are but inconsiderable, in comparison of those which await the *souls* of believers, *after their release from their bodies*. We ought ever to hold it as an indubitable truth, that the soul subsists after the termination of the natural life.* The Apostle would otherwise have in vain desired "to depart and to be with Christ;"^d for no man that has altogether ceased to be, can be with Christ. He would have falsely affirmed, too, that we are come "to the spirits of just men made perfect,"^e if no such spirits exist. What is the purpose of the parable of the rich man and Lazarus, but to inform us of the existence of separate souls, and of their different conditions even before the day of general judgment?^f Since Christ was in all things made like unto his brethren, sin only excepted, is not our soul of the same nature with Christ's soul?^g But did his soul at his departure vanish into air, so that after death he became absolutely nothing! What Christian breast does not tremble at

* Animam remanere post animal.

^a Col. ii. 2.

^a 2 Tim. iv. 8.

^b Philip. iv. 7.

^c 2 Pet. i. 8.

^d Philip. i. 23.

^e Heb. xii. 23.

^f Luke xvi. 19. *et seq.*

^g Heb. ii. 17. iv. 15.

so blasphemous a thought; especially when it is considered, that our Lord, when about to leave the body, commended his spirit, as an invaluable deposit, into the hands of his heavenly Father?^h

LXVIII. Nor does the soul merely *subsist* after the dissolution of the body; it also *lives, understands, and feels*. It is affirmed by our Saviour that the Patriarchs, after they had been long in the state of the dead, were still "living to God," that is, enjoying communion with him in glory.ⁱ And Paul impressively says; "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."^j Remark, 1. That by the body and the spirit are here intended, as in several other passages of Scripture,^k the two constituent parts of man. 2. That by the death of the body is understood the dissolution of animal life,—the death from which the body is to be raised.^l 3. That the spirit is represented not only as *living*, but as *life*; partly on account of the excellence and abundance of the spiritual life referred to; but principally because the spirit contains the source of that blessed life which is to be imparted in due season even to the body: for the future felicity of the body is incontestably inferred from the present felicity of the soul. 4. That this life is ascribed to the spirit, even whilst the body is dead. For the Apostle assigns two periods to it, the one before the resurrection, the other after it; the one mentioned in this verse, the other in the verse immediately following.

Further, was not Moses, whose death and burial are related in the book of Deuteronomy,^m seen with Christ

^h Luke xxiii. 46.

ⁱ Luke xx. 38.

^j Rom. viii. 10.

^k Eccles. xii. 7. 1 Cor. vi. 20. 1. Thes. v. 23.

^l Verse 11.

^m Ch. xxxiv. 5, 6.

at his transfiguration on the mount, conversing, and speaking of things to come?" Whatever may have been the nature of the body that appeared, and from whatever quarter he derived it, is not this at least certain, that Moses, with regard to his soul, then survived, lived, and possessed the powers of understanding? And what gain, pray, could Paul have derived from the hastening of his death, if believers are not permitted to enjoy the glorious presence of Christ before the last day?

LXIX. What, too, is the meaning of that celestial eulogy: "Blessed are the dead which die in the Lord" from henceforth; yea, saith the Spirit, that they "may rest from their labours, and their works do follow them?"^a To whatever the expression *from henceforth** may refer, all the circumstances clearly show, that the state in which the dead remain previously to the end of the world, is here described. *Grotius* in reality trifles, when he applies this remarkable passage to the condition of the saints in the present life. "As" among the Hebrews," says he, "the word מות, *death*, "signifies a great affliction, so מתים, *maroti*, the dead, "signifies those that are grievously afflicted, those to "whom life is not life, Col. iii. 3. 'Οι ἐν Κυρίῳ ἀποθνήσκουσιν, they 'that die in the Lord,' are those who "encounter the perils of death for Christ's sake. "Ἀποθνήσκουσιν is thus understood in 1 Cor. xv. 31. "These shall not only be blessed hereafter in another "life, but even in the present life. They labour in- "deed; but amidst their labours they have *rest*, that "is, peace of conscience. *And their works follow* "them, that is, peace ariseth from the consciousness of

* Ἀπ᾽ αὐτοῦ.

^a Mat. xvii. 3.

^o Rev. xiv. 13.

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* Ἀπαύρι.

^a Mat. xvii. 3.

^o Rev. xiv. 13.

“their good works.” To this we reply, 1st, Such interpretations tend to reduce all the expressions of sacred writ, however grand and magnificent, to a very poor and trivial sense: and, by this very culpable method of proceeding, both the meaning of Scripture, and the consolation of believers, are essentially injured. 2dly, *To die in the Lord* may denote two things, the one of which is common to all believers, and the other peculiar to martyrs. The first respects the *state of the dying*—that they are *in the Lord*, united to him by faith, and abiding constantly in him till death.^p See in particular 1 Thes. iv. 16. where by “the dead in Christ,” we are not to understand martyrs as opposed to other believers, but all that have died in the faith of Christ, in opposition to believers that are still living. The other interpretation refers to *the cause of death*, as if it were said, *for Christ’s sake*. In this sense the expression sometimes occurs.^q Now we do not deny that this passage was principally intended for the consolation of martyrs; but at the same time we consider it as containing truth which applies in general to all the godly. 3dly, That those who lead an afflicted life are called *νεκροί*, Grotius unhappily attempts to prove from Col. iii. 3. where neither the word, nor the thing, is to be found. The word there is *ἀποθνήσκω*, and the meaning is, ye have professed in your baptism that you have put off your former life. It is admitted that in 1 Cor. xv. 31. *Καθ’ ἡμεραν ἀποθνήσκω*, *I die daily*, signifies a person subjected to great affliction. But how absurd is it, to restrict to those alone who are called *confessors*, that consolation which is expressed in terms

^p Comp. John xv. 4—7. Rom. viii. 1. xvi. 7.

^q Rom. xvi. 2, 12. Ephes. iv. 1.

which in their proper and natural signification denote *martyrs*? 4thly, By this mode of interpretation, the place, the time, and the state of labour and rest—the of the contest and the triumph, are improperly confounded. The Scripture carefully distinguishes these things, assigning labour to this life, “labour and patience;”^r and rest to that which is to come.^s Nay, in this very context, the Spirit ascribes “patience” to the living,^t and “rest” to the dead. 5thly, When works are spoken of as *following* men, the expression denotes the reward of their works, and particularly the recompence they enjoy after having ceased to labour. And since it is chiefly in the future state that believers are rewarded, why should we confine their reward within the narrow limits of the present life?

LXX. There is another passage in the Apocalypse which ought not to be omitted. “I saw under the “altar,” says John, “the souls of them that were slain “for the word of God and for the testimony which they “held; and they cried with a loud voice, saying, How “long, O Lord, holy and true, dost thou not judge “and avenge our blood on them that dwell on the “earth? And white robes were given unto every one “of them: and it was said unto them that they should “rest yet for a little season.”^u The souls which survived death, and survived in a state of rest, are seen “under the altar,” to intimate that the martyrdom of those believers was a libation of blood, highly acceptable to God.^v The blood of the victims used to be sprinkled on the foot of the altar in the temple.^w Put

^r Rev. ii. 2.

^s Heb. iv. 9.

^t Verse 12.

^u Rev. vi. 9—11.

^v Philip. ii. 17. 2 Tim. iv. 6.

^w Lev. i. 5. iii. 2, 8.

there, as if in the immediate view of the holy place, it, in a manner, gave notice to God of the offering of the sacrifice. Much more did the souls of the martyrs exhibit a memorial of the sacrifice. To this remark it may be added, that to be *under the altar* amounts here to the same thing as to be under the special protection of Christ. He is *our altar*, who renders our prayers, and all our devotional exercises, and martyrdom itself, well-pleasing to God.* Whoever is under this altar, enjoys the gracious presence and the powerful protection of Christ. David accordingly says; “He shall hide me in his pavilion; in the secret of his tabernacle shall he hide me.”† The souls are also here represented as in the condition of suppliants, and therefore as prostrating themselves at the base of the altar. Their *crying* denotes their ardent desire, that God would display his justice, in the vindication of a truly good and righteous cause; for it is not unworthy of the inhabitants of heaven, to desire and solicit from God, those things which are righteous,‡ and for which they render thanks to his name.§ The “white robes given to them,” signify celestial glory, and perhaps a pre-eminent degree of glory, corresponding to the sufferings which they endured for Christ, and serving to celebrate their triumph over their vanquished enemies. This distinguished glory was also a pledge, that their cause would at last prevail in the world, and that persecutors would be effectually restrained. From all this we deduce the following argument. They are possessed of life, intelligence, and feeling, who after death are under the blessed protection of Christ, and in the con-

* Heb. xiii. 10.

† 2 Thes. i. 6.

‡ Psalm xxvii. 5.

§ Rev. xvi. 5—7.

dition of suppliants;—who devoutly solicit the just punishment of enemies;—and who are invested with robes of glory and triumph. All these things, however, are affirmed regarding the souls of the deceased. The deceased are possessed, therefore, of life, intelligence, and feeling.⁸⁶

LXXI. But we are further to believe, that the souls of the righteous, when released from the body, are admitted into *celestial habitations and joys*. The same heavenly Jerusalem, which contains myriads of Angels, and Jesus the Mediator of the new covenant, numbers among its inhabitants, “the spirits of just men made perfect.”^b The Apostle directs us to hope that when the earthly house of this tabernacle shall be dissolved, we shall inhabit “a building of God, an house not “made with hands, eternal in the heavens.”^c And as the soul of Lazarus was carried by angels to Abraham’s bosom, that at the celestial banquet he might occupy the nearest place to that venerable patriarch;^d so Christ promised to the penitent malefactor, that on the very day of crucifixion he should be with him in paradise.^e

LXXII. The blessedness which the souls of the righteous enjoy in heaven, so far as it can be learned from Scripture, consists in the following things. 1st, They enjoy the glorious presence of God and Christ.^f 2dly, They see God clearly in the light of glory.^g They behold him as he discovers himself in those works of glory which are exhibited in heaven, and which, by their superior lustre, eclipse the works of nature in the world,

^b Heb. xii. 23.

^c 2 Cor. v. 1.

^d Luke xvi. 22.

^e Luke xxiii. 43.

^f John xii. 26. xvii. 24. Philip. i. 21.

^g Mat. v. 8.

⁸⁶ See NOTE LXXXVI.

and the works of grace in the militant Church. They see him also "in the face of Jesus Christ."^h And in fine, they see him more immediately *in himself*, since man has intercourse with God, not, as now, "through a glass darkly, but face to face."ⁱ 3dly, Thus knowing God perfectly, they love him most ardently, with a love not merely of desire, but of delight, arising from that full fruition for which they had formerly longed. 4thly, They are conformed to him in holiness and glory. For if the face of Moses shone with an extraordinary radiance, after he had enjoyed fellowship with God on the holy mount;^k and if the contemplation of the Lord Jesus Christ by faith, and in a glass, transforms us into the same image;^l how shall not the conformity of the soul to the Divine purity and glory, be the effect of that intimate communion with God, to which the saints are admitted in heaven? 5thly, As the result of all these blessings, they possess "fulness of joys."^m 87

LXXIII. Although these felicities are truly excellent, they do not exhaust that plenitude of bliss, for which the Gospel teaches us to hope. And hence the consummation of our happiness is often spoken of as deferred till the coming of our Lord.ⁿ It remains, therefore, to inquire in what manner our happiness is to be increased and completed at the last day.

LXXIV. Here it must be considered, in the first place, that whereas till then the soul alone is the subject of the heavenly blessedness, this blessedness shall

^h John xvii. 24.

ⁱ 1 Cor. xiii. 12.

^j 1 Cor. xiii. 8.

^k Exod. xxxiv. 29.

^l 2 Cor. iii. 18.

^m Psalm xvi. 11.

ⁿ 2 Tim. i. 12, 18. iv. 8. 1 Pet. i. 5. v. 4. Col. iii. 4. 1 John iii. 2.

⁸⁷ See NOTE LXXXVII.

from that time extend to *the whole man*. The bodies of believers, being raised up in glory, shall be restored to their souls; and the bodies of those whom that day may find alive, shall be transformed into glory, that, together with their souls, they may be capable of perfect felicity. Here the almost incredible benignity of God is admirably displayed. He had determined to bless as well our bodies, as our spirits, with a participation of the heavenly felicity. But since they are unable, as now constituted, to bear so great a weight of glory, what measures will he adopt? Will he diminish the glory of heaven, that our bodies may be admitted to a share of it? By no means. He will rather change the qualities of the human body. Though once animal, he will make it spiritual; though once earthly, he will make it heavenly; that it may possess a proper meetness for the glory with which it shall be blessed. Thus Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."° Thus, even in the corporal part of our nature, we shall "shine forth as the sun in the kingdom of our Father."† The soul, too, owing to its natural affection for the body, cannot fail to perceive, with inexpressible pleasure, the great glory with which the body is adorned when re-united to itself.

LXXV. Further, God will in that day most amply display his transcendant glory in *very glorious works*. Then we shall see this vast universe delivered from the bondage of corruption into the glorious liberty of the sons of God; and a new heaven and a new earth, wherein only righteousness dwelleth; and the general

° Philip. iii. 21.

† Mat. xiii. 43.

assembly of all the elect that have ever existed from the beginning of the world to the last day, clothed with renovated bodies, and shining with astonishing brightness. And since in all these things the saints will admire nothing but the reflected beams of the Divine glory sparkling on every side, may it not be said that, whilst seeing these, they shall see God himself in the most conspicuous manner? Hence says the Apostle John: "We know that when he shall appear, we shall be like him, for we shall see him as he is."¹ "As for me," says the Psalmist also, "I will behold thy face in righteousness; I shall be satisfied when I awake" from the sleep of death, "with thy likeness."² The *object* will then be represented in the clearest manner, and its influence on the mind will be highly efficacious, and such as we cannot now explain: and at the same time the *subject* will be excellently suited to discern every thing in God and relating to God, that is calculated to perfect its felicity.

LXXVI. Their *enjoyment of God*, too, who is the Chief Good, will then be far *more perfect* and more *immediate* than all that they had formerly experienced. The remains of sin, with which even the holiest men have always to struggle in the present life, will no more be found. Nor shall any effects of sin continue, such as those that are to be seen in the bodies of the pious dead, whilst they remain under the power and in the territories of death:—effects, of which the glorified saints cannot be ignorant, and which serve, it must be acknowledged, to prevent their joy from rising to the highest degree. So long as there are any of the remains or effects of sin in the elect, God holds commu-

¹ 1 John iii. 2.

² Psalm xvii. 15.

nion with them only through the intervention of the Mediator. But by the resurrection, death itself "shall be destroyed,"* and "cast into the lake of fire;"† and henceforth shall have no power except against the enemies of God and his people. There shall be nothing in the whole church which will not be perfectly holy, and entirely subject to God. And there will be nothing to hinder God from holding communion with the redeemed, as he doth with holy Angels, most intimately and immediately, without the intervention of a Mediator, whose economy shall then entirely cease. "When all things shall be subdued to him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."‡

LXXVII. What crowns their felicity, however, is, that it will be EVERLASTING. It is not only life, but "life eternal."• The *subject* of this blessedness will be for ever capable of enjoying it, and the *blessedness* itself will never be taken away. The soul is, by the constitution of its nature, immortal. The body also will be entirely exempt from sin, which is the immediate cause of corruption: nor will it resemble those bodies which consist of a certain composition of the elements, and may be resolved into them; but, as we have already shown, it will be spiritual, heavenly, and incorruptible. Owing, besides, to the everlasting efficacy of the merits of Christ, and to the quickening power of the Holy Spirit, by whom both parts of the human nature are prepared for glory, the connexion subsisting between soul and body will remain for ever

* See Vol. I. Note LXI.

• 1 Cor. xv. 26.

† Rev. xx. 14.

‡ 1 Cor. xv. 28.

• Mat. xxv. 46. Rom. ii. 7.

indissoluble. The blessedness itself, too, will be no less permanent. The inheritance reserved for us in heaven, is "incorruptible, and undefiled, and fadeth not away."^w We are encouraged to wait for "a crown of glory that fadeth not away."^x

LXXVIII. And indeed if it is a real and solid blessedness, it must of necessity be permanent. Consider the matter *in itself*: when other circumstances are alike, any good is valuable in proportion to its duration; and the chief good, therefore, must be eternal. Attend to the impression of the matter *in the human mind*: how great soever any good may be, the thought of its coming to an end is distressing; and however long be its continuance, if it must be ended, it is impossible to avoid the thought of its termination. Nay, although it were never to end, whilst we have no assurance of its perpetual duration, it is hardly possible for us not to be seized with the fear of losing it. And wherever there is fear, there cannot be that fulness of joy which perfect happiness requires. Hence it appears that both the eternity of blessedness, and the full assurance of that eternity in the minds of the blessed, are essential to perfect felicity.

It would be easy to illustrate these things at greater length, and the pleasantness of the subject is very alluring. But as we have elsewhere discoursed more fully on these topics, it may suffice to have here briefly adverted to the principal heads.*

LXXIX. Since this is a discussion peculiarly calculated to make a deep impression on the human mind,

* The Author seems to refer to his work *On the Covenants*, book iii. chap. 14. T.

^w 1 Pet. i. 4.

^x 1 Pet. v. 4.

we must take care that it seem not to terminate only in frigid speculations. And first of all, the doctrine of so exalted a felicity tends to convince us of the *Divine origin of the Gospel*, by which it is revealed and exhibited. Examine the most ingenious discourses of Philosophers; consult the Koran of the Mahommedans; ask the modern doctors of the Jews. What have they to produce, which can at all be confronted with the felicity promised in the Gospel? Ever since our first parents lost their original happiness by the fall, the memory of that happiness is so worn out amongst their posterity, that they are capable of forming only an obscure and confused idea of the chief good; and, till they are enlightened by the Gospel, they universally embrace ashes instead of a treasure, shadows for substance, and nothings for realities.¹ They seek, they search, they run, they pant; but they know neither for what, nor how they should strive. And when they flatter themselves that they have attained an object which will at last satisfy their eager mind, they soon find that their thirst is rather augmented than extinguished. For either they are deprived of the good things which they have long sought, after having possessed them for a short time; or their precarious felicity is destroyed by enjoyment itself, injures the possessor, and inflames the mind with new and equally tormenting desires.²

LXXX. The wisest among the heathen rather supposed and conjectured, than knew, something about the subsistence of the soul after the termination of the present life. A few of them, by a vague tradition, had heard of the resurrection of the body; the meaning of

¹ Comp. Is. lix. 10.

² Comp. Is. xxix. 8.

which they saw as through a mist, having no solid argument by which they could establish, to their own satisfaction, the truth of so wonderful a doctrine. But whereas the Philosophers employed themselves in anxious inquiries relating to the chief good; whereas *Epicurus* with his followers denied the immortality of the soul, while with much wavering and hesitation it was defended by *Socrates* and *Plato*, and held only as an uncertain conjecture by the Brahmins of India and the Druids of Gaul; and whereas the Poets enveloped the whole doctrine of a future state in numberless fables;—the glories of eternity are now clearly and certainly revealed in the Gospel, that we may not only believe, but so anticipate them in our own souls, that from what we now possess, perceive, and taste, our faith may rise to full assurance.

LXXXI. Mahommed, when he intends to point out the highest rewards which he teaches his followers to expect, speaks of nothing but carnal enjoyments. The splendid mansions of Paradise; chambers containing couches of gold, and strewed with silk, tapestry, and precious stones; an unknown abundance of silver and gold; waters whiter than snow and sweeter than honey, and nigh them as many crystal glasses as there are stars in heaven; a table of adamant, with chairs of gold and silver; oranges to be presented to each of the guests, which they no sooner smell, than straightway, the most beautiful virgins burst forth from them to embrace the followers of Mahommed;—these, and other things of the same sort, or still more absurd, which it would be tedious and disgusting to detail, are the remunerations which that impostor proposes.

LXXXII. Nor do the Jews discover a greater share of wisdom and sobriety, when they talk of the magnificent

feast of their Messiah, consisting of a *woodland ox* formed and fattened for the purpose, of the fish *Leviathan*, of the bird *Bar Juchna*, and of *wines* of the most delicate flavour produced in paradise, and reserved in Adam's cellar till the last day. Their ravings about these things are so ridiculous, that *Manasseh* himself was ashamed of them, and laboured strenuously, how unsuccessfully soever, to convert them into allegories. They entertain opinions wretchedly erroneous with regard to the condition of separate souls; which they represent as wandering about their own corpses, prompted by the love they bear for them, for a whole year after death; and as frequently employed for performing magical arts, by Demons that infest the air. The *metempsychosis* also, or the transmigration of souls into other bodies, was believed by the ancient Pharisees; and it is still maintained by the modern Cabbalists. They debase, too, the doctrine of the resurrection, by a multitude of fables, such as that which they tell of an incorruptible *small bone* in the chine-bone of the back, from which alone, after the rest of the body shall have been consumed, it may be entirely recovered and restored; and of a certain *celestial dew*, by which that bone is to be mollified and extended, like leaven which diffuses itself through the whole mass;—to pass over the fable of the *rolling of bodies* through secret passages of the earth to Palestine, that they may be raised up in that country. All these notions are equally contrary to the dictates of sound reason, and the doctrine of sacred writ.

LXXXIII. How much more noble and sublime is the divine doctrine of the Gospel, which teaches us that the happiness of man is not to be sought in created objects, far less in those gross and animal pleasures

which gratify his bodily appetites; but in the pious contemplation, the delightful enjoyment, and the holy resemblance of the Supreme Being:—that, through the grace of God and of Christ, the beginnings of these felicities are imparted to true believers even in the present life, and are more richly conferred on the souls of the godly at death, that, released from the body of sin, they may rejoice in the embraces of God and the Redeemer, till, at last, being re-united to their bodies, which shall be raised up to glory, they experience God, without the intervention of any medium, to be to them “all in all.” These blessings are truly sufficient to fill and satisfy the soul that is desirous of the highest good; and beyond these, is nothing desirable, which it either knows or seeks. And who can question the truth and Divinity of that doctrine, which so clearly teaches, and so strongly assures us of, so great a felicity! Who would not rejoice that, after the reign of the grossest darkness, this Gospel has been so extensively preached, known, and embraced! Who would not cordially exult in it, as a treasure of inestimable value!⁸⁸

LXXXIV. It is necessary for us, however, to take heed, lest amidst a general knowledge of these glories, we rest satisfied with a hope of them that is either precipitate or not well founded. Every exertion must be made to obtain solid and convincing evidence, that we are entitled to hope for this glorious felicity. It is proper, therefore, to inquire, with the greatest possible solicitude, both what is essential to the character of those whom God, in his testament, constitutes heirs of these blessings; and also whether those marks of Divine grace are to be found in us.

⁸⁸ See NOTE LXXXVIII.

LXXXV. We ought, in the first place, to regard it certain and indubitable, that all are not to be admitted to a participation of eternal blessedness; nay, that this will not be the privilege of many, but of very few, compared with the multitudes that perish.^a They are a "little flock."^b In Noah's ark, "few, that is, eight souls were saved by water."^c A still smaller number escaped the burning of Sodom, which amongst all its numerous inhabitants had not ten righteous persons. Of the six hundred thousand Israelites that departed from Egypt, only two entered Canaan. So here, "many are called, but few are chosen."^d The awful admonition of *Chrysostome* to his hearers at Antioch is well-known: "How many do you suppose there are in our city, that shall be saved? What I am about to say, is indeed unpalatable; yet I will say it. Among so many thousands, not a single hundred can be found that shall be saved: and I even doubt if the number be so large." It is not our province indeed, presumptuously to determine the number of those that perish and of those that are saved; much less to pronounce a rigorous sentence respecting our neighbour, who is perhaps no worse, or even better than ourselves. Yet according to the example of our Saviour himself we earnestly press it on the attention of men, that by far the smallest proportion of them are to inherit the life everlasting. Were this duly considered, would not every one anxiously inquire; "Lord, do I belong to the number?"^e

LXXXVI. Further, notwithstanding this warning of

^a Mat. vii. 13, 14.

^b Luke xii. 32.

^c 1 Pet. iii. 20.

^d Mat. xxii. 14.

^e Mat. xxvi. 22.

our Lord, there are very many that deceive themselves. Poor vain mortals! we are so blinded by self-love, and so void of understanding, that when asked what hope of future happiness we cherish in our breast, we generally class ourselves, with great confidence, among the few of whom our Lord speaks as walking in the way that leadeth unto life; and perhaps none will reply with hesitation, except the man who has the surest title to that felicity. Truly amazing, and never to be sufficiently deplored, is that supine indifference, which induces us, although so often and so faithfully warned, to suspend that incalculable weight of glory upon the slender thread of a proud imagination, and so to speak, upon a spider's web. Who is there that, though he bends his attention with energy to the most unimportant of his other affairs, yet doth not flatter himself most stupidly in this highly momentous concern, on which all depends,—and doth not presume to affirm that he has a title to heaven, although he be possessed of no evidence, and can produce no proof of his title. Are we so absolutely lost to all rationality, as thus to trifle with our life, with our soul, with our salvation? We hear that salvation is obtained by few. And are we all bold enough to number ourselves amongst the few? For what reason? On what ground? None at all, but that we think proper to do so. But why do we think proper to entertain that view of our state? We know not; and we have no reason for our confidence to assign to our own mind, much less to others, much less to God. Oh what folly! what madness! what frenzy! What term sufficiently strong can I find, to stigmatize such deplorable supineness!

LXXXVII. Let us at length shake off this fatal lethargy, and know at least in this our day the things

which belong to our peace. Let us no longer suffer ourselves to be deceived by the vain illusions of dreams, but "lay up in store for ourselves a good foundation against the time to come."^f Let us esteem it an inviolable maxim, that vain are all our hopes of living eternally in glory, unless we now possess the beginnings of glory in true holiness, and that none can attain the blessed resurrection of the body, whose soul has not first been raised from the death of sin. For in this sense too, these words in the Apocalypse hold true: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."^g It is certain, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."^h Let every one, therefore, examine himself, whether he finds the Spirit dwelling in him as the author of a new life, by which he is dead to sin, the world, and himself, and lives to God. Let him inquire, whether he lives a kind of life, which is widely different from the ordinary course of mankind; which far excels the moral probity of Philosophers, the false religious zeal of Pharisees, the feigned sanctity of hypocrites, and the most splendid virtues, which men of any description can acquire by the unassisted powers of nature. Let him see if he possesses a life that elevates the mind above the vanishing enjoyments of this world, and keeps it fixed upon God, in contemplating, loving, praying to and praising him, and in imitating his excellencies;—a life, in fine, that exhibits evident traces of the life of God, and of that which Christ led on the earth. Since the prize under our consideration is of unbounded value,

^f 1 Tim. vi. 19.

^g Rev. xx. 6.

^h John iii. 5.

and since it is bestowed on very few, it is natural to conclude, that something peculiarly excellent must distinguish the character of such as are entitled to rank among those on whom it shall be conferred. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."¹ 89

LXXXVIII. And assuredly that man is unworthy of everlasting life, who is not determined to prefer it to all other things, and to submit to any labour or exertion, how great soever, which the Divine wisdom has prescribed as a mean of attaining it. There is a story related by *Marco Paulo the Venetian*,* which, although strange, is well fitted to illustrate the present subject. The substance of it is as follows. A certain Tyrant in the country of *Mulete*, whose name was *Aloadinus*, formed a band of assassins, and availing himself of their unbridled ferocity, committed such ravages that he soon became a terror to all. To induce this execrable band of soldiers to hold themselves in readiness for whatever service he required, he had recourse to the following artifice. He had planted a garden for himself, situated in a most delightful valley, surrounded with lofty mountains, and furnished with every kind of pleasure, so as exactly to resemble the paradise of Mahommed, whose doctrines were held by himself and his subjects. The entrance was guarded by a well fortified castle, secured by a strong garrison; and there was no other way of entering or departing from the garden. Now pretending that God had intrusted him with the key of para-

* *Itiner.* lib. i. cap. 28.

¹ *Mat.* v. 20.

⁸⁹ See NOTE LXXXIX.

dise, the Tyrant caused those whom he wished to render thoroughly obsequious to his orders, to be first intoxicated with a kind of poisonous liquor, and when by this means overcome with sleep, to be conveyed unconsciously into his enchanting garden, that when they awoke and found themselves in the midst of such extraordinary pleasures, they might imagine they were caught up into the paradise of God. But when they had scarcely begun to taste the numerous delights around them, being stupified by the same liquor, they were carried out of the paradise. After returning to their sober senses, they could not help lamenting that they had lost so great a felicity, and were perfectly willing to suffer death for the sake of being exalted to the perpetual enjoyment of such a life. The Tyrant thus imposed on simple young men, that, prepared to exchange the present life for that felicity, they might be prodigal of their blood, and might not shrink from the most hazardous enterprize. But if so gross a deception had so powerful an effect on the minds of men, to what noble efforts ought not we to be stimulated by the certain hope and the undoubted first-fruits of a solid and substantial felicity?

LXXXIX. God indeed has freely promised that future bliss to his people. It is "the gift of God through "Jesus Christ our Lord."^j Our title to eternal life is not founded on any merit of our own works, but solely on the satisfaction which Christ hath made in our stead. Let none, however, expect to obtain the possession of it otherwise than in the way of good works. The Apostle's earnest exhortation to all is, "Work out your own "salvation with fear and trembling."^k The attainment

^j Rom. vi. 23.

^k Philip. ii. 12

of so great a felicity is no easy or common matter. "The righteous" himself "is scarcely saved."¹ We must "strive to enter in at the strait gate."^m The heavenly Jerusalem must be taken by a holy violence, nor can it be otherwise obtained. "The kingdom of heaven suffereth violence, and the violent take it by force."ⁿ God "will render to every man according to his deeds"; and he will adjudge eternal life to none but "them who by patient continuance in well-doing, seek for glory, and honour, and immortality."^o Now since a reward of such inestimable value is proposed, who can consider any labour undergone in the service of God, either excessive or fruitless? "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."^p

xc. How can that labour be in vain, to which the Divine veracity has annexed a glorious reward, which the Divine goodness will bestow? Who that attends to these things would not exclaim with delight; "Oh! how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!"^q How great the consolation which the sure hope of this felicity is naturally calculated to administer to afflicted souls! If they are stripped of worldly wealth by the fraud and violence of unrighteous men; thanks be to God that the happiness of the Christian by no means consists in possessions which moth or rust

¹ 1 Pet. iv. 18.

^m Mat. xi. 12.

ⁿ 1 Cor. xv. 58.

^m Luke xiii. 24.

^o Rom. ii. 6, 7.

^q Ps. xxxi. 19.

doth corrupt, and which are exposed to the rapacity of thieves. What does he lose, from whom are taken away perhaps some small and naturally perishing things, to which he had given a place in his house, but not in his heart; whilst he retains the invaluable pearl of Divine grace unhurt by enemies, and is certain that the substantial treasures of glory are deposited, and kept safe for him with God, in the sacred treasury of the heavenly temple, nay, in the bosom of the Deity himself? If afflictions assail him, and particularly if he suffer for the sake of Christ and of righteousness, let it not seem hard to "suffer with Christ, that we may be glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." If the body be chastened with grievous diseases or pains, if the soul be harassed with sorrowful thoughts, if even the terrors of death approach, let the noble mind of the Christian look earnestly forward to futurity. Let him by faith anticipate those times, or rather those everlasting ages, in which the body, freed from all the pains of sickness, raised from the dust of death, and conformed to the glorious body of Christ, shall shine forth as the sun in the kingdom of his heavenly Father; in which the soul, delivered from all the conflicts of temptation, shall rejoice in God and the Lamb. Let him anticipate those ages, when he shall see, possess, and enjoy, without measure, and without satiety, all those felicities, which here, amidst the numerous troubles of life, and in spite of the rage and malice of the Devil, he believed, expected, and very imperfectly tasted. Then resuming his courage, let him

* Heb. x. 34.

* Rom. viii. 17, 18.

boldly say, Ye diseases and pains, thou death, or thou Satan, with all thy infernal forces, do you expect to cast me down from my happy state? It is long since I knew you, and by faith stripped you of your mask. Without the will of my heavenly Father you can do nothing, you cannot injure one hair of my head. Ye pains, ye diseases, you will slay the old man, you will destroy the body of sin. Death, thou wilt terminate my miseries, and open wide to me the gate of heaven. And thou, O Satan, how unwillingly soever, shalt become to me a teacher of humility, and after a contest of short continuance, I will conquer, seize, and bind thee, and will trample and bruise thee under my feet: Whilst thou shalt be tormented with eternal flames, I shall be honoured with a triumph that will never end. "For which cause we faint not; but though our outward man perish, our inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."^t

XCI. Since such treasures of glory are laid up and reserved for the Christian, with what magnanimity ought he to contemn the fading enjoyments of the world, and to consider as loss and dung, far beneath his regard, all those vanities which the unthinking multitude admire and adore! Shall a candidate for heaven, shall a son of the resurrection, occupy himself in laborious exertions to gather, preserve, and accumulate things of nought, things which render no man

^t 2 Cor. iv. 16—18.

happier, since they render no man wiser, holier, or liker to God; and which generally become incitements to vice? Shall he be elated at the increase of such trifles, or discouraged at their loss? Shall he suffer himself to be ensnared by the allurements, or depressed by the calamities of the present life? Shall he contemplate with an envious eye the uncertain prosperity of them, "who have their portion in this life, and whose belly," not whose soul, "God fills with his hid treasure; *whose children are filled,*"⁹⁰ and leave the rest of their substance to their babes:" whilst he "shall behold God's face in righteousness, and be satisfied, when he awakes, with his likeness."⁹¹

What expressions of the liveliest gratitude, in fine, will he not acknowledge himself bound to render to Jesus Christ his Saviour, who by his own death has rescued him from so deep an abyss of complicated misery, and advanced him to so great a height of felicity! "I thank God," says the Apostle, "through Jesus Christ our Lord."⁹²

⁹⁰ Ps. xvii. 14, 15.

⁹¹ Rom. vii. 25.

⁹² See NOTE XC.

NOTES,
CRITICAL AND EXPLANATORY.

NOTES,

CRITICAL AND EXPLANATORY.

NOTE I. Page 4:

THE venerable Author very properly adverts to those preludes of his intended advent which the Messiah was pleased to give, by appearing in a human form to Abraham, Jacob, and others. These appearances, he adds, prepared the way for the prediction in Isaiah lii. 8. "Thy watchmen lift up the voice; with the voice together do they sing; *for they behold before their eyes*"—or as the expression might possibly have been better rendered, *for they see face to face*; or as it is in the common version, *they shall see eye to eye*. At all events, the Author considers these words, and those which he immediately quotes from the 6th verse of the same Chapter, as referring to that manifestation of the Son of God in human flesh, of which these ancient appearances were remarkable anticipations. The whole passage of which these verses are a part, without doubt, relates, in the first instance, to that striking display of Jehovah's presence, power, and goodness, which the watchmen and other friends of Zion had the happiness to behold, at the restoration of the Jews from their Babylonish captivity. It ought, however, to be ultimately referred to a more glorious salvation than that temporal deliverance; and whilst the expression "they shall see eye to eye," may justly be applied to those clear spiritual discoveries of the character of the Messiah, and of the glory of the Divine perfections, as manifested in him and his work, with which the watchmen of Zion were to be blessed in latter days, it cannot well be deemed unnatural to include those opportunities of seeing and conversing with Christ in his human nature on the earth, which were granted to Apostles and some other primitive preachers of his Gospel. These holy men saw the King of Zion with their own eyes, and were permitted to eat and drink with him; not only during his abasement,

but even after his resurrection from the dead. Being eye and ear-witnesses of his words and works, they were the better prepared to "lift up the voice" with confidence; and their testimony was the more valuable and satisfactory. See John i. 14. Acts iv. 20. 1 John i. 1.

The Hebrew expression translated *eye to eye*, occurs also in Numb. xiv. 14. though rendered differently in that passage. It may be compared with Jer. xxxiv. 3. We read also of *seeing face to face* in Gen. xxxii. 30. and Exod. xxxiii. 11. and of speaking *mouth to mouth* Numb. xii. 8. Jer. xxxii. 4. The expression under consideration, as Parkhurst remarks, may be rendered *eye with eye*, i. e. *with both eyes*, agreeably to the Targum, and to the French translation *de leur deux yeux*. It denotes, at any rate, clear vision, or familiar and distinct knowledge. See Pool's *Synopsis and Annotations*, Vitrings on the place, and Parkhurst's *Hebrew Lexicon* on *רָאָה*.

NOTE II. Page 7.

Whatever veneration be due to the ancient writers of the Christian Church, and however excellent and useful their works may be in many respects, it cannot be denied that these Fathers often exhibit marks of human infirmity; and that their comments on Scripture are sometimes more fanciful than just. This remark seems fairly to apply to the notion to which our Author here refers in too favourable terms, that the three Angels, who, as we read in Gen. xviii. appeared to Abraham in the plains of Mamre, were the three persons of the sacred Trinity. That one of these Angels was the Angel of the covenant, the second person of the Trinity, agreeably to the views of *Calvin* and many other judicious Interpreters, is indeed highly probable, if not incontestably evident. For that Angel, in the course of his interview with the Patriarch, ascribed to himself Divine characters and works, and also received and answered Abraham's earnest supplications on behalf of Sodom. It is sufficiently manifest, however, from the narrative itself, that the other two who accompanied him in his visit to Abraham, and then proceeded by themselves to the habitation of Lot, were only created Angels—Since neither the Father nor the Spirit was to become incarnate, it might not have been so proper that these Divine persons should appear even for a little in a human shape.

Some writers have endeavoured to find a mystery in Abraham's bowing himself towards the ground before the Angels at their first appearance, Verse 2. and alleged that, while he adored one of the

three, he by faith discerned Three Persons in one God. But *Calvin* justly remarks, that this idea is frivolous, and obnoxious to the scoffs of adversaries; and adds, that Abraham was not immediately aware that these "strangers" were more than *men*, and that his bowing himself was only an expression of civil respect.* The notion that the Father and the Holy Spirit were, at all, two of the three Angels who appeared to Abraham in a human form, seems equally ill-founded, and equally calculated to expose the truth to the ridicule of enemies.

NOTE III. Page 14.

The passage in Zech. vi. 12, 13. relative to "the man whose name is the BRANCH," is one of the most pleasant and most remarkable Old Testament predictions. That the Messiah is in reality its subject, few have ventured to deny. Some of its clauses, however, have been variously understood by various Interpreters. The most obvious sense of the expression, "he shall grow up out of his place," seems to be, that, whatever difficulties might intervene, and whatever improbability might attach to the event, the Son of God should certainly appear in human nature at the appointed place of his birth—that, however low might be the state of the Jews, and however hopeless the condition to which the family of David might be reduced, this glorious Branch should spring up in due season in the land of Canaan, and in Bethlehem the city of David. This interpretation is justified by comparing the original with the same and similar expressions, as in Exod. x. 23. xvi. 29. Lev. xiii. 23. Josh. v. 8. The interpretation, at the same time, which the Author quotes with approbation from *Aben Ezra*, and which is adopted too by *Calvin* and *Drusius*,† cannot be considered as either unjust or unnatural. The expression may fitly be rendered *de sub se, ex seipso*, that is, *of himself, by his own proper power*; and in this view it may be referred to his miraculous conception. From this comment of *Aben Ezra*, too, we may remark in passing, it appears that even posterior to the publication of the Christian religion, it has been admitted by some learned Jews, that the Messiah was to be born of a Virgin. On this point compare Doddridge's Paraphrase and Note upon John vii. 27.

Witsius, as the reader will observe, understands that part of the

* *Calvin. Commentar. in Gen. xviii.*

† See Pool's *Synopsis* on the place.

prediction in Zech. vi. which foretells the *building of the temple*, as relating both to the temple of his natural body, and the temple of the Church. It refers, no doubt, in the first instance, to the building of the second temple at Jerusalem, a work which Zerubbabel could never have accomplished, without aid and support from above. The chief design of the prophecy, however, was to cheer the hearts of the pious with the prospect of the erection of a still more important and glorious edifice, of which the ancient temple was a type. There is some respect, it may be admitted, to the human nature of Christ, which the temple of Jerusalem unquestionably prefigured, and which our Lord himself, in John ii. 19. expressly denominates a "temple." The building of the New Testament Church seems, however, to be the subject chiefly intended here; and the repetition of the words, "He shall build the temple of the Lord, even He shall build the temple of the Lord," may have been intended to intimate, that the building of this spiritual temple is a work of unparalleled difficulty—that none but Christ could dare to undertake it—that He is fully equal to the arduous enterprise—and that in due time he should accomplish it with signal and glorious success.

For some farther illustration of this striking prophecy, and in particular for an explanation and defence of the true meaning of its concluding part, "the counsel of peace shall be between them both," the reader may consult Witsius on the *Covenants*.*

NOTE IV. Page 15.

That the Messiah was not only to belong to the family of David, but to appear at a season when that royal house should have exchanged its splendour for a state of indigence and obscurity, is very properly observed by the Author. The sense which he attaches to the expression, rendered by our Translators "the stem of Jesse," (Isaiah xi. 1.) when he represents it as denoting "a decayed trunk," *truncus succius*, is quite just, and is supported by the authority of eminent critics. Though the Septuagint and Jerome somewhat improperly render it by the same term, *ρίζα* and *radix*, by which they translate a different Hebrew word, rendered *roots*, at the end of the Verse; the term *truncus*, or *truncus succius*, or *concisus*, is adopted by Calvin, Tremellius and Junius, and by Vitringa. Parkhurst† also renders it "the stump or stock of a tree that hath been cut down." Vitringa regards the use of the same expression in Job xiv. 8. and Isaiah xl. 24. as decisive in favour of this interpretation;

* Book ii. chap. 2. sect. 7, 8.

† *Heb. Lex.* on the word *נֶחֱם*

and Parkhurst adds in its support, that the same word in Arabic used as a Verb, signifies to *cut, cut off*. Bishop Lowth understands the term in precisely the same sense, and accordingly he renders the first part of the verse in question; "But there shall spring forth a rod from the trunk of Jesse." In his Note on the place, the Bishop clearly points out the beauty and force of the expression, as well as its connexion with the preceding context.

"The Prophet," says this elegant Critic, "had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees, growing thick together, and of a great height; of Lebanon itself crowned with lofty cedars; but cut down, and laid level with the ground by the ax wielded by the hand of some powerful and illustrious agent: In opposition to this image, he represents the great Person who makes the subject of this Chapter, as a slender twig shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper," &c.

This and other predictions, as Amos ix. 11. relative to the depressed state of the family of David at the time of the Messiah's coming, as our Author shows, were remarkably fulfilled. The treatment which he represents some near relatives of Christ as having experienced from Domitian the Emperor, if it really took place, was a striking illustration of the change of circumstances which that family had undergone. The story is related by *Eusebius*; and the learned *Mosheim*, in the first Volume of his "Commentaries on the affairs of Christians before the time of Constantine the Great," expresses his conviction that it was not at all improbable in itself that that tyrannical Emperor, knowing that Jesus of Nazareth was honoured by his followers as their Lord and King, began to suspect that his surviving Relatives in Palestine might claim a temporal sovereignty, and summoned them to appear before him to give him satisfaction with regard to their views and intentions. Perceiving that he had no cause to entertain any serious apprehensions of danger from such plain and humble individuals as he found them to be, he deemed it sufficient to gratify his arrogance and malignity, by making the indications of their poverty the subject of his mirth.

NOTE V. Page 18.

That the Messiah was to be born of a Virgin was obscurely intimated even in the first promise, Gen. iii. 15, and plainly foretold in subsequent predictions, particularly those in Isaiah vii. 14, and Jer.

xxi. 22, to which our Author refers. Unless the birth of Jesus had corresponded in this respect to ancient prophecy, the evidence of his Messiahship would have been materially defective. Those chapters of the Gospels by Matthew and Luke, therefore, which narrate the circumstances of our Lord's conception and birth, are highly interesting and important; and nothing can be more awkward and absurd than the attempts which have been made to unsettle the faith of Christians regarding the authenticity of these portions of Scripture. The modern Socinians, in what they are pleased to style *An improved Version of the New Testament*, have thought proper to print the 1st chapter of Matthew from the 17th verse to the end, and the whole of the 2d chapter, and the whole of the 1st and 2d chapters of the Gospel by Luke, in *Italic characters*, in order to denote that the authenticity of all these passages is doubtful. In support of this strange *Improvement*, they can plead no higher authority than that of *Ebion* and *Marcion*, two early heretics, and avowed mutilators of the Scriptures. These Chapters are found in all the ancient Manuscripts and Versions now extant. They are referred to as a part of the inspired record by the early writers of the Church; and even several of the cavils of *Celsus* against the Christian faith are founded on the contents of these chapters. Their authenticity is also strongly supported by internal evidence. See Dr Campbell's Notes on Mat. ii. 23.^a and Luke iii. 23.^a and the appropriate remarks of Dr Magee on this subject.*

The miraculous conception of Christ, though questioned by some, and horribly derided by others, exhibits to the pure and enlightened mind, a display of Divine wisdom and power, in perfect accordance with all the other parts of the scheme of redemption. It was highly expedient that this extraordinary personage should come into the world in an extraordinary manner; and if it was necessary that the Saviour of sinners should himself assume their nature, and at the same time continue completely free from moral defilement, why should it seem incredible that a miracle was wrought for the purpose of securing his exemption from that original guilt and corruption, which is inherited by all the other descendants of Adam? If "the Spirit of God moved upon the face of the waters" at the beginning of the world, to produce, by his mighty influence, life, order and beauty, where all was darkness, confusion and inanity, what impropriety can be shown in the same Spirit's "creating a new

* Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice, Vol. ii. pp. 441—443.

thing upon the earth" in the fulness of time? In this miraculous operation, the Deity did nothing more unworthy of his character than when he formed Adam of the dust of the ground, and Eve of a rib taken out of Adam's side. See Bishop *Horsley's* Sermon on the Miraculous Conception; and also some judicious remarks on this topic by *Dr David Hunter* of St Andrews, whose useful and well-written book on the History of Christ ought not to be consigned to oblivion.*

NOTE VI. Page 19.

The *Protevangelium* of James is one of those spurious writings which, under the name of Gospels, Epistles, Acts and Revelations, have made pretensions to a place in the sacred canon of the New Testament. It coincides, in general, with a work entitled *The Gospel of the Birth of Mary*, and is thought to have been written in the third or perhaps the second Century by some Hellenistic Jew. In common with the other apocryphal books, it was never acknowledged as authentic by the primitive Christians; and notwithstanding the bold assertions of a late writer, it was not frequently alluded to by the ancient Fathers, nor did it gain a general reception in the Christian world. The idle and impertinent stories indeed with which this and the other spurious Gospels abound, and which render them extremely unlike the sacred details of the inspired evangelists, afford sufficient internal evidence that they have no just claims to divine inspiration.

The attempts which the enemies of Christianity have made to sap the credit of the New Testament, by confronting it with these "silly and drivelling forgeries," could not fail to prove utterly abortive.—*Dr Leland*, in the 1st Volume of his *View of English Deistical Writers*, takes notice, in his account of *Toland*, of a book published by that Author 1698, entitled *Amyntor*, in which he strives with great zeal to invalidate by this means the authority of the New Testament;—and he refers to the satisfactory answers which *Toland* received from *Dr Samuel Clarke*, *Mr Stephen Nye*, and particularly recommends *Mr Richardson's* "Canon of the New Testament Vindicated"—"A new and full method of settling the Canonical authority of the New Testament," in three Volumes, by *Mr Jones*—and the voluminous and excellent work of *Dr Lardner*, entitled, "the Credibility of the Gospel History." On this point the reader

* Observations on the History of Jesus Christ, serving to illustrate the propriety of his conduct and the beauty of his character, Vol. i. ch. 1. sect. 1. "Of the mysteriousness of his Birth."

might also consult *Horne's* "Introduction to the critical study and knowledge of the Holy Scriptures,"* and a late article in the *Quarterly Review*.†

NOTE VII. Page 28.

What our Author here says respecting the consequences of Christ's being born of a Virgin may be compared with his remarks on the same topic in his Treatise on the Covenants.‡ He justly affirms, that since our Lord was not born according to the law of nature, he was not represented in the covenant made with Adam, and consequently was not liable to *the imputation of Adam's sin*. It is shown also, agreeably to what was hinted in a preceding Dissertation,§ that the original purity of his human nature "forms a part of that perfect righteousness of Christ, by which, in the capacity of Surety, he satisfied all the demands of the law in our place." On this point, Witsius vindicates himself from the charge of singularity, by referring not only to the works of *Gomar* and *Cloppenburgh*, but also to the *Palatine* or *Heidelberg Catechism*, which was composed by *Zachary Ursin*, a celebrated Professor of Theology at Heidelberg, has been long made use of in most of the Reformed Churches, and was adopted by the Church of Scotland till it was superseded by the excellent Catechisms prepared by the venerable Assembly which met at Westminster. The same views, it may be added, are maintained by the *Rev. Thomas Boston* in his Treatise on the Covenant of Grace.||

Whilst our venerated Author teaches that Christ was *not liable to the imputation of Adam's sin*, the expression obviously implies, that, in common with the greater part of evangelical Divines, he considered the guilt of Adam's first sin as imputed to "all mankind descending from him by ordinary generation." It is to be regretted that this doctrine has been impugned by a late Author, no less distinguished by cordial attachment to many of the peculiar doctrines

* Vol. iv. pp. 687—704, 3d edit.

† Vol. xxv. pp. 347—365. The Article referred to is a Review of "the Apocryphal New Testament," printed in London 1820;—which is represented in that Review, and not without probable grounds, as originating in hostility to the New Testament, and an insidious design to destroy its credit. At the close of the Review, too, the writer gives a sufficient specimen of these pretended Gospels, in some ridiculous fictions they contain relative to what happened during our Saviour's youth.

‡ Book ii. ch. 4. sect. 10, 11.

§ Dis. ix. sect. 28. Comp. also the Treatise on the Covenants, Book iii. ch. 8. sect. 29.

|| Head iii. Art. 1. *Holiness of Nature*.

of the Gospel, than by the vigour and originality which pervade his writings.* Although he sincerely contends for the doctrine of original depravity, and considers that depravity as *the consequence of Adam's apostasy*, he seems to deny that Adam *represented* his posterity in the covenant of works, and that they were involved in the guilt of the first transgression. As the work referred to has obtained an extensive circulation, it were desirable that some Master in Israel would particularly advert to the mistaken statements of *Dr Dwight*, refute his arguments at length, and place the subject in a scriptural light. The Church indeed is already possessed of a valuable antidote in the Treatise by *President Edwards* on Original Sin; and in some instances the masterly pen of the venerable Grandfather supplies a sufficient refutation of the reasonings of the respectable Grandson. For example, *Dwight's* objections founded on Ezek. xviii. 20. and also on the word *impute*, are obviated in that celebrated Treatise.†

The only argument against the concern of Adam's descendants in the guilt of his first sin, which shall be noticed here, is that which is founded on a new translation of 1 Cor. xv. 22, "As in Adam all die, so in Christ shall all be made alive." "The words in the original," says *Dwight*, "are *ἐν Ἀδᾶμ*, and *ἐν Χριστῷ*. The Greek preposition *ἐν* signifies very often, as any person acquainted with the language must have observed, exactly the same thing with the English phrase *by means of*. The passage would therefore have been explicitly and correctly translated; *As by means of Adam all die, even so by means of Christ shall all be made alive*. Adam is therefore only asserted here to be an instrumental cause of the death specified, &c." Now, that the preposition *ἐν* does not unfrequently signify *by means of*, or simply *by*, as *Dr Macknight* has thought proper to render it in this same verse, is readily admitted. But the native and ordinary sense of this preposition is confessedly *in*; and it should be inquired whether the connexion of the words, and the scope of the passage, do not render it more probable that the preposition ought to be rendered so in this verse, than that it should be translated either *by*, or *by means of*. That *ἐν* when connected with *Χριστῷ*, and with other names and characters of the Saviour, should in no case be rendered *by means of*, we shall not affirm. But "any person acquainted with the language" of the New Testament "must have observed," that in a vast majority of instances where *ἐν*

* See *Dr Timothy Dwight's Theology Explained and Defended*, Ser. 32.

† Part iv. ch. 3. pp. 397—399, and ch. 4. pp. 414—416, 4th edit.

is thus joined with *Christ*, it would be highly improper to render it in any other way than by the English preposition *in*. A few expressions from the Epistles to the Corinthians may suffice for examples: "But of him are ye *in Christ Jesus*"—"Babes *in Christ*"—"My ways which be *in Christ*"—"If any man be *in Christ*, he is a new creature"—"I knew a man *in Christ*."* The expression *ἐν Χριστῷ* occurs even in the 18th, and again in the 19th verse of the same Chapter with the verse under consideration; and in both places it is justly rendered by our translators "*in Christ*"—"Then they also which are fallen asleep *in Christ* are perished." "If in this life only we have hope *in Christ*, we are of all men most miserable." It is unquestionably better to say "fallen asleep *in Christ*," and thus extend the expression to all who have died in a state of union with Christ, than to render it, as *Macknight* has done, "fallen asleep *for Christ*," and thus unnecessarily and gratuitously confine it to those "who have suffered death for believing the resurrection of Christ." "Hope *in Christ*," too, is fully as proper as "hope *by Christ*." The preposition *in* sometimes signifies *concerning*, *with respect to*, as in Rom. xi. 2. Gal. i. 24. and accordingly the 19th verse might be correctly translated thus; "If *with respect to* this life only we have hope in Christ, we are of all men most miserable." Why then ought we not to retain the 22d verse as it stands in the common version; "For as *in Adam* all die, even so *in Christ* shall all be made alive?" The Apostle had said in the verse immediately preceding; "For since *δι' Ἀδάμου*, *by* man came death, *δι' Ἀδάμου*, *by* man came also the resurrection of the dead." He had thus already taught that *by*, *through*, or *by means of* man death came, and also the resurrection of the dead. He had already shown that Adam is "an instrumental cause of the death specified," and that "the man Christ Jesus," the Son of God in human nature, is the author of that blessed resurrection which awaits the just. When he proceeds to his next sentence, he changes the preposition in both its parts. In place of *διὰ*, *by*, *by means of*, he says *ἐν*, *in*. That he alters the preposition merely for the sake of variety of expression, ought not readily to be conceded. Is it not much more probable that the design of the Apostle, and of the Spirit by whom he was inspired, was to throw additional light upon the subject, and to suggest something relative to the *manner* in which death comes by the one man, and the resurrection by the other? Is it not clearly intimated, that Adam was not merely "an instrumental

* 1 Cor. i. 30. ii. 1. iv. 17. 2 Cor. v. 17. xii. 2.

cause of death," but that we died in Adam as our common root and federal representative, in whom we sinned, and so became liable to death; and that Christ, in like manner, is not only the cause of the glorious resurrection of believers, but that this resurrection is the consequence of their relation to him as their spiritual Head and Representative, who fulfilled all righteousness in their room, and rose again from the dead on their behalf? This view of the meaning divests the passage of every appearance of tautology. It tallies best, too, with what the Apostle states in the progress of the chapter, verses 45—49, respecting the *first man*, and the *second man*, whom he contrasts together in the public capacity sustained by each. It is powerfully confirmed, in fine, by the doctrine of the same Apostle in Romans v. 12—21, a passage which incontrovertibly establishes at once the imputation of Adam's first disobedience to his posterity, and the imputation of Christ's meritorious righteousness to all believers—two important points which must stand or fall together.

The difficulties with which this subject is attended, ought not to prevent us from acquiescing in the declarations of infinite wisdom. "What we can know," says that eminent Author, whose views on this subject we have taken the liberty to combat, in the same discourse to which we have referred,—“it is our duty and our interest to know. Where knowledge is unattainable, it is both our duty and interest to trust humbly and submissively to the instructions of Him who is THE ONLY WISE.”—Amongst the numerous writings on this topic, the serious inquirer might read with profit the remarks of Witsius in another work,* an “Essay on Original Sin,” by the Rev. Thomas Walker of Dundonald,† and President Dickinson's Discourse on Rom. v. 12.‡

NOTE VIII. Page 40.

The Author's meaning in the last sentence of the 7th Section is so obvious, that the scholastic terms which he here employs, require little explanation. He represents the dignity of our Lord's Divine person, as the *principium quod*, that is, the *great principle* which regulates the value of his labours and sufferings, and gives them their boundless worth; while his human nature is the *principium quo*, that is, the *instrumental principle*, by means of which they were accomplished.

* Economy of the Covenants, book i. ch. 2. sect. 14—18. ch. 8. sect. 30—35.

† Essays and Sermons on Doctrinal and Practical Subjects, pp. 1—87.

‡ Sermons and Tracts, pp. 164—212.

NOTE IX. Page 48.

The Author, agreeably to Scripture, represents it as the design of the sufferings of Christ, to *reconcile sinners unto God*. This reconciliation too, he remarks, is ascribed, but in different respects, to the Father, to Christ, and to believers themselves. That it is attributed in a certain sense to believers, is evident from 2 Cor. v. 20. "We pray you in Christ's stead, be ye reconciled to God." These words, however, do not mean that we at all make satisfaction to the justice of God, or procure his favour by our obedience in any form; but that, by the faith which is of divine operation, we accept of pardon and peace, as obtained by him who, *though he knew no sin, was made sin for us*, and as freely exhibited to us in the Gospel. This acceptance of forgiveness through the cross of Christ, never fails to be accompanied with a renunciation on our part of that enmity against the divine character and government which we naturally cherish.

It has been alleged by the disciples of Socinus, that the reconciliation of men to God means nothing more than their repentance or conversion, and that it does not at all imply the removal of the divine anger from them. Nothing, however, is more contrary to Scripture than this assertion. Mutual reconciliation betwixt God and men is indeed effected by the death of Christ. But it is clear that when we read of our being reconciled to God by the sufferings and death of Christ, the principal thing intended is the turning away of God's judicial wrath from us, and the procuring of our acceptance in his sight. Accordingly, we read in the 19th verse of the Chapter just referred to; "God was in Christ reconciling the world unto himself—not imputing their trespasses unto them." On this question, too, the following passage in the Epistle to the Romans,* is completely decisive; "Much more then, being *now justified by his blood*, we shall be saved from wrath through him. For if, when we were enemies, *we were reconciled to God by the death of his Son*; † much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, *by whom we have now received the reconciliation*." ‡ In these verses, it is obvious, the Apostle continues his discussion with regard to the blessed effects of justification by faith in the blood of

* Chap. v. 9, 10, 11.

† Καταλλάγματι ὑπὸ Θεοῦ διὰ τῆς θανάτου τοῦ υἱοῦ αὐτοῦ.

‡ Δι' αὐτὴν τὴν καταλλάξιν ἰλασθῆμεν.

Christ. The 9th and 10th are connected by the particle *for*; and if the Apostle's reasoning has any force, *justification by the blood of Christ*, must at least be included in *reconciliation to God by the death of his Son*. In reconciliation, we are admitted into a state of favour with the Most High, of whose displeasure we were formerly the objects; in justification, we receive a sentence of absolution from our Judge, who heretofore condemned us. By the one, we are delivered from that just indignation to which we were obnoxious; by the other, we are set free from the curse of the violated law. In both, the benefit conferred is essentially the same, but differently expressed according to the different views which may be taken of that misery from which we are relieved. This interpretation is incontestably confirmed by the expression at the close of the 11th verse; which when literally and most correctly translated runs thus,—“by whom we have now received the *reconciliation*.” That is, by faith in Christ, who has fully satisfied offended justice and brought in everlasting righteousness, we have now received the inestimable blessing of the restored favour and friendship of God.

The reader who wishes to see this point more fully discussed, may consult *Wardlaw** and *Magee*,† and also the writers to whom the latter refers.

NOTE X. Page 52.

That the general character of PONTIUS PILATE corresponded with that instance of glaring injustice of which he was guilty in condemning Jesus to the cross, notwithstanding his firm conviction of his innocence, cannot admit of a doubt. Even the Evangelist Luke seems incidentally to intimate, that he was a man of no humanity or principle:‡ For admitting that the Galileans, by their political sentiments or conduct, had incurred the displeasure of the Roman government, yet to “mingle their blood with their sacrifices”—to seize the opportunity of their attendance on the solemnities of religious worship, to apprehend and slay them in the most summary manner, was an act of savage barbarity. *Josephus*, too, as well as *Philo*, represents his character in the most odious light, and mentions two instances of impiety and gross imprudence, which took place at the commencement of his administration; namely, his causing some bucklers, on which images of Cæsar were stamped, to be brought into Jerusalem by night, and his laying out the sacred

* Discourses on the Socinian Controversy, pp. 154—156.

† Discourses and Dissertations, &c. Vol. i. Dim. 20.

‡ Luke xiii. 1.

money of the temple upon expensive aqueducts ;—both of which deeds were extremely offensive to the Jews, and occasioned great disorders.*

One design of the insertion of Pilate's name in the Creed, without doubt, was to fix the date of our Lord's sufferings, and thus to show the exact accomplishment of ancient predictions, relative to the time of the Messiah's appearing and death. The compilers of the Creed, however, probably expected also that this circumstance would excite inquiry respecting our Saviour, and in particular respecting the testimony which the Roman Procurator bore to his innocence. Beside the solemn and repeated declarations which he made on this point to the Jews, when Jesus stood as a pannel at his bar, it is affirmed by ancient writers that Pilate gave ample testimony to our Lord's innocence, both in an express written to Tiberius and presented by that Emperor to the Senate, and in records which, conformably to custom, he kept of important transactions which occurred during his government.

"Had the trial of Jesus ended," says an Author formerly quoted, "where it began, before the Highpriest and council of the Jews, it would have been less interesting to the world, and less satisfactory in the issue. But he was tried by a Roman judge ; and his innocence, nay his dignity, stands attested, by the person who through weakness condemned him." "I am inclined to believe," he adds in a note, "that the compilers of the Creed, commonly called *the Apostles' Creed*, must have had this circumstance under their eye, as much as to fix the chronology of the death of Jesus. His suffering under Pontius Pilate would determine many to inquire into the particulars of the event, whom mere curiosity would not prompt, or who might have been restrained by their antipathies and indifference."†

A considerably full account of Pilate may be seen in *Pearson* on the Creed.‡

NOTE XI. Page 75.

"HELENA, mother of Constantine the Great," it is said in a late Biographical work,§ "was probably a daughter of an Inn-keeper of *Drepanum* in Bithynia ; for the comparatively recent tradition which makes her the daughter of a British Prince, though fondly received

* Wars of the Jews, Book ii. chap. 9.

† Hunter's Observations on the History of Christ, Vol. ii. chap. 12. sect. 4.

‡ Art. iv. pp. 193—198.

§ Aikin's General Biography, Vol. v. Art. HELENA.

by some antiquaries of this country, seems to be entirely fictitious. - - - Her son Constantine treated her with great respect. Upon his conversion to Christianity, she followed his example, and became extremely zealous for her new faith. She had the title of *Augusta* and Empress at court and in the army, and the entire disposal of a large revenue. - - - About 326 she paid a visit to the holy places of Jerusalem, and this was the epoch of that memorable event in ecclesiastical history called the *invention* of the true cross. - - - Though Eusebius, in his *Ecclesiastical History*, is silent concerning this great event, it is recorded by so many other writers of grave authority, that the Catholic Church have made no scruple of commemorating it by a religious service. - - - Helena died at the age of eighty in 328, and was interred in the imperial *mausoleum* at Rome. - - - She is canonized as a Saint by the Roman Catholic Church."

Whatever judgment may be formed of the character of *Helena* herself, among Protestants there can be but one opinion with regard to the *invention* of the cross; and the reader will probably think that "this curious piece of deplorable superstition" was scarcely worthy of a serious and elaborate confutation. It has been noticed lately in terms of great severity by a respectable traveller.*

NOTE XII. Page 76.

RHEGIUM, now called *Reggio*, is a considerable town on the coast of Italy opposite to Sicily. The *Rhegian crime* consisted in an act of treachery committed by a Legion of Roman soldiers sent to protect that city from the danger which its inhabitants apprehended from the incursions of Pyrrhus and the Carthaginian fleet. This Roman legion, which was called the *Campanian*, and commanded by *Decius Jubellius* the tribune, after remaining true to their duty for some time, were at last seduced by the commodious situation of the place and the wealth of the citizens, took entire possession of the city, and drove out or killed the inhabitants. The Roman government, indignant at the treachery, besieged Rhegium, and destroyed the greater part of the legion in the assault; and three hundred who were taken alive, were carried to Rome, where they were first scourged, and then beheaded. The city, with all the lands, was restored to its former inhabitants, who enjoyed their liberty and laws as before. By this act of severity, the Romans recovered their character for good faith amongst their allies, and mightily increased their reputation.†

* Dr Clarke's Travels, Vol. iii. pp. 507, 508.

† Vid. *Tit. Liv. Lib. xii. cap. 27—32. Lib. xv. cap. 2—4.*

NOTE XIII. Page 84.

The Author discovers his usual erudition and accuracy in his minute account of our Lord's CRUCIFIXION, and in the illustrations of that event which he borrows from ancient writers. Those inclined to compare Witsius with other writers on this subject, may consult *Pearson*,* and an Article in the *Edinburgh Encyclopædia*.† From the last of these it may not be improper to subjoin here a few extracts.

—— “ This was a frequent punishment among the ancients, and practised by most of the nations, whose history has reached our knowledge. It is now chiefly confined to the Mahometans. . . . Augustin describes the cross on which Jesus Christ suffered as the common cross ; but it does not appear on what authority, and as he lived in the fourth Century, his information must have been derived from others. Some succeeding authors have also supposed that his feet were fixed to a projection or bracket below, so that he was crucified in a standing posture ; to which the same remark applies. Deviations from the ordinary form and proportions were adopted on particular occasions. . . .

“ The criminal was compelled to carry his own cross to the place of execution, which was generally at some distance from the habitations of men. . . . It was not the whole cross, according to some, which was borne by the offender, but only the transverse beam or *patibulum*, because they suppose the upright part to have remained stationary in the ground, whereas the other was moveable. . . . The criminal having reached the fatal spot, was stript nearly naked, and affixed to the cross by an iron spike driven through each hand and each foot, or through the wrists and ancles. Authors are, nevertheless, greatly divided concerning the number and position of the nails in ancient punishments ; and it has been conjectured that in the most simple crucifixion, whereby both hands were nailed above the criminal and both feet below, all on one particular post or tree, only two were used. The sounder opinion, and that which coincides with modern practice, bestows a nail on each member ; and though the following passage is employed in a ludicrous sense, it sufficiently indicates the truth.

* Exposition of the Creed, Art. iv. pp. 202—206.

† Vol. vii. Art. CRUCIFIXION.

*Ego dabo ei talentum, primus qui in crucem excutrerit,
Sed ea lege, ut affligantur bis pedes, bis brachia.**

PLAUTUS *Mortellaria*.

• • • " If the cross consisted of two pieces, it is not unlikely that the hands of the criminal were nailed to the moveable part or *patibulum*, and that being then elevated along with it by the strength of men, his feet were fixed to the bracket. These facts are extremely obscure, and there is reason to believe that crucifixion also took place otherwise. • • •

" The criminal, being fixed on the cross, was left to expire in anguish, and his body remained a prey to the birds of the air. His death, however, was not immediate, nor should it be so in general, considering that the vital organs may escape laceration. We learn from the distinct narrative of the Evangelists, that conversations could be carried on among those who suffered, or betwixt them and the bye-standers: and *Justin* the historian relates, that *Bomilcar*, the Carthaginian leader, having been crucified on an accusation of treason against the state, he bore the cruelty of his countrymen with distinguished fortitude, harangued them from the cross as from a tribunal, and reproached them with their ingratitude, before he expired. There are repeated instances of persons crucified having perished more from hunger, than from the severity of the punishment. • • • St. Andrew lived two or three days, and the martyrs *Timotheus* and *Maura* did not die during nine days.

" By the Mahometan laws, certain delinquents are to be punished with crucifixion, and killed on the cross by thrusting a spear through their bodies; and here we find an example of what is narrated in Scripture of the soldiers piercing the side of Jesus Christ with a lance, though he was dead. • • •

" That the object of crucifixion might be fulfilled in exposing the body of the criminal to decay, sentinels were commonly posted beside the cross to prevent it from being taken down and buried. Privation of sepulture was dreaded as the greatest evil by the ancients, who believed that the soul could never rest or enjoy felicity so long as their mortal remains continued on the earth. Thus it was a great aggravation of the punishment. • • •

* To him who first shall on the cross expire,
I'll give, I say, a talent as his hire:
But this condition must by no means fail,
Each arm, each foot receives a rugged nail.

T.

" With respect to the persons on whom this punishment was inflicted, we have seen that the Carthaginian leader was not exempt from it. Elsewhere, especially among - - - the Romans, only the lowest malefactors were condemned to the cross. It was peculiarly appropriated for slaves. - - - Crucifixion is always called *servile supplicium* by the Latin writers."

From these quotations, as well as from the statements of Witaius, it is evident that crucifixion did not always take place in an exactly uniform manner. When speaking of the cross of Christ, therefore, it becomes us to guard against peremptory assertions, with regard to circumstances not clearly determined by the narrative of the Evangelists.—That this form of capital punishment was extremely painful, and among the Romans at least considered ignominious to the last degree, is quite indisputable. The remarks of our Author on its being an *accursed* death seem scriptural and just.—" The offence of the cross," as it related both to Jews and Gentiles, is ably illustrated by Dr Campbell in his excellent Sermon on 1 Cor. i. 25. Part 1.*

NOTE XIV. Page 87.

That the death of Christ was entirely voluntary, or that he most willingly submitted to death in the room of his people, is abundantly clear from the whole tenor of the Old and New Testament. His cheerful resignation, too, was no doubt signified in his expiring moments by his deliberately bowing the head, and by the memorable expression which he uttered with a loud voice, " Father, into thy hands I commend my Spirit."

The voluntary nature of Christ's death, however, it may be observed, does not necessarily imply, that he caused his human soul, in a peculiar and miraculous manner, to depart from the body somewhat prior to the time when his sufferings naturally tended to effect a dissolution. It is certain that, though he continued alive on the cross during the space of about three hours, he expired sooner than was usual. Yet as *Secker* particularly states, the agonies of his soul in the garden, added to his various bodily sufferings, served to exhaust his vigour. " He had suffered the whole night before, and all that day a course of barbarous treatment, sufficient to wear down the strength of a much rougher and robuster make than probably his was."†

* Scotch Preacher, Vol. iii. Ser. 8.

† Works, Vol. iv. Lectures on the Creed, p. 288.

The expression in Mat. xxvii. 50, ἀφῆκε το πνεῦμα, is translated by *Dr Campbell—resigned his spirit*. In a note on that verse, the Doctor observes, that these words are correctly rendered in the authorized version—*yielded up the ghost*, though the phrase is somewhat antiquated. With regard to *Doddridge's* expression—*dismissed his spirit*, Campbell has the following remarks. "He thinks, after *Jerome*, that there was something miraculous in our Lord's death, and supposes it to have been the immediate effect of his own volition. Whether this was the case or not, the words here used give no support to the hypothesis. The phrase ἀφίνασι τῆς ψυχῆς, which is very similar, is used by the Seventy, Gen. xxxv. 18. speaking of *Rachel's* death. The like expression often occurs in *Josephus* and other Greek writers. Nay, an example has been produced from *Euripides* of this very phrase, ἀφῆκε πνεῦμα, for *expired*."

NOTE XV. Page 98.

Our Author appears to consider the Saviour's expulsion from Jerusalem as particularly intended by Moses and Elias, when, on the mount of transfiguration, as we are informed Luke ix. 31. "they spake of his *decease*, ἐξόδου, which he should accomplish at Jerusalem." The term ἐξόδου, *exodus*, literally signifies a departure, an exit, or going forth. It has been used in different acceptations. It is the expression employed by the Seventy to denote the departure of the Israelites from Egypt. In the Greek writers it often means death, and in this sense too it is used not only in *Wisd.* iii. 2. but also in 2 Pet. i. 15. where the Apostle says; "Moreover, I will endeavour that ye may be able, after my decease, ἐξόδου, to have these things always in remembrance." The Greek classics sometimes employ it to signify a military *expedition*; and hence *Dr Hammond*, with some others, has adopted the opinion, that in Luke ix. 31. it refers to "Christ's victory over the impenitent Jews in the destruction of Jerusalem by the Romans." This interpretation, however, seems quite unnatural. *Lightfoot's* idea that the expression is inclusive both of the death and the ascension of Christ, is more rational and natural. Our translators, nevertheless, have justly and unexceptionably rendered it *his decease*.

Our Lord's *exit from Jerusalem*, when he was led forth as a condemned malefactor without the gates of the city, to which *Witsius* applies the expression, was no doubt an affecting circumstance attending his decease. But his *decease* itself, which he should accomplish at Jerusalem, is the point which the Evangelist specifies as the

topic of conference betwixt Moses and Elias on the holy mount. See *Hammond*, *Doddridge*, and *Paul's Synopsis* on the place.

NOTE XVI. Page 102.

The Author does not hesitate to affirm, that our Lord, when hanging on the cross, "saw mount Calvary encompassed with malignant *devils* raging dreadfully against him." No sound believer in the Scriptures can allow himself to question the existence of Satan and his Angels, those fallen spirits, who having lost their original purity and bliss, discover the inveterate malignity of their character, in their unceasing efforts to frustrate the counsels of God and effect the destruction of man. Nor can it be reasonably questioned, that these infernal hosts not only instigated Judas, the chief priests, and other men that were concerned in the crucifixion of Christ, but also harassed him exceedingly by their immediate suggestions in the concluding scene of his mortal life, and gave him cause to say, "Many bulls have compassed me; strong bulls of Bashan have beset me round."* "When the devil had ended all the temptation in the wilderness," we read, "he departed from him for a season"†—resolving, it appears, notwithstanding the disgraceful defeat he had suffered, to embrace every favourable opportunity of renewing his subtle and audacious assaults. And universal experience shows, that the enemy is never more ready to shoot his fiery darts than in the day of extreme adversity and sorrow. "Even the chief priests, scribes, and elders," says *Edwards*, "joined in the cry, saying, 'He saved others, himself he cannot save.' And probably the Devil at the same time tormented him to the utmost of his power; and hence it is said, Luke xxii. 53. 'This is your hour and the power of darkness.' "‡

The term which Witsius employs in this passage is *dæmones*, literally *demons*. On the meaning of this expression the learned reader may consult *Campbell's Preliminary Dissertations*,|| and compare the observations of *Parkhurst*.§

NOTE XVII. Page 108.

The Apostle Paul beautifully expresses the alacrity with which he submitted to suffering in the cause of the Gospel, when he says

* Ps. xxii. 12.

† Luke iv. 13.

‡ History of Redemption, Period II. Part. 2. Sect. 3.

|| Diss. vi. Part i.

§ Greek Lexicon, *Δαίμονες* III. and *Δαίμων* II.

to the Colossians—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." By "the afflictions of Christ," it is clear, we are to understand, not the afflictions which Christ himself suffered, but those which he appointed Paul to suffer. A certain measure of suffering, wonderfully diversified in different individuals, with regard to degree, duration and other circumstances, is allotted to every member of Christ's spiritual body; and Paul, after all the conflicts he had previously sustained, found great pleasure in filling up that which remained of the portion assigned him. To imagine that the sufferings of Apostles, martyrs, or of any class of Christians, are added to the vicarious sufferings of Christ, in order to co-operate with them in making satisfaction to Divine justice and procuring forgiveness, would be to tarnish the Saviour's glory, and to overthrow the sufficiency of that one atoning sacrifice by which "he perfected for ever, them that are sanctified."* When Paul informs us that he suffered "for Christ's body's sake, which is the church," he is far from intimating, as Popish interpreters contend, that his labours and sufferings were meritorious of pardon for the church. His obvious meaning is, that the magnanimity he discovered under persecution for the sake of the Gospel, while it gave a striking evidence of his own sincerity, served to confirm the faith of his fellow Christians. See Philip. i. 12. *et seq.* ii. 17. 2 Cor. i. 4—7. This interpretation of the passage is supported, amongst others, by Doddridge and Guyse, and by *Daillé* in his excellent Discourses on the Epistle to the Colossians.

It were to be wished that Protestant writers would uniformly avoid expressions calculated to lead men to place that reliance either on their own performances, or their own distresses, which they ought to build on the finished work of Christ. The following sentence, which occurs in a very pious and useful publication, may be quoted as a specimen of such incautious expressions. When recommending to ministers of the Gospel self-denial and mortification to the present world, the author says; "By the appointment of God, the expiation of sin seems to be made by suffering, and therefore we ought to show our readiness to have a fellowship, and to co-operate with the great Sufferer, by cheerfully bearing what we can of the burden."† Alas! did the slightest portion of guilt remain to be expiated by our own sufferings, its deadly weight would inevitably

* Heb. x. 14.

† Lectures on the Nature and End of the Sacred Office, &c. by the late Dr. John Smith, one of the Ministers of Campbellton, Lect. vi.

sink us to the lowest hell. Christian activity and Christian self-denial are highly useful, and indispensably necessary in their own place; but neither of them must be regarded as a make-weight to complete the efficacy of the Mediator's righteousness, or permitted to share with him the honour of effecting expiation, and meriting redemption.—Candour requires it to be added, that, notwithstanding this unguarded passage, the work from which it is extracted deserves a place on the same shelf with *Baxter's Reformed Pastor* and *Burnet's Pastoral Care*, and is worthy of an attentive perusal from every candidate for the sacred office.

NOTE XVIII. Page 109.

Proper names that were common among the Jews, were sometimes given with a peculiar emphasis. The name ELIAKIM, accordingly, which signifies, *My God will strengthen, establish, or advance me*, though borne by many others, was emphatically given to the son of Hilkiah, who was raised by Providence to a very eminent station, and signally supported in the discharge of its duties. Our Saviour's express application to himself in Rev. iii. 7. of the remarkable description of Eliakim's power in Is. xxii. 22. seems greatly to confirm the idea that the prophecy respecting the elevation of Hilkiah's son to the office of treasurer has an ultimate reference to the exaltation and establishment of Christ as the head and ruler of the Church.—Witaius considers the Messiah as the true *Eliakim*, not only because the Father has advanced and established him as our Mediator, but also because the church is indebted to this Divine Saviour for spiritual establishment.—Although it may admit of dispute whether he be strictly correct in point of taste, when he represents the cross which Jesus bore as *the key of the house of David*, our Author without doubt ascribes no virtue to the cross which it doth not in reality possess. See *Vitringa* on the whole passage, Is. xxii. 20—25; and for an explanation of the manner in which a *key* could be borne on the shoulder, see Lowth's note on verse 22.

NOTE XIX. Page 119.

In the first edition of the original work it is said; "It behoved him not to remain in the grave, lest the curse should seem to continue after death."* But in the subsequent editions the expression

* "In sepulchro manendum non erat, ne post mortem superesset videretur maledictio."

is; "It behoved him not to continue unburied"—; and that this last was the idea intended appears from the connexion. Our Lord's abasement in the grave was indeed part of that humiliation to which he was subjected as the Substitute of sinners. Yet, as the Author shows at the beginning of the 32d section of the same Dissertation, Christ's being taken down from the cross served to give evidence that the curse was abolished by his death.

Note XX. Page 121.

That in the operation of *embalming* the Jews did not embowel the corpse as the Egyptians were accustomed to do, is not universally admitted. The ingenious and accurate *Harmer* is of opinion that in this respect there was no difference betwixt the Egyptian and the Jewish practice. He is far from thinking, however, that in the case of our Lord this part of the ceremony was performed. The expressions in John xix. 40. he observes, do not necessarily signify, that every thing was done that was customary on such occasions. The contrary may be justly concluded from the farther preparations made by the women.†

In the common version, it may be noticed in passing, the verse now referred to is thus translated; "Then took they the body of Jesus, and wound it in linen clothes with the spices, *as the manner of the Jews is to bury.*"‡ But the words are more correctly rendered by Campbell, *which is the Jewish manner of embalming*. In his note on the verse he successfully vindicates this rendering, and points out the difference betwixt *ἡταφίζουσιν*, to embalm, or to prepare for burial, and *θάπτουσιν*, to bury.

The largeness of the quantity of myrrh and aloes furnished by Nicodemus is considered as a difficulty, and it has been alleged that an hundred pounds of spices would have been more than sufficient for embalming an hundred bodies. Josephus, however, informs us, that "the larger the quantity of spices used in their interments, the greater honour was thought to be done to the deceased." There seems nothing irrational either in supposing, as Witsius suggests, that Joseph and Nicodemus intended to burn these valuable perfumes over the dead body of Jesus, or in conceiving with Harmer, that they meant only to wrap or strew them about it.|| The expression which the Evangelist employs is perhaps more favourable

* "Insepulto manendum non erat," &c.

† Observations on divers Passages of Scripture, Vol. ii. Obs. 60.

‡ Καθώς ἔστι τοις Ἰουδαίοις ἡταφίζουσιν.

|| Harmer's Observations, Vol. iii. Obs. 112.

to the latter than the former idea. But in either case, the deep veneration which these worthy counsellors entertained for the crucified Jesus, as a person of extraordinary dignity, was testified by the magnificent abundance of the spices.

NOTE XXI. Page 127.

Our Author justly numbers Psalm xvi. 9, 10. among the predictions of the Messiah's burial; for whilst these important verses refer directly to his resurrection, they clearly presuppose his death and sepulture. Though in a subordinate sense they are in part applicable to David the son of Jesse and to every genuine saint, yet, as the Apostle Peter shows, in the passage quoted by Witsius, it is in the Messiah alone that they receive their proper and complete fulfilment. Nor does our Author propose a rash or ill-supported version, when he remarks that the first clause of the 10th verse, which our translators have rendered, "Thou wilt not leave my soul in hell," should be translated, "Thou wilt not leave my *corpee in the grave.*"

Notwithstanding the elaborate reasonings of *Campbell*,* *Bennet*,† and others, to the contrary, it is certain that *Sheol* sometimes signifies the *grave*. In proof of this, Witsius himself in another passage‡ produces Ps. cxli. 7. xlix. 14. Gen. xxxvii. 35. See also "Strictures on Dr Campbell's Dissertation on 'אֵלֶּם,'"§ where the respectable writer considers particularly Ps. cxli. 7. Jer. viii. 1, 2. Ezek. xxxii. 27. and Is. xiv. 15. as well as Ps. xvi. 10. and appears irrefragably to establish his assertion, that *Sheol* doth sometimes mean the grave. The same opinion, too, is maintained by *Pearson*. ||

With regard to *Nephesh*, the word which the common version renders *soul*, Campbell admits that "it is sometimes used for a dead body." But the truth is, that it is *often* used in this sense, and that it is difficult, if at all possible, to specify any passage where it decidedly means a departed spirit. See the remarks of Witsius in his 16th Dissertation, sect. 13th; Parkhurst on נֶפֶשׁ vi. and the "Strictures" just referred to.—"Thou wilt not leave my dead body in the grave," appears, therefore, to be a just interpretation of the clause in question.—To this rendering it is vain to object, that

* Preliminary Dissertations, Diss. vi. Part 2.

† *Olam Hachshamoth*, or a View of the Intermediate State, by the Rev. George Bennet, chap. xvi. pp. 275—313.

‡ Diss. xvi. Sect. 10, 11.

§ By T. T. Christian Repository, Vol. iv. pp. 389—399, 648—658.

|| Expos. of the Creed, Art. v. p. 232.

ψυχή is the word employed for נַפְשׁ in Acts ii. 27, 31. Ψυχή, as Parkhurst observes,* sometimes signifies "the human body though dead," and is the term employed by the Seventy not only in Ps. xvi. 10. but also Lev. xxi. 1, 11. Num. v. 2. vi. 6. Besides, the authenticity of the words ἡ ψυχή αὐτοῦ, *his soul*, which occur in Peter's comment on the Psalm, verse 31st, is at least exceedingly doubtful. They are wanting in the Alexandrian Manuscript, and no expression corresponding to them occurs in the Syriac or Vulgate. *Griesbach* therefore rejects them, and reads the 31st verse thus;—ἐν τῇ κατιμύθη ἡς αὐτοῦ, 'ἐν τῇ σκελῇ αὐτοῦ 'ὡς διαφθόραν.—Nor is there any force in the objection, that if *nephesh* does not mean the *soul*, both clauses of the verse express the same idea. On the supposition that the verse runs thus, "For thou wilt not leave my corpse in the grave, nor wilt thou suffer thine Holy One to see corruption;" there is still a manifest and important difference betwixt the two parts of the verse. Both indeed relate to the resurrection of the body; but the first is a general prediction of the event, and the second an intimation of the time when it should happen, namely, before the process of putrefaction should commence.

The interpretation now contended for, or one very similar, is embraced by many respectable writers. Bishop *Horne* explains the verse thus;—"that after the death of the Messiah, his animal frame (*nephesh*) should not continue like those of other men in the grave (*sheol*), nor should corruption be permitted to seize on the body by which all others were to be raised to incorruption and immortality."† See also *Hammond's* Paraphrase, and *Whitby's* Note on Acts ii. 26, 27. *Beza's* Note on the same passage is highly worthy of attention.—Compare Notes xxiv. and xxv.

NOTE XXII. Page 129.

Interpreters have differed considerably with regard to the precise meaning of the words in Isaiah liii. 9. rendered in the common version; "And he made his grave with the wicked, and with the rich in his death." *Calvin* is of opinion that the expressions refer to the Father's delivering Christ into the hands of the ungodly,—that both the *wicked* and the *rich* are to be understood of those cruel and violent men who took an active part in his last sufferings,—and that the Messiah is represented as having his grave from the wicked and

* Greek Lex. ψυχή iv.

† Commentary on the Psalms, *in loc.*

outrageous of various classes, because he was in a manner overwhelmed and buried by bloody hands.*

The interpretation of Witsius, however, seems more eligible; and, amongst other arguments in its favour, it is worthy of notice that, while the term rendered *wicked* is in the plural number, the word translated *rich* is unquestionably in the singular. Bishop *Louth* renders the clause thus;—"and his grave was appointed with the wicked, but with the rich man was his tomb;" and he vindicates this translation in a learned Note.

NOTE XXIII. Page 134.

The remark quoted by our Author from *Isidorus*, respecting the possibility of a *precise* correspondence in point of duration between Jonah's confinement in the belly of the fish and our Saviour's abode in the tomb, discovers at least considerable acuteness. Witsius, however, justly prefers the common interpretation of "the three days and three nights" to the ingenious refinements of *Ambrose*, *Cloppenburg*, and *Cocceius*. It is much better to rest satisfied with a natural interpretation justified by the established use of speech among the Jews, than to resort to glosses, which, to say the least, have some appearance of being far-fetched, and are calculated to expose the truth to the ridicule of enemies.

This subject is placed in a clear and striking light by *Mr West* in his excellent "Observations on the Resurrection of Christ." It may suffice here, to cite the following short illustration from *Doddridge*. "It is of great importance to observe, as many good writers have done, that the Easterns reckoned any *part of a day* of twenty-four hours for a whole day, and say a thing was done *after three or seven days*, &c. if it was done *on the third or seventh day* from that last mentioned, (compare 1 Kings xx. 29. 2 Chron. x. 5, 12. and Luke ii. 21.) And as the Hebrews had no word, exactly answering to the Greek *νύχθημερον*, to signify a natural day of twenty-four hours, they use *night and day*, or *day and night* for it. So that to say a thing happened *after three days and three nights*, was the same as to say it happened *after three days*, or *on the third day*. (Compare Esther iv. 16. with verse 1. Gen. vii. 4, 12. Exod. xxiv. 18. xxxiv. 28.) See *the Miracles of Jesus vindicated*, p. 6—8."†

* *Comm. in Esaiam in loc.* Calvin renders the expressions, "Et exposuit impiis sepulchrum ejus, et diviti mortem ejus."

† The Family Expositor, Vol. ii. sect. 63. Note f.

NOTE XXIV. Page 143.

The Creed, as it has stood for many centuries past, contains beyond doubt this affirmation respecting our Lord—*κατελθόντα ἐς ᾄδου*, that he DESCENDED INTO HELL, or rather HADES. Nor is this article to be objected to, if rightly understood.

In order to prevent mistakes, it is of importance to form a correct idea of the meaning of the term *ᾄδου*, *Hades*, which is rendered *Hell* in the English translation of the Creed. The meaning of this term has already been slightly adverted to in a Note relative to “*the gates of hades*,” mentioned Mat. xvi. 18.* That Note, it is acknowledged, should have contained a reference to a passage in another work, in which Witsius particularly discusses the meaning of this remarkable verse.† He states that *Hades* in Greek, and *Sheol* in Hebrew, signify, in Scripture style, the place and state of the dead. ‘*Ἀδου*, he observes, “properly signifies *τοὶ ᾄδῃ τῶναι*, the unseen place in which they who are, do not appear; and *Sheol* denotes that place in which he who is, is to seek—whom you may seek, but not find.” This account of the primitive sense of *Hades* is generally admitted. Our author’s explanation of *Sheol* is also substantially the same that is given by *Parkhurst*, and some other critics, and appears to be embraced by *Dr Campbell*. But the explication adopted by *Whitby* in a Note on Acts ii. 27, namely, “It craves for all men,” seems to be better founded. It is supported by the Author of “*Strictures on Campbell*” mentioned in a preceding Note, and by *Dr Magee*.‡ It indicates, says Magee, *insatiable craving*,—a character attached to it Ia. v. 14. Hab. ii. 5. Prov. xxvii. 20. xxx. 16. It has been thought, he adds, that it signifies to demand in *loan*, and so implies that what is given is to be *returned back*.

The Hebrew term *Sheol*, we have already seen,§ sometimes refers to the body, and denotes the grave. That it sometimes refers to the soul, and signifies the world of spirits, is readily admitted. The Greek word *Hades*, too, in whatever way it was used by classic authors, appears to have been employed by the Grecian Jews in all the different acceptations of *Sheol*. Accordingly, it is the term made use of for *Sheol* in the Septuagint, even in the various passages

* VOL. I. NOTE LX.

† Treatise on the Covenants, Book iii. Ch. 13. “Of Conservation,” sect. 21—24.

‡ Discourses and Dissert. &c. Vol. i. pp. 374—398.

§ NOTE XXL.

where that word signifies the grave. It is also employed to signify the abode of departed spirits. That it is frequently taken in the Scriptures in an unfavourable sense, to denote the place of torment, our Author seems to have proved in the passage of his work on *the Covenants* now referred to, where he directs the attention of his readers to Luke xvi. 23. Prov. v. 5. vii. 27. xv. 24. *Schleusner* also remarks, as was formerly noticed, that Hades sometimes signifies the place of punishment, or the condition of the damned, and refers to Luke xvi. 23. 2 Pet. ii. 4, and Mat. xvi. 18. Yet it seems indisputable that in some passages of Scripture, particularly Rev. i. 18, *Hades* denotes in general the world of spirits.

It deserves to be remarked too, that the English word *Hell*, though in common language it is now exclusively applied to the region of suffering, had originally a more extensive import, and included alike the place of happiness and the place of woe. "In the ancient English dialect," says *Lord King*,* "the word *hell* was taken in a larger sense as the general receptacle of all souls whatsoever, and even no longer ago than the old translation of the Psalms, which is still retained in the Common Prayer-book, it was used in this general acceptation, as in Psalm lxxxix. 47. --- 'Shall he deliver his soul from the hand of *hell*?' Where *hell* must be understood as the general receptacle of all souls, or otherwise the words of the Psalmist would not be true, for all souls do not go to that hell which is the place of the damned. And even long before that, as *Dr Towerson* (Commentary on the Creed) informs us, in a Saxon discourse written above 700 years ago, it is said of Adam, after he had lived 900 years, he went with sorrow *into hell*. --- Which ancient sense of the word *hell* may be farther confirmed from the primary and original signification thereof, according to which it imports no farther than an *invisible and hidden place*; being derived from the old Saxon word *hil*, which signifies to *hide*, or from the participle thereof *helled*, that is to say, hidden or covered. So in the western parts of England at this very day, to *helle* over any thing signifies among the common people to cover it. ---" With this extract, however, the curious reader may compare *Dr Jamieson's* explanation of the word *hell*.†

From what has been said it is evident that no one can justly affirm, that the descent of Christ's soul into the place of torment is a doctrine of the Creed. The article under consideration may be

* Critical History of the Creed, Ch. iv. p. 193.

† Etymological Dictionary of the Scottish Language, on the word *Hell*, &c.

understood, as Witsius observes, merely "to express, in striking terms, our Lord's condition in the grave, and in the state of death." In this sense it is explained in the marginal Note appended, it appears, by the Westminster Assembly—which contains the following paraphrase on the expression, "he descended into hell," i. e. *Continued in the state of the dead, and under the power of death, till the third day.* Lord King too states, that although in the Articles of the Church of England, as set forth in the reign of Edward VI. the descent of our Saviour into hell was expounded as the going of his soul to the spirits in prison, or in hell, to preach to them; yet ten years after, in the time of Queen Elizabeth, when the Articles were revised by a Synod, it was judged proper to omit that comment, and barely to mention *the descent into hell*, without any explanation whatever, that on a point so intricate and obscure, every one might be left to embrace that sense which should appear to himself most proper.* Let the reader also attend particularly to what the Author says in the 6th section of this Dissertation, in order to show that Christ's descending into *Hades* was anciently understood to denote the same thing with his burial.

The doctrine of Christ's soul descending locally into hell for any purpose whatever, has no foundation in the word of God. It cannot be proved, as we have seen in a foregoing Note,† from Psalm xvi. 10. All the other passages to which its advocates have appealed, are equally inconclusive. Ephes. iv. 9. for example, is well explained by our Author as relating merely to Christ's incarnation, death and burial.‡ Another passage on which much stress has been laid, namely, 1 Pet. iii. 19. will be adverted to immediately.

NOTE XXV. Page 147.

Our Author proves, in a manner sufficiently convincing though concise, that our Lord's soul was at his death received into glory, and that to imagine he descended either into the place of torment, or into a supposed adjoining region, denominated by the Roman Catholics *Limbus Patrum*, is contrary to Scripture. No valuable purpose, he shows, could have been served by the descent of Christ's soul, either into the one or the other.

Witsius seems to have been of opinion, that it may be argued from Heb. ii. 10. that "God brought many sons to glory, previously to

* Hist. of the Creed, Ch. iv. p. 184.

† NOTE XXI.

‡ See also Doddridge and Macknight on the Place; Pearson on the Creed, pp. 227, 228. and "Strictures on Campbell," in *Ch. Repository*, Vol. iv. p. 657.

Christ's being made perfect through sufferings." But whether his view of that verse be correct or incorrect, it is evident from Psalm lxxiii. 24. and many other passages, that in the ages preceding, as well as in those which have followed the death of Christ, the souls of believers were not shut up in any *Limbus*, but immediately after death admitted into the presence of God in heaven.

The supporters of Christ's descent into the *Limbus*, have considered 1 Pet. iii. 19, 20. as very favourable to their opinion. But on this contested passage, let us hear the devout *Leighton* : * " They that dream of the descent of Christ's soul into hell, think this place sounds somewhat that way ; but being examined, it proves no way suitable, nor can it by the strongest wresting be made to fit their purpose : For, 1st, That it was to preach he went thither, they are not willing to avow ; though the act they assign is as groundless and imaginary as this is. 2dly, They would have his business to be with the spirits of the faithful deceased before his coming ; but here we see, it is with the *disobedient*. 3dly, *His Spirit* here is the same with the sense of the foregoing words, which mean not his soul, but his eternal Deity. 4thly, Nor is it *the spirits that were in prison*, as they read it, but *the spirits in prison* ; which, by the opposition of their former condition *sometimes* or *formerly disobedient*, doth clearly speak their present condition as the just consequence and fruit of their disobedience."—For some further notice of this passage, see NOTE XXX. See also *Pearson*,† and *Whitby*, *Doddridge* and *Macknight* on the place.

NOTE XXVI. Page 148.

The venerable Author is not unwilling to allow that the article respecting Christ's *descent into hell* may be understood, not merely of his *BODY*, but also of his *SOUL*. Let it be observed, however, that he decidedly rejects the supposition of his soul being subjected to any species of pain subsequently to his death, or descending into infernal or subterranean regions for any purpose whatever. He merely considers the phrase in a metaphorical light, and regards it, by way of accommodation, as capable of expressing with energy those agonies of soul which our Lord endured on the earth before he expired on the cross.

In this instance, *Witaius* agrees with the compilers of the Confession of Faith, which was embraced by the English Congregation at

* Exposition of the First Epistle of Peter, on the place.

† On the Creed, Art. v. p. 228.

Geneva, and received and approved by the Church of Scotland at the commencement of the Reformation. That Confession consists of a paraphrase on the Creed; and upon the article—*dead and buried; he descended into hell*, it is said,—“suffered his humanity to be punished with a most cruel death, feeling in himself the anger and severe judgment of God, even as if he had been in the extreme torments of hell, and therefore cried with a loud voice, ‘My God, my God, why hast thou forsaken me?’”

The observations of *Calvin* on this article are to the same effect.* Bishop *Horsley*, indeed, in his Sermon on 1 Pet. iii. 18—20. imputes to this illustrious Reformer “the extravagant assertion, that our blessed Lord actually went down to the place of torment, and there sustained the pains of a reprobate soul.” Calvin, it is allowed, uses the expression, that “not only was Christ’s body delivered up as the price of our redemption, but that he gave a greater and more valuable price by suffering in his soul the dreadful torments of a condemned and reprobate man.”† But, so far as we can perceive, this venerable Divine doth not affirm that our Lord actually went down to the place of torment. He appears merely to represent him as enduring in his soul on earth torments similar in some respects to those of the wicked in hell. And notwithstanding the strong expressions he employs, Calvin particularly shows that the sufferings of Christ differed materially from those of the reprobate in that place of misery, inasmuch as when sustaining the tremendous pressure of divine wrath, he remained altogether without sin, and far from resigning himself to despair, exercised a firm confidence and hope in God.—*Pearson* disapproves of Calvin’s interpretation; but he does not seem to have understood him to hold that Christ actually descended into the place of torment.‡

Another interpretation suggested by *Whitby* may be barely mentioned here. “These words,” says that Author, referring to the expression, *descended into hell*, “may be admitted as a distinct article of faith contained in the holy scriptures, in a very good sense, very agreeable to the word *descend* and to the import of the word *hades*. For the scripture doth assure us that the soul of the holy Jesus, being separated from his body, went to paradise, Luke xxiii.

* *Instit.* lib. ii. cap. 16. sect. 8—12.

† ——— “Ut sciamus non modò corpus Christi in pretium redemptionis fuisse traditum: sed aliud majus et excellentius pretium fuisse, quòd diros in anima cruciatus damnati ac periti hominis pertulerit.” *Ibid.* sect. 10.

‡ Exposition of the Creed, p. 230.

48, and thence it must descend into the grave or sepulchre, to be united to his body, that it might be revived; and thus it may be truly said; *He was dead and buried; his soul descended afterwards into hades to be united to his body; and his body being thus revived, he rose again the third day.**

NOTE XXVII. Page 150.

It was the opinion of *Hammond* and *Le Clerc* that Christ's sweat in the garden was not a *bloody sweat*, but that he only "sweet drops of sweat of a strange thickness or viscousness, and consequently as big as the drops wherein blood is wont to fall upon the ground." But although the expression in the original is : ἰδέμεν ὅτι ὡς σφοδρῶς ἀμυγρῶς, ὡς seems to be employed here as an adverb of confirmation rather than of comparison or similitude, in the same way with ὡς its primitive in Mat. xiv. 5, and John i. 14. Most probably, according to the views of our Author, *Doddridge*, *Mac-knight* and others, the sweat was, in reality, to a great degree mixed with blood. Such perspiration is not altogether unexampled. "Dr Whitby observes," says *Doddridge*, "that *Aristotle* and *Diodorus Siculus* both mention *bloody sweats* as attending some extraordinary agony of mind: and I find *Leti* in his *Life of Pope Sixtus V.* p. 200, and *Sir John Chardin* in his *History of Persia*, Vol. i. p. 126, mentioning a like phenomenon, to which *Dr Jackson*, (in his Works, Vol. ii. p. 819,) adds another from *Thuanus*, lib. x. p. 221."† *History*, it may be added, records a similar instance in Charles IX. of France. "Charles IX." says *Voltaire*,‡ "died in his twenty-fifth year. The malady he died of was very extraordinary; the blood gushed out of all his pores. This accident, of which there are some instances, was owing either to excessive fear, to violent passion, or to a warm and melancholy constitution."—This disease, it is said, has of late been more accurately examined by medical men, and received the name of *Purpura Hæmorrhagica*.

NOTE XXVIII. Page 159.

The account given by the venerable Author of the *Causes* of Christ's dreadful agony in the garden of Gethsemane, is scriptural and just. On his conflict with the powers of darkness, compare what has been said in NOTE XVI. and on the Father's hiding his face from him, compare NOTE VIII.

* Appendix to Note on Acts ii. 26, 27.

† Family Expositor, Vol. ii. Sect. 182. Note k.

‡ Univ. Hist. Ch. 142.

The Saviour's agony is, with great propriety, ascribed, first of all, to the weight of the Divine wrath and curse laid upon him on account of our sins. This idea is fully confirmed by Isaiah liii. and by the whole tenor of Scripture. Whether these words, Psalm xl. 12. "Innumerable evils have compassed me about; mine iniquities (or as some render the term *afflictions*, or *punishments*) have taken hold upon me, so that I am not able to look up"—ought to be considered as the words of the Messiah, evangelical expositors are not agreed. If they ought to be so interpreted, they are a forcible description of that anguish which our Lord endured from the numberless sins that were transferred to him as the Substitute of his people; and beyond question, he calls them *mine iniquities*, not because he had committed them, but merely because he had taken them on himself by his surety-engagement. In the 10th chapter of Hebrews, the 6th, 7th, and 8th verses of this Psalm are expressly applied to the Messiah.

Bishop *Horne* and Dr. *Kennicott* seem justly to consider the ten first verses as our Lord's song of praise to the Father for "the deliverance wrought for his mystical body the Church by his resurrection from the grave, effecting that of his members from the guilt and dominion of sin." But those to whom it appears harsh and improper to apply the 12th verse to the Saviour, urge that though the inspired Psalmist personates the Messiah in one part of a Psalm, it does not necessarily follow that he does so in every other part of the same Psalm. Besides, *Kennicott* adduces considerably strong evidence, to show that the *seven last verses* of the *fortieth* originally made a distinct Psalm, composed by a person labouring under heavy distress, and imploring immediate assistance. The *seventieth* Psalm, in his opinion, is preserved complete at the end of the fortieth, whereas the seventieth itself wants the beginning; the first words being only part of a sentence—"O God, to deliver me."*

The adversaries of Christ's substitution and atonement are much at a loss to account for his extreme agony in the garden. They dishonour him exceedingly, by ascribing it merely to the foresight of the sufferings he was about to undergo from the Jews, the prospect of the troubles awaiting his disciples, and other similar causes. But on this subject see the warning against Socinianism by a Committee of the (late) Associate Synod, † *Moir's Scripture Doctrine of Redemption*, ‡ and *Socinianism Unmasked*, by a Friend to Truth.§

* Remarks on Select Passages in the Old Testament, with Eight Sermons, Ser. ii. pp. 333—336.

† Chap. x.

‡ Section 8.

§ Letter 1.

NOTE XXIX. Page 165.

The expression in Heb. v. 7. rendered in the common version "and was heard in that he feared," namely, *καὶ ὑσακνυθεὶς ἀπὸ τῆς ὑλαβιας*, has been thought susceptible of two interpretations. The one is *being heard on account of his religious reverence*; the other, *being delivered from fear*. In support of the former it is alleged that *ὑλαβια* often signifies reverence, as in Heb. xii. 28, and that the preposition *ἀπὸ* sometimes means *by reason of, on account of*, as in Luke xix. 3. John xxi. 6. This sense appears to have been preferred by our translators, as well as by several expositors; for though *in that he feared* is a phrase somewhat ambiguous, they have said on the margin, *for his piety*. The latter interpretation, however, which is the one adopted by our Author, is not unsuited to the words, and is more in unison with the scope of the passage. Several critics have shown that *ὑλαβια* is used to signify *fear of any sort*, as by the Seventy in Joshua xxii. 24. and in Acts xxiii. 10. and that *ὑσακνυ* is employed to denote a deliverance granted in answer to prayer, as in Ps. liv. 2, 3.

The Apostle, in this passage, represents our great High-priest as acquainted from experience with the affections and senseless infirmities of human nature. He no doubt alludes to the fear and amazement with which Jesus was seized in the garden, and which the evangelists describe in expressive terms, Mark xiv. 33. Luke xxii. 44. —Christ was *delivered from fear*, as his trust in God was kept firm and unshaken amidst his distressing amazement, and as he was preserved from the thing feared and deprecated, to wit, fainting and perishing under the wrath of God. Although he did not obtain exemption from a bitter and accursed death, for which indeed he did not absolutely pray, yet his Father assured him that he should not be overwhelmed by his sufferings, nor left to continue under the power of death. See *Beza, Dr Owen, Whitby, Doddridge, and Macknight* on the place; all of whom give their suffrage in favour of the interpretation which our Author prefers.

NOTE XXX. Page 173.

In maintaining that the expression in 1 Pet. iii. 18. "*quickened by the Spirit*," as well as the parallel phrases in Rom. i. 4. and 1 Tim. iii. 16. is to be understood of Christ's Divine nature, the Author's views appear to be correct. The meaning of Rom. i. 4. was formerly adverted to.* When it is said (1 Tim. iii. 16.) "God was

* VOL. I. NOTE XXXI. pp. 408, 409.

manifest in the flesh," justified in, or by, the Spirit, *δικαιωθείς ἐν πνεύματι*, we are taught that, notwithstanding the debasement to which he submitted, and the calumnies with which he was loaded, his character as the true Messiah and the Mighty God, was completely vindicated. This important idea, it is certain, may be aptly illustrated, whether the expression *the Spirit* be referred to Christ's own Divinity, or to the Holy Ghost.* Yet, agreeably to the opinion of *Beza*, our Author, and many others, it seems most natural to conclude, that the Apostle here contrasts the Divine nature of Christ with the human, and intimates that he was justified by those beams of uncreated glory which broke forth through the dark cloud of humiliation and suffering, and, in particular, by his resurrection from the dead—a most illustrious miracle, effected by himself as well as by the Holy Spirit.

It is equally clear that the expression just quoted from 1 PETER should be referred to our Lord's Divinity. *Horsley* and some others, indeed, contend that it ought to be applied neither to Christ's divine nature, nor to the Holy Spirit, but to Christ's human soul. The Bishop, in his Sermon on the passage, affirms, that the word which our translators render *quicken*ed, denotes not the resuscitation of life extinguished, but the preservation and continuance of life subsisting: "*Being put to death in the flesh, but quick in the Spirit*, i. e. surviving in his soul, by which, or rather in which (surviving soul,) he went and preached unto the spirits in prison." But what writer could ever have allowed himself to hazard such a translation of the word *ζωοοποιήσας*, unless his judgment had been warped by predilection for a favourite hypothesis? This term, beyond question, does refer to "the resuscitation of life extinguished;" and the true meaning is very well stated by Pearson in the following words:† "The spirit by which he is said to preach was not the soul of Christ, but that Spirit by which he was quickened; as appeareth by the coherence of the words, *being put to death in the flesh, but quickened by the Spirit, by which also he went and preached to the spirits in prison*. Now that Spirit by which Christ was quickened is that by which he was raised from the dead, that is, the Power of his Divinity; as St Paul expresseth it 2 Cor. xiii. *Though he was crucified through weakness, yet he liveth by the power of God*; in respect

* See Dr Erskine's 2d Sermon on the Mystery of Godliness, in the first Vol. of his Discourses.

† Expos. of the Creed, Art. v. pp. 228, 229. •

of which he preached to those who were disobedient in the days of Noah."

NOTE XXXI. Page 183.

Of the splendid circumstances which graced the Saviour's RESURRECTION, it was one of the most remarkable, that a company of departed saints arose after him from their graves. This wonderful fact is so expressly recorded, that its certainty must be admitted by all who acknowledge the inspiration of the Evangelists. Nor was it improbable in itself that the power of the risen Saviour should be straightway displayed in raising a select band of saints, as a prelude of the blessed resurrection of his Church at large to take place at the end of the world. It was the opinion of the Jews, we are told, that when their Messiah came, there should be a resurrection of some pious men.*—*The graves were opened*, it appears, at the moment our Lord expired on the cross; but the bodies of the saints that slept did not *arise and come out* of their graves, till *after* the resurrection of Christ; for He is the First-born from the dead, and the first-fruits of them that slept. Who these privileged saints were, it is perhaps vain to conjecture. Many have supposed, with *Ignatius*, that they were some of the most eminent mentioned in the Old Testament. But *Whitby*, *Pierce*, *Pareus*, and *Guyse*, deem it more probable that they were a number of devout persons, believers in Jesus, who had recently departed this life, and were personally known to many of the inhabitants of Jerusalem. Whether these saints afterwards returned, like *Lasarus*, to their graves, or rose to immortal life, is a question which it is not necessary that we should be able to determine. *Pareus*, however, considers it likely that they were finally exempted from the power of death, and ascended in triumph to heaven with the ascending Saviour.†—"It is unprofitable," says *Doddridge*, "too particularly to conjecture on circumstances which are not recorded. For this reason also, I pretend not to say what became of these persons; though as one can hardly imagine they either immediately returned to their graves or that they continued to live on earth (because it is only said they *appeared to many*,) it seems most natural to imagine that they *ascended into heaven* with or after our Lord; perhaps from some solitude to which they might be directed to retire during the intermediate days, and to wait in devout exercises for their change; for surely had they

* *Whitby's* Note on *Mat.* xxvii. 52.

† Probabiliss est, non denuo mortuos finisse; sed cum Christo resurgente conversatos, ac tandem cum ascendente triumphum egisse. *Comm. in Mat. in loc.*

ascended in the view of others, the memory of such a fact could not have been lost.”*

NOTE XXXII. Page 185. line 4.

Our Author proves, in a concise but satisfactory manner, that there can be no reasonable pretence for regarding the Apostles of Christ either as weak enthusiasts or artful impostors. In bearing testimony to the resurrection of the Lord Jesus, they announced a fact, which they themselves had been compelled by invincible evidence most firmly to believe; and the publication of which, instead of raising them to worldly honour or opulence, served only to expose them to hatred, reproach, persecution, and death. This subject has been ably illustrated by many writers, among whom a conspicuous place is due to the late *Dr Beattie*, who treats it particularly in his elegant compend of “The Evidences of the Christian Religion.”†

APOLLONIUS was a celebrated impostor, born about the Christian era, at *Tyana*, a town of Cappadocia. After having studied at Tarsus, he became a rigid disciple of Pythagoras, determined to pass seven years in silence, and practised every species of austerities. He travelled to Babylon, thence to India, in order to converse with the Brahmins; and after returning to the cities of lesser Asia, proceeded to Rome. He hazarded predictions, and pretended to work miracles, and even to raise the dead to life. He is supposed to have died at Ephesus, after having nearly reached an hundred years.‡—Hierocles had the audacity to draw a comparison betwixt this man and our blessed Saviour, but was answered by Eusebius.—*Philostratus*, who wrote the life of Apollonius in Greek in eight Books, was secretary to *Julia*, the wife of Alexander Severus.—That Apollonius really existed, is probable; but Witsius styles him a *fictional* hero, with reference, apparently, both to the man’s own impostures and to the fictions of his ambitious biographer. There is a wide difference, indeed, between *Philostratus* and the Evangelists; and between the miracles ascribed to Apollonius, and those which were performed by Jesus and his Apostles.§

NOTE XXXIII. Page 185. line 20.

It was once intended to suggest a few remarks here on the seeming contradictions in the accounts of the Resurrection of Christ,

* Family Expositor, Vol. II. Sect. 191. Note p.

† Vol. I. Ch. ii. Sect. 1, 3.

‡ Aikin’s Biography, Art. APOLLONIUS TYANÆUS.

§ See Paley’s View of the Evidences of Christianity, Vol. I. Part i. Propos. 2.

which the different Evangelists have given us. But the illustration of this topic "would lead us beyond the bounds" of these Notes. Let it suffice, therefore, to refer to Dr Doddridge,* and in particular, to the Observations on the Resurrection of Jesus, by *Gilbert West, Esq.* one of the most valuable writers on the subject. A short view of Mr West's scheme for reconciling the Evangelists may be seen in Doddridge's Preface to the 3d Volume of his *Expositor*. Amongst the many excellent works on the general evidence of our Lord's Resurrection, the young inquirer might consult *Saurin's* Sermons translated by Robinson,† the Trial of the Witnesses of the Resurrection of Jesus, and *Dillon's* accurate and elaborate Treatise.

NOTE XXXIV. Page 187.

It is not without reason that the last verse of the 110th Psalm is referred to the bitter sufferings of the Messiah, and the glorious resurrection that was to succeed. That the expression "he shall lift up the head," means, he shall be delivered from his sorrows and abasement, and exalted to the highest glory and felicity, is admitted by all. With regard to what is intended by his *drinking of the brook in the way*, there are two opinions. The Hebrew term נָדַח, which, according to Parkhurst, literally signifies a *torrent or rapid stream*, being sometimes employed to denote abundance of comforts, as in Psalm xxxvi. 8, Bishop Lowth, and several other respectable interpreters, apprehend that the word here denotes those refreshing consolations, by which our Lord's humanity was supported amidst the labours and conflicts of his mortal life. But this word is frequently used to express severe afflictions, as in Psalm xviii. 4, 5. cxliv. 7. and in this sense it is understood here by Pool, Bishop Horne, and many others, as well as by our Author; who consider the Messiah's *drinking of the brook in the way* as an expression of the same import with his undergoing his sufferings. Compare Ps. lx. 3. Jer. xxv. 15. Mat. xx. 22. Now, either of these interpretations is admissible, and furnishes a good sense; but the latter seems entitled to the preference. The following spirited comment by *Horne* deserves to be quoted.‡

"Verse 7. *He shall drink of the brook, or torrent, in the way; and therefore shall he lift up his head.* The means by which Christ should obtain his universal kingdom and everlasting priesthood seem

* Family Expositor, Vol. ii. Sect. 194. *et seq.*

† Vol. ii. On the truth of Revelation. Ser. 8. The Resurrection of Jesus Christ.

‡ Commentary on the Psalms, in loc.

here to be assigned. In his way to glory, he was to drink deep of the waters of affliction; the swollen torrent occurred in the way, and presented itself between him and the throne of God. To this 'torrent in the way' the Saviour descended; he bowed himself down and 'drank' of it for us all; and therefore, did 'he lift up his head;' that is, he arose victorious, and from the valley in which the torrent ran, ascended to the summit of that holy and heavenly mount where he reigneth, 'till his enemies be made his footstool.' St Paul hath expressed the same sentiment in literal terms; 'He humbled himself and became obedient unto death, even the death of the cross; wherefore *∞*, God also hath highly exalted him.' Philip. ii. 8."

NOTE XXXV. Page 188.

No one passage of ancient prophecy contains clearer predictions either of the sufferings of Christ, or of the glory that should follow, than the 53d chapter of Isaiah. The first part of the 8th verse, "He was taken from prison and from judgment," has been variously understood. Some suppose it to mean that our Lord was led from prison and from the tribunal of judgment to the place of execution. Closely correspondent to this view, is the marginal reading in the common English version, "He was taken away by distress and judgment"; with which Lowth's version agrees, namely, "By an oppressive judgment he was taken away." This interpretation receives support, it is admitted, from the reading of the Seventy, which is adopted in Acts viii. 33. "In his humiliation his judgment was taken away;"* that is, in his state of humiliation he did not receive that righteous judgment from men to which he was entitled, but was condemned to die, though they found in him nothing worthy of death.

Our Author's view of the expression, nevertheless, is not unnatural; and it is embraced by *Calvin*, *Pool*, and other judicious expositors. Although it is at the 10th verse that the Prophet begins to speak particularly of the blessed results of Christ's humiliation, yet, in order to obviate the offence of the cross, it was not impertinent to insert a short notice of his glory in the midst of the detail of his sufferings. The Prophet informs us, says Calvin, "that Christ was *taken*, that is, rescued, *from prison and from judgment* or condemnation, and then exalted to the highest honour, that none

* 'Εν τῇ ταπείνωσιν αὐτοῦ ἡ κρίσις αὐτοῦ ἀρῆται.

might imagine he was quite overwhelmed by his dreadful and ignominious death.*

Different senses have also been put upon the clause immediately following, viz. "And who shall declare his generation?" The word rendered *generation* דור usually "signifies," says Lowth, "age, duration, the time which one man or many together pass in this world." Several ancient writers applied this expression to Christ's eternal generation as the Son of God; and *Chrysostome* understood it of the miraculous conception of his human nature. But however wonderful and ineffable those sacred mysteries are, it was injudicious to expound these words of Isaiah as relating either to the one or the other. Witsius assigns a much more probable and natural meaning, when he refers them primarily to the duration of the Mediator's life subsequent to his death and resurrection, and secondarily to the numbers and the perpetuity of his spiritual seed. Christ was not only to be released from the prison of the grave, but to rise to immortal life; Psalm xxi. 4. Rom. vi. 9. Rev. i. 18. In this interpretation, our Author again coincides with Calvin. With far less appearance of probability, some have conceived the meaning to be this: *Who can declare that generation of mankind among whom Jesus lived?* Who can express their unparalleled wickedness in condemning and crucifying so worthy and illustrious a person?—Lowth renders the clause thus: "*And his manner of life who would declare?*" That is, at the trial and condemnation of Jesus, all were backward to attest his innocence. "No proclamation was made for any person to bear witness to the innocence and character of Jesus, nor did any one voluntarily step forth to give their attestation to it." The arguments which the Bishop employs to confirm this interpretation, have considerable weight.†

With regard to the translation of the first part of the 10th verse proposed by *Cocceius*—although it is favourably noticed by our Author, it does not appear to be so natural as that in the authorised version; "Yet it pleased the Lord to bruise him; he hath put him to grief." Nor is it so proper as the one which Lowth, in conformity with the reading of the *Vulgate*, adopts; "Yet it pleased Jehovah to crush him with affliction." *Cocceius*, it is well known, though a man of vast erudition and ardent piety, indulged his fancy to excess, and was immoderately attached to mystical and allegori-

* Calvin. *Commentar. in loc.*

† Notes subjoined to the New Translation of Isaiah, Ch. liii. 8.

cal interpretations of Scriptura. Nor have the most sincere admirers of Witaius hesitated to admit, that several of his expositions discover somewhat of a leaning towards the Cocceian plan. His illustration of Zephaniah iii. 8. in the 36th Section of this Dissertation, might perhaps be referred to as one instance of this propensity.—“ It has been always a principle with me,” says Dr Witherspoon, “ to preach the doctrines of redemption where they are, and not to attempt to find them where they are not, by a boundless allegorical interpretation.”*

NOTE XXXVI. Page 194.

The reader will observe, that, when quoting Job xix. 25. where our English Bible makes the expression—“ that he shall stand at the latter day upon the earth,” the Author says, *novissimus in pulvere staret*—“ stand last on the earth,” or on the dust. The truth is, that the original is susceptible of both interpretations; and Witaius is not singular in his view of the meaning. He agrees in this instance not only with *Cocceius*, but with the celebrated *Scultet*, and others. According to *Scultet*, the sense is; “ Having vanquished and survived all his enemies, he shall stand as an illustrious conqueror; and shall display his glorious power in raising up the dust, to which mankind were reduced.” *Grotius*, too, observes, that it belongs to a conqueror to stand last on the field, and that Job accordingly affirms that God will overcome his adversaries.†

The entire passage, of which these words are a part, is uncommonly interesting and sublime; and it has given rise to much critical discussion. Whilst some contend that Job anticipates a restoration to prosperity during the remainder of his life, others more successfully urge that he expresses his firm persuasion of a blessed resurrection after death; and *Kennicott*, who differs from both, maintains that Job declares his conviction that while he was singularly oppressed with anguish of mind, and tortured with pains of body, yet still, out of that miserable body, nearly dropping into the grave, *he should see God*, who would appear in his favour, and vindicate the integrity of his character.‡ It is not intended, however, to discuss this subject here.

* Works, Vol. iii. Ser. 9. Ministerial fidelity in declaring the whole counsel of God.

† Pool's Synopsis, *in loc*.

‡ Remarks on Select Passages, &c. pp. 165—168.

NOTE XXXVII. Page 207.

There is some appearance of contradiction, it must be owned, between the account of the *place* where Christ began his ascension, which we have in the Gospel by Luke, and that which the same Evangelist gives us in the Acts. But it is *only* an appearance. Our Author's solution of the difficulty is quite satisfactory; and it coincides, at least in substance, with the remarks of later writers on the subject. See Whitby, Doddridge,* and *Dr Wells*.† "Note here," says Whitby on Acts i. 12. "that St Luke does not intend to give us the distance of the place of Christ's ascent from Jerusalem, (that being from Bethany, Luke xxiv. 50. which was from Jerusalem fifteen furlongs, John xi. 18.) but only from the foot of mount Olivet, which was, says the *Syriac*, and *Theophylact* from Josephus, (An. l. 20. c. 6.) seven furlongs; though now we read in Josephus only five furlongs. Now, say the Jews, a Sabbath day's journey is two thousand cubits, that is, a thousand yards, which is about eight furlongs or a mile." "It is manifest," says Dr Doddridge, "he did not ascend from the town of Bethany, where many others must have seen him, but from the mount of Olives, where none beheld him but *his own disciples*."

NOTE XXXVIII. Page 211.

To every intelligent reader, the pretended miracle of the impression of our Lord's foot upon mount Olivet, must appear altogether fabulous; and the absurdity of applying the Old Testament expressions quoted by our Author to any such circumstance, is perfectly evident. Yet modern travellers in the Holy Land assure us, that this ancient piece of superstition still keeps up an extensive credit. "At a short distance from the summit," says Dr Clarke, speaking of mount Olivet,‡ "we were desired to notice the famous impression of a man's left foot in a rock, which has so long been shown, as that made by our Saviour at his ascension. Over this, Helena constructed one of her churches. It is not our intention to add a single syllable to all that has been already written on this subject. Those who can receive amusement or edification from the legend in its most interesting form, may be referred to the entertaining work of *M. de Chateaubriand*, from the perusal of which the reader rises as from a pleasing romance. So fully is this miracle believed even at

* Family Expositor, Vol. ii. sect. 203. Notes a and c.

† Historical Geography of the Old and New Testament, Vol. ii. p. 190.

‡ Travels, Vol. iii. pp. 567, 568.

this hour, that it is mentioned in the certificate given to pilgrims at the Franciscan convent, as one of the proofs of the sanctity of the place."

NOTE XXXIX. Page 215.

The reader will learn from the remarks of our Author, that the critics are not agreed about the precise meaning of the term *ANALEPSIS*. The only passage of the New Testament in which this word occurs is Luke ix. 51. and it is even disputed whether it directly refers to the Saviour's ascension at all. Dr Campbell, in his Version, adopts the general term *removal*; and in his Note on the verse, he says: "To me it appears very improbable that the Evangelist should speak of the time of his ascension as being come, or just at hand, not only before his resurrection, but even before his trial and death; especially, considering that he continued no fewer than forty days on the earth after he was risen." But other considerations seem to balance, if not to outweigh, the arguments which that learned and ingenious critic employs.

The verb *ἀνελαμβανω*, as appears from the section to which this Note refers, is very frequently used by the New Testament writers to denote the ascension of Christ. It is applied also by the Seventy to the ascent of Elijah, 2 Kings ii. 10, 11. It is natural then to expect, that when *analepsis*, a noun confessedly derived from that verb, is applied to our Lord, it should mean his ascension. Campbell indeed affirms, that this word "is equally applicable to any other method of removing." It is certainly worthy of notice, however, that in all, or at least nearly all, the passages where *ἀνελαμβανω* occurs in the New Testament, to whatever subject it relates, the idea of *elevation*, or of being taken *up*, is less or more involved.* It may be urged that, even admitting this, and allowing that the noun *analepsis* is peculiarly applicable to a *removal upwards*, still the expression in Luke ix. 51. might be understood to refer, not to Christ's ascension into heaven, but to his being *lifted up* on the cross. But to this reasoning we reply, that when mention is made in other passages of his elevation on the cross, the term employed is not *ἀνελαμβανω*, but *ὑψω*, John iii. 14. viii. 28. xii. 32, 34. Besides, when our Lord gave prophetic intimations respecting himself to his

* See Parkhurst's Greek Lexicon on *Ἀνελαμβανω*, I.—V. Dr Campbell himself, when keenly engaged in discussing another topic, expressly adverts to what is now stated as the sense of *ἀνελαμβανω*, in contradistinction to those terms which merely signify a removal, without any reference to *ascending*. Prelim. Dissert. Dis. vi. Part 2. § 20.

disciples, and even to the people at large, we find him, in some instances, passing over intervening events, how important soever, and bringing his ascension directly into view, as in John vi. 62. xiv. 2, 28. To travel from Galilee to Jerusalem was a necessary step towards his ascension, as well as crucifixion; and, without doubt, the prospect of "the joy that was set before him" animated his resolution and courage, at the moment when "he stedfastly set his face" to accomplish that interesting journey, and to expose himself to all the sufferings that awaited him in the garden of Gethsemane and on the hill of Calvary. Why then should it appear "very improbable," that the Evangelist refers immediately and expressly to Christ's being received up into heaven? "We all know," says Campbell himself, "that, in popular language, a time is often said to be come, which is very near." Although Luke says, therefore, "*the time was come* that he should be received up," and although he did continue "no fewer than forty days on earth after he was risen," it should not on this account be deemed unlikely that the phrase refers to the ascension. The Doctor's remark, with regard to the indefinite turn of the expression, *τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ*, *the days of his analepsis*, has no weight; for, according to the Hebrew and Hellenistic idiom, this indefinite form of speech is often employed, even when a certain particular day is intended, as in Gen. xxv. 24. xxix. 21.* Even Campbell states, that the old *Latin* translator renders the word ἀνάληψις *assumptio*, and that by this "he probably meant the ascension." Dr Doddridge, in fine, at the conclusion of his note on this term, has expressed himself in the following words: "I scruple not at all, with the *most ancient versions* and the generality of *critics*, to follow the usual interpretation, which refers ἀνάληψις to Christ's ascension."†—

Witsius, therefore, seems right, in conceiving the word *analepsis* to relate to the ascension of our Lord. It is certain, too, that when the Father received him up into heaven and placed him at his own right hand, he did, by the very act, recognise him as his Son, and give the brightest evidence that he had accepted his work, and justified him from every charge to which he had become liable, as the Surety of his people. But whether this idea is expressly conveyed by the terms ἀναλαμβάνω and ἀνάληψις, when applied to his ascension, may admit of dispute. On this point, Bera is possibly more correct than our excellent Author.

* See Dr Hammond's Paraph. and Annot. Acts ii. Note a.

† Family Expositor, Vol. ii. Sect. 127. Note 6.

NOTE XL. Page 219.

Our Author, with sufficient propriety, refers to the testimony of STEPHEN and of PAUL, in confirmation of Christ's ascension. Each of these highly-favoured individuals expressly declared, that he saw the exalted Redeemer. The validity of their testimony, however, doth not depend on the precise *manner* of their seeing him. Witsius appears to be decidedly of opinion, that, in both instances, their bodily eye-sight was miraculously strengthened, so that objects exhibited in the highest heaven became quite visible on the earth, to Stephen at Jerusalem, and to Paul on the way to Damascus. But is it not much more probable, on various accounts, that Jesus was presented to their view, by a *visionary representation*, similar to those which were made to Isaiah, Ezekiel, and the Apostle John? In this light the matter appeared to Doddridge;* and Mr Andrew Swanston, in his excellent Lecture on Paul's conversion, though he does not expressly discuss this question, seems evidently to proceed upon the principle that Paul saw the Lord in a symbol or vision. "I am disposed to think," says that truly evangelical and amiable writer, "that along with the spiritual light which at this time broke in upon the Apostle's mind, there was a certain visible effulgence, or manifestation of that light and glory in which the human nature of our Redeemer resides, and which he will communicate to the bodies of his saints at the resurrection."†

Whether there is reason to conclude from what the Apostle states at the beginning of 2 Cor. xii. that he was literally caught up to heaven, we shall not here inquire. On this point, the reader may examine *Whitby*, who favours the opinion that Paul experienced "a real rapture." *Macknight*, too, has some judicious observations on the passage.

NOTE XLI. Page 221.

The testimony of the Apostle JOHN with regard to the reality of Christ's ascension, is no less justly appealed to, than that of Stephen and Paul. Yet the vision related in the *first* chapter of the Revelation would have suited the Author's purpose, more perfectly than that in the *twelfth*. In the five first verses of the 12th, there is an allusion indeed to the manner of our Saviour's birth, the persecution he met with in his infancy, the protection he experienced from his

* Family Expos. Vol. iii. Sect. 15. Note n.

† Sermons and Lectures, by Mr Andrew Swanston, late Preacher of the Gospel, Vol. i. p. 320.

Father, and the state of security and power at the right hand of God to which he was ultimately advanced. But, though these events are *alluded to*, the vision, beyond question, is prophetic, and refers to events posterior to the ascension of Christ. The "man-child" spoken of, verse 5th, is not to be understood of Christ personally, but of the spiritual seed of the church, (compare verse 17th;) and his being "caught up to God, and to his throne," has a reference to some striking display of Jehovah's special care for the offspring of the church. On this subject, see *Durham*,* and *Dr Johnston*.† "The woman," says Johnston, "signifies the Christian Church, as an organized and constituted church, consisting of a fixed system of doctrine, precepts, worship, and discipline, conformable to the sacred Scriptures of the New Testament. Her child signifies all those individual Christians, who, by their belief and obedience of these, are rendered the real votaries of that church. The first attempt of the Roman power should be, not to corrupt the Christian church, but to kill and destroy individual Christians, and these it should persecute in a very early period of the church. The church should produce a manly race, whom no danger should intimidate, and no sufferings depress. A race, who, at a distant period, should subdue all nations with a rod of iron, and who, upon the overthrow of the various kingdoms and nations mentioned in prophecy, shall reign triumphant on the earth."—This is a much more probable interpretation than that proposed by *Bishop Newton*, who considers *Constantine* as particularly intended by the man-child, because he escaped the many snares that were laid for him by *Galerius*, and was advanced to the imperial throne.‡

Those who wish to be acquainted with the different views which have been taken of the Dragon, and of the period to which this chapter refers, must consult the Authors who have written fully on the subject, as *Faber*, *Fuller*, and *Culbertson*.

NOTE XLII. Page 227.

John iii. 13. is a remarkable verse, and has attracted much attention. Some excellent Divines are of opinion, that the expression "No man hath ascended up to heaven"—or, as *Campbell* renders it, "None ascendeth into heaven"—is not to be understood of a local ascension at all, but to be interpreted figuratively, as denoting an intimate acquaintance with the Divine counsels and administration;

* Exposition of the Revelation by the Rev. James Durham, *in loc.*

† A Commentary on the Revelation, by Dr Bryce Johnston, Vol. ii. pp. 1—15.

‡ Dissert. on the Prophecies, Vol. ii. Dis. 25. Analysis of the Rev. ch. 12.

and in vindication of this sense, they refer to Deut. xxx. 11, 12. Rom. x. 6. and Prov. xxx. 4.* But if a local ascension is intended, the expression, though in conformity with the prophetic style, it exhibits as past an event which was then future, relates, without doubt, to our Lord's ascending into heaven after his resurrection from the dead; and, as our Author suggests, the meaning may be, that Christ is the only person who ascends into heaven by his own power and his own merit. The Socinian notion of his actual ascent into heaven to receive full instruction in the will of God before he commenced his public ministry, is an absurd and unfounded fancy, which it is unnecessary here to refute. The last expression in the verse, "even the Son of man, who is in heaven," clearly intimates, that while Christ was on earth as the Son of man, he was at the same time in heaven as the Son of God. It may be compared with Acts iii. 15. xx. 28. and 1 Cor. ii. 8.†

NOTE XLIII. Page 242.

When Job says, "Upon my right hand rise the youth," (Ch. xxx. 12.) he doubtless complains of the arrogant conduct of young men. But the Author's comment—"Youths not yet arrived at years of discretion, are not ashamed wantonly to prefer themselves to me," does not appear to express the precise meaning of the words. In the following part of the same verse, the afflicted patriarch immediately adds; "they push away my feet, and they raise up against me the ways of their destruction." The sense, therefore, seems to be, not merely that they preferred themselves to him, or seized the precedence; but that they assumed an attitude of presumptuous hostility, and aimed at his ruin. They may be said to rise on *his right hand*, because they attempted to disable his right hand, which is the principal seat of corporeal strength, and the chief instrument of active exertion; or rather, the expression may allude to the established forms of judicial procedure, in which it was customary for accusers to stand at the right hand of the pannel. See Psalm cix. 6. Zech. iii. 1.‡

Our Author, nevertheless, adduces a sufficient number of passages to show that, at least amongst the Hebrews, the place on the right hand was deemed more honourable than that on the left. His il-

* See Guyse's Paraphrase and Note on the verse, and Doddridge's Par. on it, and Note d.

† See Whithy's Note on John iii. 13, and Dr Magee on the Atonement, Vol. i. Diss. 1.

‡ Pool's Synopsis, *in loc.*

illustration of the terms by which our Saviour's present glory in heaven is expressed, is minute and satisfactory. Some useful observations on this topic may be found in *Hurrian's Sermons*.*

NOTE XLIV. Page 257.

That Christ is sometimes represented as taking possession of his celestial glory by his own authority, is sufficiently evident. Yet the original expression in Zech. vi. 13. which our Author renders, *and he shall take the glory*,† cannot perhaps be better rendered than in our common version—*and he shall bear the glory*. The term *נשׂא* has many different shades of meaning;‡ but none of its senses appears more radical than *to bear, to sustain*. It often signifies *to raise, to lift up*; and as *Matthew Henry* suggests, we might read here *he shall lift up the glory*, that is, he shall restore and advance the glory of Israel, which is now depressed. As the term not unfrequently means *to take, to receive*, our Author's rendering is certainly admissible. Nor does it seem to differ much from the turn given to the expression in the Latin version by *Tremellius* and *Jusius*, where the clause is translated, *Idemque reportaturus gloriam*, i. e. “he shall procure, or obtain, the glory.” The Messiah, by the great work of building the temple of the Lord, obtained for himself the diversified and unparalleled glories of his exalted state.

NOTE XLV. Page 258.

The Author very properly ascribes the glory to which Christ is exalted as man and Mediator both to the *justice* and the *grace* of the Father. Our Lord had an unquestionable title to those honours to which he is advanced; and it is equally certain that in highly exalting him, the Father acted at once from infinite love to his Son, and from pure and boundless grace to the church. The expression in Philip. ii. 9. “*He hath graciously given him, *ὑπερῶντα*, a name which is above every name*”—seems most directly to refer to the Father's love for his dear Son, and to the benignity with which he conferred on him his glorious reward; but it perhaps alludes, also, to that grace towards perishing sinners, in which both the humiliation and exaltation of Christ originate.

The words quoted by our Author from Isaiah xvi. 5. “*In mercy, in grace, shall the throne be established,*”§ seem hardly applicable

* The Knowledge of Christ Glorified, pp. 91—125.

† Et accipiet maiestatem.

‡ See Parkhurst's Hebrew Lexicon on this word.

§ Et stabilitus est in gratia, יָסַד בְּכֶדֶד, *throne*.

to the subject. These words, it is granted, though they relate in the first instance to the throne of Hezekiah, have an ultimate reference to the throne of Christ. But the grace spoken of appears to be, not the grace of God shown to the prince, but the grace, or clemency, exercised by the prince, whose throne is established. *Piscator*, *Cocceius*, and some others, indeed, concur with *Witsius*, in applying the expression to the Divine favour and mercy; and in support of this interpretation, refer to 2 Sam. vii. 15. Ps. lxxxix. 35. Is. lv. 3. But *Vitringa* justly argues, that the Prophet seems to allude to Solomon's expression, Prov. xx. 28. "Mercy and truth preserve the king, and his throne is upholden by mercy"—that had he meant the Divine favour and grace, he would probably have expressly termed it *the grace of Jehovah*—that if the *truth* and *righteousness*, mentioned in the following part of the verse, must necessarily be applied to the virtues discovered by the prince in his administration, it is most natural to consider the word *grace* as relating to another, and a most important and amiable excellence of the prince himself—that, in fine, the benignity as well as integrity and justice of the king of Judah is brought forward as a motive to encourage the Moabites to submit to his sceptre.*

NOTE XLVI. Page 275.

In applying Heb. xii. 26. to the manifestation of the glory of Christ at his *second* coming, unless a mere accommodation of the expressions be intended, our Author appears to depart in some degree from his accustomed accuracy. That passage is no doubt quoted from Hag. ii. 6, 7. a prophecy which indisputably relates to the appearance of the Messiah, "the Desire of all nations," in the fulness of time, and to the wonderful changes effected amongst Jews and Gentiles by the introduction of the Christian economy. The Apostle has immediately in his eye the abolition of the ceremonial law, and the establishment of New Testament ordinances in its room. The *shaking of heaven and earth* is a metaphorical expression often made use of in Scripture, to denote the subversion of existing authorities and states, as in Is. xiii. 13. and Joel ii. 10. See *Calvin*, *Owen*, and *Macknight*, on Heb. xii. 26. *Witsius* himself elsewhere more correctly cites this passage with reference to the removal of the Mosaic ritual, and the establishment of the more durable institutions of the Gospel.†

* See *Vitringa* in loc.

† Diss. xix. sect. 22.

NOTE XLVII. Page 276.

Theologians are divided in sentiment, with regard to the proper application of the term ARCHANGEL, 1 Thes. iv. 16. That there are various classes of angels, differing from each other in power and dignity, is generally agreed; and it is not uncommon to suppose, that the Apostle here intends some created angel of exalted rank. This appears to have been the opinion of Calvin.* *Alphonsus Turretine* remarks, that when the Lord shall descend from heaven, "he will make use of the ministry of angels, nay, the chief among angels, who are called archangels, as Michael and Gabriel: For, though we know not particularly what relates to the orders of angels, it cannot be questioned, that some of them are superior to others, and are hence in the Scriptures denominated *archangels*."† *Witsius* thought, on the contrary, that the Scripture speaks only of one Archangel, and that this is Christ himself, the Lord of all. The same opinion was held by *Cloppenburgh*, *Vogelsangius*, *Pierce*, and others, of former times; and of late, it has been strenuously supported by *Bishop Horsley*. The Bishop agrees with our Author, too, in thinking, that the MICHAEL we read of in Daniel, Jude, and Revelation, is no other than the Son of God. If the learned reader is disposed to investigate this point, he may consult *Horsley's Sermons*, and the *Exercitatio De Michael* by *Witsius*.‡ At the close of that Dissertation, it is stated by the Author, that some writers apprehend the name Michael to be given to our Saviour in Rev. xii. but to a created angel in Dan. x. and Jude 9. With his usual candour, he adds, that while he himself believes Christ to be intended wherever we read of Michael, he was not inclined to urge his opinion with great pertinacity or confidence, since the arguments adduced on the opposite side are not destitute of force. "On such questions," he says in conclusion, "I am much better pleased with the modesty of a dubious mind, than with a rash disposition to form a peremptory judgment."§

NOTE XLVIII. Page 283.

Our Author denies more decidedly than might have been expected, that 1 Cor. vi. 2, 3. as well as Mat. xix. 28. has any reference to

* *Comment. in loc.*

† *Comment. in Epist. ad Thess. p. 111.*

‡ *Miscel. Sacra, Tom. ii. Exer. 4.*

§ *In talibus questionibus magis mihi placet hesitantis ingenii modestia, quam inconsiderata determinandi perrivacia.*

the transactions of the last day. *Whitby* and *Macknight* agree with him in combating the doctrine, that the saints will be assessors with Christ in the judgment; but they differ from each other in their manner of interpreting 1 Cor. vi. 2, 3. The former adopts a sense somewhat similar to the one proposed by our Author; and with regard to *judging angels*, he affirms, that "all the Greek scholiasts say, that this the Christians did gloriously, by expelling evil angels from their seats and their dominions, and forcing them to confess before their votaries, they were only devils." The views of the latter are briefly expressed in his Paraphrase thus.

"Verse 2. *Do ye not know that the inspired teachers among you judge the world*, by the laws of the Gospel, which they promulgate? *And if the world is thus judged by you, are you, who are so well enlightened, unworthy to fill the least seats of judicature?* Verse 3. *Do ye not know that we declare the judgment of evil angels*, whereby we are strongly impressed with a sense of the justice of God?"—

This learned expositor, however, notwithstanding what he says in his Note 2. on verse 2d, where he refers to Col. i. 26. cannot be justified in limiting the sense of the term *saints* to *inspired teachers*. "Know ye not," says Paul, "that *we* shall judge angels?"—obviously including true Christians at large, as well as men that were endowed with inspiration. And to *translate* the word *κρίναι* in the 2d, and *κατακρίναι* in the 3d verse, which are both confessedly in the future tense, as if they were in the present, was to take a most unwarrantable liberty. The passage is indeed somewhat obscure; but, beyond question, it must relate to some judgment *posterior* to the date of that Epistle; and, on the whole, it seems most natural to refer it to the saints' judging the world and judging evil angels, in the day of final retribution. In this view it is understood by an host of able and judicious interpreters, including *Calvin*, *Besa*, *Hammond*, *Guyse*, and *Doddridge*. Most of these writers do not hesitate to speak of the saints as assessors with Christ at the judgment. The saints, it is true, are to stand before his tribunal, and receive their sentence from him. But, although they are themselves to be judged, it is not impossible for them, after having received a blessed sentence of acquittal, to appear as assessors with Christ; not indeed to give him counsel, but to concur with him in the judicial sentence he shall pronounce on devils and ungodly men—or, in other words, to express their assent to that sentence.

"Why should their assent be necessary," asks *Macknight*, "more than the assent of holy angels?" The assent neither of the one nor the other, we reply, is strictly necessary. The rectitude, and

validity, of the sentence, are quite independent of the plaudits of men, or of angels. But if the Scriptures do teach us, though merely in one or two passages, that the saints shall thus judge the world, it becomes us to believe it, without reasoning on the subject. Whether the holy angels are expressly to give their assent, we are not informed. But can we forget, that the Son of God assumed the human, not the angelical nature; that in the day of judgment he will gloriously appear in the same nature in which he expired on Calvary; and that, in consequence, certain peculiar honours are allotted to redeemed men, in which elect angels have no share? Is it not also particularly fit and proper, that the saints, in that day of victory and triumph, should solemnly express their acquiescence in a sentence which will not only display the majesty and justice of the Judge, but secure their own complete and final deliverance from a combination of numerous and powerful enemies, by whom they had been long and dreadfully annoyed?—See *Horne* on Psalm cxlix. 6—9.

Witsius himself, while he understands the expressions quoted from 1 Cor. vi. and Mat. xix. as relating to other topics, candidly allows, that the saints will be assessors with Christ in a certain improper sense of the term, and that they will judge and condemn the wicked, not merely by the example of their virtues, but also “by their approbation of Christ’s sentence.”

On Mat. xix. 28. let it suffice to refer to Doddridge’s Paraphrase and Note.*

NOTE XLIX. Page 291.

The view taken by Witsius of that representation of the general judgment which we have in Mat. xxv. seems, in general, correct. It may be questioned, however, whether the reason he assigns for the prominent place given in that Chapter to the offices of Christian charity, be the cause to which it ought to be ascribed. Even admitting that it was in accordance with our Lord’s practice to avail himself in his discourses of those forms of instruction, which had anciently been prepared by devout and intelligent, though uninspired, teachers, and which were commonly made use of in the Jewish Church; and supposing that he had paid particular attention to the Chaldee Paraphrase;—the *real importance* he attached to the performance or neglect of the labours of love towards his necessitous and afflicted brethren for his name’s sake, seems a far more probable

* Family Expos. Vol. ii. Sect. 137. Note i.

cause of the prominence he assigns to those labours, than a readiness to assimilate his instructions to what was useful in the Jewish formularies.

The venerable Author, who had attained great proficiency in Jewish and Oriental literature, was perhaps immoderately attached to the idea, that Christ discovered his prudent condescension in conforming his manner of teaching to the modes generally adopted by the wise men among the Jews. His fondness for this notion appears not only here, but also in other parts of his works. He defends it, for instance, at some length, in his *Dissertations on the Lord's Prayer*.^{*} He there states it as his conviction, that the phrases, and almost all the petitions of that Prayer, are derived from the approved forms of the Hebrews. It is exceedingly improbable, he imagines, that so striking a similarity of expressions and petitions as has been pointed out by Drusius, Lightfoot, and others, could ever have happened by accident. Either the modern Jewish Doctors must have borrowed them from the Gospel, or our Saviour must have taken them from the authorised formularies of his time. The former supposition he deems quite unlikely. "It seems more probable," says he, "that Christ, willing to accommodate himself to the taste and customs of the people, in so far as this could be done in consistency with the dictates of wisdom and piety, applied to his own purpose whatever valuable sentiments and proper expressions he found among them, as precious remains of ancient faith and hope. This he did, that he might not seem unduly fond of innovation, and that the instructions he delivered might be the more readily understood and embraced, when it was seen that he presented a collection of the choicest jewels that yet remained in the treasury of the Jewish Church." The keen opposition this notion has met with from *Dr John Owen*,[†] is next adverted to; but our Author states, "with all becoming deference to so distinguished a Theologian," that Owen's arguments are far from shaking his opinion. "Nor does this observation," he adds, "derogate in the least from the excellence of our Lord's Prayer. It was not proper that it should commend itself by the charm of novelty, but by the excellence of its matter, the fulness of its petitions, the exactness of its arrangement, and the conciseness of its diction. And indeed in all these respects it is so admirably superior, that nothing equal or similar can any where be found."

^{*} *Exercit. in Orationem Dominicam*, Ex. vi. sect. 32—39.

[†] *Theolog. Lib. v. Digress. 1.*

NOTE L. Page 292.

Our Author affirms, without scruple, that the punishment of the wicked will be **ETERNAL**. On this, as well as on every other point, to which Divine revelation relates, we ought to guard against the influence of our own reasonings and feelings, and humbly to acquiesce in the testimony of "God, who cannot lie." "If any person inclines," says the profound and amiable *M^cLaurin*, "to doubt of the eternity of future punishment unless he saw it, that person seeks such a way of being satisfied about it as the nature of the thing does not admit: For, though a man saw the place of punishment with his eyes, he could not see that it is eternal, unless he saw the end of eternity, which is impossible; so that a man can never have evidence of this by sight, if he refuse to give faith to God's word, which is surely the best evidence in the world."^{*}

Notwithstanding the many bold attempts which have been made to impair the energy, and pervert the sense, of those passages of Scripture that relate to this awfully interesting topic, it will be difficult, by the most imposing arts of criticism, to persuade any considerate and candid reader, that the Bible does not clearly and fully teach the eternity of the torments of hell. What can be more unequivocal, than the verses quoted by our Author from the 25th chapter of Matthew? In that passage, the Saviour and Judge himself represents the sentence passed on the wicked as consigning them to "*everlasting fire* prepared for the devil and his angels;" and he concludes the account of the judgment thus: "And these shall go away into *everlasting* punishment; but the righteous into life *eternal*."† In these words, the future state of the wicked, and that of the righteous, are directly contrasted with each other in respect to continuance; and we are expressly taught that the duration of both is of the same extent. In the original language, as many writers have remarked, it is precisely the same term that is employed in the first part of the sentence with regard to the one, and in the second part with regard to the other. To deny, therefore, that the misery of the wicked is of the same endless duration with the blessedness of the righteous, is in reality, however undesignedly, to cast the most odious reflexions upon the great Prophet of the Church. On that supposition, Christ must either have wonderfully misunderstood, or deliberately misrepresented, the matter. But can we dare to impute

^{*} Sermons and Essays, Ser. I. p. 84. 2d edit.

† Και ἀπολυτῶνται οὗτοι ἕως καλῶν αἰώνων· οἱ δὲ δίκαιοι ἕως ζωῆς αἰώνων, v. 46.

either error or deceit to Him who possesses "all the treasures of wisdom and knowledge," and is "the Amen, the faithful and true Witness?" Is it possible or credible, that he who is Truth itself, and whose whole speech and conduct were characterised by the most guileless sincerity, would ever, and even when illustrating a subject of incalculable moment to mankind, have allowed himself to employ the same word in one sentence, in two senses so widely different from each other, as first to denote a limited period, and then an endless duration, without giving the most distant hint that the expression was to be thus variously understood?

It would be easy to adduce a great number of other passages of Scripture, equally explicit and decisive. This doctrine, too, it might be shown, is intimately connected with many other branches of the Christian system. What is taught us, for instance, in sacred writ, respecting the malignity and demerit of sin, the purity, justice and veracity of God, and in particular the Deity and atonement of Christ, serves mightily to confirm the eternity of future punishment. Those who set aside the perpetuity of the miseries of hell, have accordingly proceeded, in general, to question, and sometimes to revile with the utmost virulence, the proper divinity and the atoning sacrifice of our blessed Redeemer. "Eternal punishment," says an adventurous writer, "may trouble old women; but a *bloody atonement* and eternal punishment correspond not with the exalted ideas we ought to entertain of God."*—But the reader who wishes to examine this subject minutely, and to see satisfactory replies to the various objections which have been urged against the eternity of future punishment, may consult Pearson,† M'Laurin,‡ Dr Watts,§ Dwight,|| and especially *Lampe*,¶ and *Edwards*.**

The Creed, as we now have it, contains no explicit notice of the endless misery of the wicked. But the article respecting the general judgment was more largely expressed in some ancient copies. In *Tertullian's* Creed, for example, it is affirmed, that Christ "shall come in splendour to receive the saints into the fruition of eternal life and the heavenly promises, and to adjudge the profane

* These are the expressions of *Nicolas* in his life of *Nothauker*, 2d part, p. 6, as quoted by Dr Erskine in his *Sketches of Church History*, Vol. i. p. 73.

† *Expos. of the Creed*, Art. 12. pp. 390—394.

‡ *Sermons and Essays*, pp. 163—179.

§ *The World to come*, Disc. 13.

|| *Theology*, Vol. ii. Ser. 167.

¶ "Theological Dissertation concerning the endless duration of Punishment," translated from the Latin, and printed at Edinburgh, 1796.

** *Remarks on important Theological Controversies*, Ch. ii.

to everlasting fire.”* In the *Athanasian Creed*, too, it is expressly said: “They that have done good shall go into life everlasting; and they that have done evil into everlasting fire.” The opposers of this doctrine have appealed to antiquity, and have attempted in particular to shelter themselves under the authority of *Origen*. But that celebrated Father, though a man of extraordinary learning and diligence, was, in many instances, betrayed by his predilection for the Platonic philosophy, and embraced a variety of unscriptural tenets. Lampe, and others, have clearly shown, that the eternity of future punishment was taught by *Clement of Rome*, *Irenæus*, *Polycarp*, and almost all the Fathers both before and after the age of *Origen*.

Suffice it only to add, that, if the everlasting misery of the unbelieving and impenitent forms a part of *the counsel of God*, it should not be suppressed by the teachers of the Christian religion. The subject indeed is tremendous, and ought always to be approached with much reverence, solemnity, and affection. But utterly to keep back, or very rarely and slightly to notice a topic, so plainly revealed, so frequently brought forward by *Jesus* and his Apostles, and so powerfully calculated to inspire every mind with a salutary dread of sin, to rouse the sinner from a state of dangerous security and recommend the Saviour to his acceptance, and to inflame the heart of the Christian with fervent gratitude to Him who, at the expense of his own blood, “delivered us from the wrath to come,”—seems quite incompatible with every just idea of ministerial fidelity.

NOTE LI. Page 297.

Witaius, with great propriety, endeavours to repress that presumptuous and vain curiosity, by which men are prompted to determine the circumstances of the last judgment, more particularly than the Scriptures warrant. With regard to the PLACE of judgment, it should suffice us to know, as he observes, that “it is designated by the air and the clouds.” Many grave and judicious Theologians have considered themselves authorized to conclude, that, whilst the righteous are assembled in the air, the ungodly will remain upon the earth. “The elect,” says *Boston*, “being caught up together in the clouds, meet the Lord in the air (1 *Thes.* iv. 17.) and so are set on his right hand; and the reprobate left on the earth (*Mat.* xxv. 40.) upon the Judge’s left hand.”† “All wicked men and

* Lord King’s *Critical Hist.* chap. v. p. 313.

† *Human Nature in its Fourfold State*; State iv. Head 4.

devils," *President Edwards* observes, "shall be brought before the judgment-seat of Christ. These shall be gathered to the left hand of Christ, and, as it seems, will still remain upon the earth, and shall not be caught up into the air, as the saints shall be."* But whatever probability may attach to this opinion, *Witsius* justly condemns the fancies detailed by *Cornelius a Lapide* respecting the valley of Jehoshaphat as the place of judgment, the extending of that valley, &c. The view which our Author presents of the scope and connexion of the 8d Chapter of Joel, appears to be right. Very probably, indeed, it relates, in the first instance, to certain remarkable deliverances wrought for the ancient Church, as those which took place at the destruction of Sennacherib's army, and the overthrow of Antiochus. But the connexion seems to justify the conclusion, that this prophecy refers ultimately to "some signal display of the Divine vengeance on the enemies of the New Testament Church, not unlike that which happened in the time of Jehoshaphat."

Several observations regarding the valley of Jehoshaphat, similar to those of our Author, may be seen in *Dr Wells' Geography* of the Old and New Testament.†

NOTE LII. Page 298.

Our Author very laudably exposes the notion of *Grotius*, which has been adopted by *Whiston* and others, that the Apostles in reality apprehended, that the day of the last judgment was to arrive in their own age. Independently of other considerations, it is truly strange, that men of learning should have hazarded this opinion, after the Apostle Paul's explanation in 2 Thessal. ii. From this passage indeed it is not unreasonable to infer, that some Christians at Thessalonica had rashly considered several expressions in his First Epistle to them, as intended to excite or encourage an expectation of the second coming of Christ before the conclusion of the apostolic age. But Paul shows them plainly, that they had completely mistaken his meaning, and that after a very considerable lapse of time, a grand apostacy was to happen in the Church, prior to the glorious appearing of the Son of man. He reminds them, too, that, when he was yet with them, he had given them intimations relative to that "falling away," the careful recollection of which would have served to obviate the misapprehensions they had latterly entertain-

* Hist. of Redemption, Period iii. Part 2. sect. 2.

† Vol. ii. ch. 2. No. 19.

ed. On this subject, see *Hammond*,* *Doddridge*,† and particularly *Whitby*.‡

NOTE LIII. Page 305.

It is scarcely necessary to remark, that the terms *Spirit* and *Ghost* are entirely synonymous. "The name of *Ghost* or *Gast*," says *Pearson*, "in the ancient Saxon language, signifieth a Spirit."§ "*Ghost*," says *Secker* to the same effect, "in the ancient use of our language, denoted the same thing, which Spirit doth now; a substance different from body or matter. Indeed we still use it in expressing the departure of the spirit from the body, which we call *giving up the ghost*; and in speaking of supposed apparitions of the spirits of persons after their decease."||

Our Author does not stop to inquire into the various senses of the word *spirit*, when employed with reference to creatures; but confines himself to a short statement of its different acceptations with regard to what is strictly Divine.—The proper meaning of this term, and of the corresponding words in Hebrew and Greek, according to *Parkhurst*,** is "air in motion," or, as *Witsius* expresses it, "a gale of wind." Our Author considers this designation as given to the Spirit, not merely on account of the resemblance that may be traced between his agency on the human soul and the agency of air and wind in the material creation, but also on account of the manner of his eternal and incomprehensible procession. In this view, it may be noticed, he agrees with *Dr Owen*; who, in his elaborate *Treatise on the Holy Spirit*, when explaining the import of the term, has the following remark: "As the vital breath of a man has a continual emanation from him, and yet is never separated utterly from his person, or forsaketh him; so doth the *Spirit of the Father and the Son* proceed from them by a *continual divine emanation*, still abiding one with them."††

* Paraph. and Annot. 2 Thes. ii. Note c.

† Family Expos. 1 Thes. iv. 15. Note e.

‡ Paraph. and Annot. Notes on 1 Thes. iv. 15, and 2 Cor. v. 1, 9. Also "a Discourse by way of inquiry, whether the Apostles in their writings spoke as conceiving the day of judgment might be in their days, and accordingly suited their phrases and exhortations."—In this discourse, *Whitby* adverts to *Whiston's* erroneous statements on this point in his *Essay on the Revelation of John*, and demonstrates the futility of that writer's arguments.

§ Expos. of Creed, Art. viii. p. 308.

|| Works, Vol. iv. Lect. 13. pp. 317, 318.

** Hebrew Lex. on רוח, and Greek Lex. on πνευμα.

†† Book i. ch. 2. sect. 9.

We have no cause to be offended at the figurative language regarding the Divine Persons, which occurs in sacred writ. It becomes us, on the contrary, to adore the goodness of God in "using similitudes," relative to those high points which far surpass our comprehension, but some imperfect knowledge of which is of great value and importance. If the terms *Father* and *Son*, which the Scriptures apply to the First and Second Persons in the Godhead, carry an allusion to a certain interesting human relation, we need not think it strange, that the designation by which the Third Person in the Trinity is known, and which seems to refer to the eternal relation subsisting between Him and the other two adorable Persons, alludes to a gale of wind, or rather to the human breath. In both cases, the metaphor falls infinitely short of the sublime topic which it is employed to illustrate: and we must guard against abusing the divine condescension, by entertaining gross, unworthy, and erroneous conceptions, which those figurative expressions were never intended to convey. It is necessary, for example, to fortify our minds against every idea repugnant to the true personality of the Holy Spirit. Were any one to allege, that, because the Father is called a rock, a shield, and a consuming fire, a doubt is cast on the Father's personality; or, that, because the Son is represented as the Word of God, the light of the world, a foundation, and a vine, the personality of the Son is uncertain,—it would be universally acknowledged, that the allegation is utterly false and absurd. But to draw any conclusion hostile to the real personality of the Holy Spirit from those passages of Scripture in which material and irrational objects, as wind, breath, water, oil, a seal, and a dove, are made use of to illustrate his character and operations, would be equally preposterous.

NOTE LIV. Page 309.

The PERSONALITY of the Holy Spirit was denied at an early period of the Christian Church. In the fourth Century, the sect of the *Pneumatomachians*, or *Macedonians*, was formed by *Macedonius*, Bishop of Constantinople, an eminent Semi-arian Doctor, who taught that the Holy Spirit is "a divine energy diffused throughout the universe, and not a person distinct from the Father and the Son." This error was solemnly condemned by the council of Constantinople, in the year 381.*

Our Author establishes the personality of the Spirit by solid arguments concisely expressed, and makes satisfactory replies to the

* Mosheim's Eccles. Hist. Cent. iv. chap. 5. sect. 20.

most important objections of adversaries. That personal characters and operations are often attributed to the Spirit in the sacred volume, is quite undeniable; but the enemies of the doctrine very boldly and speciously allege, that this is done merely by the figure of speech called *personification*. The futility of this exception is briefly pointed out by Witsius; and those who are desirous to see a more minute refutation of it may consult *Dr Owen*,* and also *Dr Wardlaw's* comprehensive Sermon on the Divinity and Personality of the Holy Spirit.† The learned reader will find an interesting argument for the personality of the Spirit, in *Dr Middleton's* Note on Mat. i. 18.‡ from which the following is a short extract.

"It may here be briefly noticed, that in the passages, which, from their ascribing *personal acts* to the πνευμα ἅγιον, are usually adduced to prove the Personality of the Blessed Spirit, the words πνευμα and πνευμα ἅγιον invariably have the article. See particularly Mark i. 10. Luke 22. John i. 32. Acts i. 16. and xx. 28. Ephes. iv. 20. Mark xiii. 11. Acts x. 9. and xxviii. 25. 1 Tim. iv. 1. Heb. iii. 7. &c. The reason of this is obvious; for there being but one Holy Spirit, he could not be spoken of indefinitely. In Matt. also xxviii. 19. where the Holy Spirit is associated with the Father and the Son, the reading is το ἅγιον πνευματα." The ingenious writer goes on to show, that, where πνευμα means not the Person of the Spirit, but his *influence* or *operation*, "a remarkable difference may be observed with respect to the Article." "Though the Holy Spirit himself be but one, his influences and operations may be many: hence πνευμα and πνευμα ἅγιον are in this sense *anarthrous*," (i. e. without the article,) "the case of renewed mention or of reference being of course excepted. The expressions of being 'filled with the Holy Ghost,' 'receiving the Holy Ghost,' 'the Holy Ghost being upon one,' &c. justify this observation."

NOTE LV. Page 311.

It is perhaps somewhat difficult to determine the precise meaning of that expression in Acts x. 32, "The word of his grace." *Henry* and *Guyse* seem inclined to apply it both to Christ and to the Gospel: *Beza* and *Doddridge* understand it to mean simply the Gospel: but *Gomar* § and our Author are quite decided in referring the expression to our Saviour. This interpretation is supported by Wit-

* Discourse on the Holy Spirit, Book i. chap. 3.

† Discourses on the Socin. Controv. pp. 205—207.

‡ Doctrine of the Greek Article, &c. pp. 165—170.

§ Pool's Synopsis, *in loc.*

mus, not only here, but also in a separate Dissertation on the *Logos*.^{*} In that Dissertation, his concluding argument is thus expressed :—

“ The succeeding words of the verse cannot be referred to God, without imagining an unnecessary *hyperbaton* ;† and they do not suit the Gospel, which neither builds us up on a foundation, nor gives us an inheritance, but is the instrument by which Christ builds us on himself, and by which the inheritance and the way of obtaining it are revealed. But these expressions are perfectly applicable to Christ ; for he builds the church on himself, and preserves it, Matt. xvi. 18. Heb. iii. 3. and also gives us an inheritance, Col. iii. 24.”

Our Author at the same time shows, that, though it were conceded, that not our Saviour, but the Gospel, is intended by “ the word of his grace,” the passage where this phrase occurs cannot invalidate his argument from Matt. xxviii. 19, in favour of the personality of the Holy Spirit.

NOTE LVL. Page 324.

To the Author's able illustration and defence of the argument for the DIVINITY of the Spirit, founded on Acts v. 3, 4, the following excellent quotation from a living writer, relative to the same topic, may fitly be subjoined.

“ The conduct of Ananias was farther aggravated by the dignity of the person against whom it was an offence. *Thou hast not lied unto men, but unto God.* He had indeed lied unto men, in attempting to deceive the Apostles ; but Peter means that he had not lied only to them. It is observable that, whereas he affirms in the preceding verse that Ananias had lied to the Holy Ghost, he now charges him with having lied to God. It follows that the Holy Ghost is not a creature, nor a rhetorical name for a divine operation or influence, but a person possessed of proper Divinity. It is to no purpose to object to this inference, that an equivalent phrase is used where it is manifest that the same conclusion cannot be drawn from it. When the Israelites murmured for want of flesh against Moses and Aaron, they are said to have murmured against God, Exod. xvi. 8. The instances are not parallel. In the latter case, the Israelites were guilty of murmuring against God, because they fretted at Moses and Aaron his ministers ; but in the former, Ananias is said not

^{*} *Miscel. Sac. Tom. ii. Exercit. iii. πρὸς τὸ λόγον*, sect. 30.

† A *Hyperbaton* is a figure of speech, by which the words are transposed from the plain grammatical order. T.

only to have lied to the Holy Ghost because he lied to the Apostles who were inspired by him, but to have lied to God in lying to the Holy Ghost ; a charge which would not have been true, unless both designations had belonged to the same person. In this then consisted the greatness of his sin, that it was an insult offered to the Spirit of truth and holiness, speaking and acting in the ambassadors of Christ. Every lie which is told to men is an offence against God, of whose law it is an express violation ; but the proper object of this lie was the Holy Ghost, who was present with the Apostles in a manner totally different from the mode of his presence with any other person.”*

Witsius, with great candour, admits that in Scripture “ it is no where said expressly, and in so many words, *The Holy Spirit is the Most High God.*”† Yet surely, whoever reads with attention Acts v. 3, 4, must acknowledge, it is not without cause that Dr Owen, when proceeding to illustrate the argument which that passage supplies, says of the Spirit, “ He is expressly called *God*—;”‡ nor is it altogether unjustly, that Mr Jones § combats the assertion of Dr Clarke in his *Scripture Doctrine of the Trinity*, “ that the Person of the Holy Ghost is no where in Scripture expressly styled *God.*” The Divinity, as well as Personality, of the Spirit is proved at large by Dr Owen in the valuable work already referred to. Both these points, too, are ably treated by Bishop Pearson,|| and by Dr Barrow.¶

NOTE LVII. Page 335. line 18.

The argument for the Divinity of the Spirit, which our Author derives from the representation given in Scripture of *the unpardonable sin*, is at once cogent in itself, and very judiciously stated. The Personality, also, of the Spirit, is obviously confirmed by the same argument. On this point, Theologians have properly noticed the use of the same expression with reference to the Son and Spirit. “ When the sin of blasphemy is said to be committed against the Holy Spirit,” says Dr Barrow, “ just in the same form of speech as against the Son, it is signified that the Holy Spirit is in the same manner a Person as the Son is a Person ; otherwise the comparison would not seem to be well framed.”**

* Dr Dick's Lectures on the Acts, Vol. i. Lect. vi. p. 129.

† Sect. 16.

‡ Treatise on the Spirit, Book i. ch. 3. sect. 31.

§ Catholic Doctrine of the Trinity, p. 37.

|| Expos. of the Creed, Art. viii.

¶ Works, Vol. ii. Ser. 34. pp. 358—371. 3d edit.

** Works, Vol. ii. p. 363.

The subject does not render it necessary to attempt any discussion of the various questions that have been agitated relative to the blasphemy against the Holy Spirit.—Many writers, as *Gouge*,* *Pool*, and *Tillotson*,† have thought that our Lord, in Matt. xii. and Mark iii. represents the Pharisees as having at that time actually incurred the guilt of this crime, by perversely ascribing his miracles to diabolical agency. But *Dr Whitby*, in an elaborate Appendix to the 12th Chapter of Matthew, has endeavoured to prove that Christ intimates, this sin could not be committed till after the commencement of that dispensation of the Spirit which was to succeed his ascension, and that he only gave the Pharisees a necessary warning against the commission of it. In these views, Whitby has been followed by *Guyse*‡ and *Doddridge*.§

Many have supposed, that it was only during the age of miracles, that men could involve themselves in the guilt of this unpardonable sin against the Spirit. This seems to have been the opinion of *Secker*.|| The remarks of *Pool*, on the other side of the question, are worthy of attention.¶ Yet it is much to be regretted that, owing to bodily disorders or strong temptations, serious persons have often exceedingly distressed their minds by the rash and ill-founded conclusion, that they had themselves committed the sin against the Holy Ghost, and that consequently their condition was utterly desperate. Peace be to the man, whose benevolent and judicious efforts are exerted to convince such unhappy individuals of their error, to dispel the clouds which obstruct their peace, and to administer that consolation which the rich promises and gracious invitations of the Gospel are calculated to impart! The reader who is disposed to study this subject may consult, beside the writers already mentioned, *Owen's Exposition of the Hebrews*, Ch. vi. 4—6. x. 26—29, and *Maestricht's Theology*.**

NOTE LVIII. Page 335. line 26.

In the authorised English Translation, the passage quoted by our Author from Hag. ii. 4, 5, is thus expressed: "I am with you, saith the LORD of Hosts. According to the word that I covenanted with you when you came out of Egypt, so my Spirit remaineth

* Treatise on the Sin against the Holy Ghost, subjoined to the Whole Armour of God, p. 607.

† Vol. i. Ser. 17.

‡ Paraph. on Matt. xii. 31, 32. and Mark iii. 29.

§ Fam. Expos. Vol. ii. Sect. 61. Note p.

|| Works, Vol. iv. p. 324.

¶ Annot. on Mat. xii. 32.

** Lib. iv. cap. 3. sect. 16, 17.

among you." The version given by Witsius, however, is equally agreeable to the original; and it corresponds with the manner in which the words are rendered by *Tremellius* and *Junius*, who translate them thus: "I am with you, saith Jehovah of hosts, with the Word, by whom I covenanted with you when you came out of Egypt, and with my Spirit remaining among you."* By giving the term *Word* in capital letters, these Translators, without doubt, intended to intimate that they consider it as meaning the Messiah; and on this subject, *Junius* makes the following remarks: "Whoever interpret this passage otherwise, are obliged either to introduce a most unpleasant confusion † into these two verses quite foreign to the scope of the Prophet, or to do violence to the particles which the Prophet here makes use of. For our part, knowing that, with the progress of time, the mysteries of God were more and more clearly discovered to the Prophets and declared to the church, we maintain, agreeably to the obvious meaning of the expression and the scope of the argument, that God the Father promises his presence to the church, with Christ, and with the Holy Spirit."‡

Witsius himself particularly vindicates this interpretation elsewhere. "The Son," says he, "is truly the Word in whom God covenanted with the Israelites when they came out of Egypt. The expression *אשר ברו* is capable of being translated two ways; either in *whom* or of *whom* he covenanted.§ If we choose the first, it will be signified that he is the Word, by whose mediation God covenanted with the Israelites when they came out of Egypt. This indeed is the Angel who appeared to Moses in the bush, who called himself the God of Abraham, Isaac, and Jacob, *Exod. iii. 2, 6.* and whose good-will is mentioned by Moses as the source of every blessing, *Deut. xxxiii. 16.* But if we prefer the last explanation, the sense will be, that this is the Word whom God by a sure covenant promised to send to his people. The expression, too, may then be compared with *Exod. xxiii. 20,* and *Deut. xviii. 19,* where God promises to send to Israel the Angel, in whom is his name; and to raise up to them a Prophet, in whose mouth he should put his words. Whichever of these two ways of rendering the words be adopted, the expression still refers to the Son of God, by whose mediation,

* —Sum enim vobiscum, dictum Jehovah exercituum, Cum VERBO, quo pepigeram vobiscum exeuntibus vobis ex Ægypto, et Spiritu meo stante in vobis.

† Συγχύσις durissimam.

‡ Pool's Synopsis, in loc.

§ As in John i. 46. 'Οὗ ἐγγράφη Μωϋσής, "of whom Moses wrote," and *Exod. xxxiii. 1.*—"Unto the land אשר נשבעתי, of which I swear."

and concerning whom, God spoke of old to the people; and who came to that temple of which Haggai speaks, and remained with his Spirit in the midst of the people."*

NOTE LIX. Page 339.

The vital and mystical UNION formed between Christ and believers, is one of the most remarkable and happy effects of the Spirit's agency. Although the Author here directs our attention to the "delightful reciprocation of mutual love," probably he did not intend to represent the *mystical union* as consisting properly and directly in mutual affection. "There is a *moral union*," says a venerable writer, "of mutual affection between him and believers; which is more properly *communion*, John xiv. 21."† By the mystical union, a most intimate relation is constituted betwixt Christ and the *persons* of his people. The proper bond of this union, on our part, is *faith*, that faith which firmly credits the divine testimony respecting him, and receives him with all his blessings. Yet it must not be forgotten that "faith worketh by love," and that a blessed fellowship of love is the never-failing consequence of this real and important, though mysterious, union.

Our Author passes over in silence the various natural and artificial conjunctions from which illustrations of this spiritual union are borrowed in sacred writ, and only takes notice of its resemblance to the union of the Three Persons in the same Divine essence. In some respects, indeed, it widely differs from that incomprehensible and glorious union. The three Divine Persons are eternally and necessarily one; but this relation between Christ and his people, though appointed from eternity, is formed in time, and is the effect of the good pleasure of the divine will. The persons in the god-head, besides, are one *essentially*, having one common essence or nature; whereas the union betwixt Christ and the faithful is by no means an essential union. It makes no change on his or on their essence; for though they are transformed into his image, and advanced in due season to a seat with him on his throne, they still continue *men*, and he continues *Immanuel*, God with us. Our Lord's expression, nevertheless, in John xvii. 21. appears to intimate that the union subsisting betwixt himself and all his genuine followers, doth, in fact, bear some resemblance, in point of nearness

* *Miscel. Sac. Tom. ii. Exercit. iii. sect. 18.*

† *Brown's Compendious View, Book v. chap. i. p. 380.*

and perpetuity, to the union between the Father and Him ; and that the reciprocal love which the Redeemer and the redeemed exercise towards each other, how far soever from equalling, doth, in reality, resemble the mutual love which the Divine Persons unceasingly entertain for one another.

On the reality, nature, and importance of the union between Christ and believers, the reader may consult Maestricht,* the excellent Letters of Dickinson,† and the lively remarks of M'Ewen.‡

NOTE LX. Page 342.

In accordance with the practical tendency and design of all his Dissertations on the Creed, Witsius not merely demonstrates the Personality and Divinity of the Holy Spirit, but points out the vast importance of *the Spirit's indwelling in Christians, and of his gracious operations on their hearts and conduct.*

The agency of the Divine Spirit in the work of redemption is extensive and diversified. What he did immediately with regard to the Saviour himself, in forming his holy human nature in the womb of the Virgin, furnishing him with every requisite endowment, and resting on him during the whole period of his abasement to animate and strengthen him in the prosecution of his arduous work ; and what he has done, and continues to do, with reference even to the external means of salvation, in the inspiration of the Scriptures, in calling, qualifying, and directing Prophets, Apostles, and ordinary teachers, and in the various outward confirmations by which he establishes the truth,—is highly deserving of attention. On these subjects, and other points connected with them, which are not included in the plan of our respected Author in this Dissertation, much solid instruction is contained in Dr Owen's excellent Treatise on the Holy Spirit.§—On the reality and necessity of the influences of the Spirit, and their salutary effects in the regeneration, and the progressive holiness and comfort of the elect, see Owen, M'Laurin,|| and Wardlaw.¶

In the Section to which this Note is annexed, the Author speaks of the Spirit as a COMFORTER, and mentions several ways in which he discharges this office. The Greek word rendered *Comforter*,** it is well known, generally signifies an *Advocate* in the classic writ-

* *Theolog. lib. vi. cap. 5.*

† *Familiar Letters to a Gentleman, Let. 17.*

‡ *Select Essays, &c. pp. 36—40. 7th edit.*

§ Book ii.

|| *Sermons and Essays, p. 271. et seq.*

¶ On the Socinian Controversy, Diss. x. and xi.

** Παράκλητος.

ters; and the term is, with propriety, thus translated in 1 John ii. 1. where it is applied to our Saviour, who pleads the cause of sinners with his Father. In those passages of Christ's consolatory discourse to the disciples (John xiv. xv. xvi.) where it is used with reference to the Holy Spirit, Beza has thought proper to render it *Advocatus*. Whitby, in a Note on John xvi. 7. explains it, when applied to the Spirit, as meaning both an Advocate and a Comforter. But Dr Campbell, in an excellent Note on John xiv. 16. strongly objects to the rendering of the word in that passage an *Advocate*; and whilst he considers the term *Comforter*, which our translators have employed, as preferable, he adduces apparently cogent arguments to show, that it should be rendered a *Monitor, instructor, or guide*.

Our Author states, that the Spirit comforts believers, 1st, as he is the *seal* of the divine love to them; and 2dly, as he is the *earnest* of their inheritance. These characters are explained somewhat more fully in his work on the Covenants;* and the remarks of Dr Owen on the same topics may be compared with those of Witsius. He observes, 3dly, that the Spirit comforts the saints by secretly witnessing with their spirits. On this subject also he dwells more particularly in the work just referred to.† It is treated largely by President Dickinson, in a Sermon entitled, *the Witness of the Spirit*.‡ The celebrated Walker, too, avows his sentiments on this topic in the following terms:§ “Believers have not all of them an equal assurance of their salvation. Though they are all persuaded that he who believeth shall be saved, yet every one cannot say for himself, I am persuaded that I believe, and therefore I shall be saved. Before a person can say this, there must be a farther work of the Spirit of God, even a divine light shining upon our faith and other graces, and making them visible to ourselves. We may derive a good ground of hope|| from a strict and careful examination of our own temper and practice, but cannot arrive at a full assurance, till, as the Apostle expresses it, Romans viii. 16, ‘the Spirit himself bear witness with our spirits, that we are the sons of God.’ But when this divine Witness concurs with his testimony, irradiating his own workmanship within us, and discovering to our own minds

* Book iii. ch. 13. sect. 34—37.

† Book iii. ch. 11. sect. 24—39.

‡ Sermons and Tracts, pp. 290—322.

§ Sermons on Practical Subjects, Vol. iv. Ser. 15. pp. 270, 271.

|| By a good ground of hope, the Preacher, it is clear, intended only good evidence of vital Christianity, or good reason to hope that we belong to the family of God.

such lineaments of the new creature as plainly evidence that we are born of God, then our assurance is full and complete." Even *Whitby* has the following expressions with regard to the consoling operation of the Spirit: "In respect of the apostles and the faithful, he also did the part of a Comforter, as being sent for their consolation and support in all their troubles, filling their hearts with joy and gladness, and giving them an inward testimony of God's love to them, and an assurance of their future happiness, Rom. viii. 15, 16."^{*}—*Witsius* remarks, 4thly, that the Spirit, in fine, takes hold of believers as if by the hand, and introduces them to the chambers and embraces of the King. But these expressions, it is evident, must not be literally understood. They no doubt refer to that efficacious operation of the Spirit, which accompanies the spiritual light he imparts, and by which the saints are happily determined to receive the heavenly consolations brought near them in Christ and his ordinances. The Scripture itself represents the children of God as *led by the Spirit*.

It is matter of sincere regret, that the doctrine of the sanctifying and comforting operations of the Holy Spirit has ever been disfigured, or exposed to suspicion and obloquy, by the ridiculous notions and enthusiastical extravagances with which it has sometimes been blended.[†] No man of intelligence, however, will reject the wheat, because it has been mingled with chaff. Those "hard speeches" and contemptuous sneers relative to the Spirit and his work, in which some professed Christians have indulged, are truly deplorable.

^{*} Note on John xvi. 7.

[†] Several instances of such enthusiasm are produced by *Dr Magee* in his justly celebrated work on the Atonement. He quotes, for example, (Vol. i. p. 160.) the following expression of the late *Rev. John Wesley* from *Hampson's Life of Wesley*. "God doth now, as aforetime, give remission of sins, and the gift of the Holy Ghost to us, and that *always suddenly*, as far as I have known, and often in dreams and in the visions of God." But how reprehensible soever these and similar statements may be, and of whatever importance it is to refute them by scriptural and solid arguments, it is lamentable that *Dr Magee* could suffer himself to feel or express regret, that the system of the Methodists "has not met with more effectual resistance from those who may be supposed to take an interest in the well-being of the establishment." If by "those who may be supposed to take an interest in the well-being of the" episcopal "establishments" of England and Ireland, are meant the civil rulers of the empire, and if by "more effectual resistance" for checking the progress of Methodism in those countries, is intended stronger measures of a compulsory nature than any that have been resorted to, it is beyond measure sad and mortifying, to find a defender of the Christian atonement, so eminent for ability, learning, and worth, capable of entertaining such illiberal sentiments towards any class of Dissenters, whose character, as peaceable members of society, is most irrefragable. This, however, is not the only instance in which it has appeared, that an *excessive* zeal for the prosperity of civil establishments of religion "blindeth the eyes of the wise, and perverteth the words of the righteous."

Whether men are pleased to believe or disbelieve, to approve or revile the doctrine, the gracious and sovereign agency, as well as divinity and personality of the blessed Spirit, must rank among the most undoubted and essential articles of our holy faith. Let every individual, who feels the least concern respecting his own eternal interest, be solicitous to obtain the presence and saving operations of the Holy Ghost; and let it be the earnest and unceasing prayer of the pious, that the Spirit of God may be "poured out upon all flesh." It is delightful to think, that the attention of Christians has of late been more than usually directed to the character and agency of this Divine Person, and that they have united to a great extent, in presenting their fervent supplications at the throne of grace for a copious effusion of his influence, to accompany the generous and active exertions now happily employed for the propagation of Christianity throughout the earth.

NOTE LXI. Page 344.

The Author's illustration of the impossibility of the true Christian's utterly losing the invaluable gift of the Holy Spirit, clearly shows his belief of the doctrine, that all genuine saints are effectually preserved from total and final apostasy. This topic is discussed at some length in his *Economy of the Covenants*.^{*} Specious objections have been urged against the final perseverance of believers; but they have all received satisfactory replies.[†] The conscientious vigilance against apostasy discovered by eminent saints, and the cautions against it contained in the Scriptures, have in vain been referred to by the opposers of this doctrine. The Apostle's expression in 1 Cor. ix. 27. seems to be quoted by a distinguished writer on the truth of Christianity as "a full answer out of the mouth of Paul himself," to the evidence which his writings afford in support of immutable election and final perseverance.[‡] But Paul's meaning, we presume, has been mistaken. Although he says, "I keep under my body, and bring it into subjection, lest that by any means when I have preached unto others, I myself should be a castaway," his words are far from implying that he lived under continual apprehensions of total apostasy and final reprobation. Paul, on the contrary, maintained the cheering persuasion, that nothing whatever

^{*} Book iii. ch. 13. On Conservation.

[†] See Elisha Cole on God's Sovereignty; Edwards' Remarks on Important Theological Controversies, ch. v.; Dickinson's Sermons and Tracts, pp. 273—296; Dwight's Theology, Vol. i. Ser. 87, &c.

[‡] Lord Lyttelton's Observations on the Conversion and Apostleship of St Paul, p. 24. Note.

could separate him from the love of God in Christ.* The words intimate merely, that the Apostle knew that the practice of true holiness, and the possession of future happiness, are graciously and inseparably connected; and that there is a connexion equally inseparable between living under the dominion of corrupt propensities on earth, and suffering the miseries of hell; and that he was aware of the necessity of due self-control as an appointed means of escaping the doom of the impenitently wicked. In this high concern, Paul only conducted himself on principles similar to those which influenced his behaviour in less momentous affairs. While he was a prisoner in the castle of Antonio at Jerusalem, the Lord assured him in a vision by night, that as he had testified of him in Jerusalem, so he should bear witness also at Rome. Yet, when he received information that forty men had bound themselves by a dreadful oath that they should neither eat nor drink till they had killed him, he employed his nephew to communicate the intelligence of this black conspiracy to the chief captain, and used every proper means in his power for the preservation of his life.† Thus, in matters relating both to this world and the world to come, Paul, while he firmly relied on God's absolute promises, did not neglect the proper means of safety. But the strong terms in which he expresses his holy vigilance, involve nothing prejudicial to the doctrine of final perseverance.

Nor is a shadow of doubt thrown upon this doctrine by the numerous exhortations to constancy, and cautions against apostasy, contained in the Scriptures. Many of those exhortations and cautions refer to the partial falls and temporary declensions to which true Christians are in reality liable, and against which a regard to the glory of God, as well as their own comfort, should induce them strictly to guard. But even when total apostasy is referred to in such passages, let it be observed, that all these cautions proceed on the principle, that while the decree and promise of God infallibly secure the perseverance of real Christians, there are nevertheless instituted means of perseverance, which must be carefully improved. In the gracious purpose and promise of Jehovah, as has been often observed, the means and the end are inseparably connected. The continued activity of Christians themselves in prosecuting a course of faith and holy obedience, in humble dependance on the powerful aids of the Spirit, is the proper and appointed means of perseverance.

* Rom. viii. 30—39. 2 Cor. v. 1—8. 2 Tim. i. 12.

† Acts xxiii. 11—22. See a similar instance, Ch. xxvii. 23—32.

Angels in heaven are confirmed in holiness, and assured that they cannot sin; yet it is still their indispensable duty to persist with care in their course of obedience; and were it possible for them to lay aside this care, that very security would effect their destruction. Our Lord himself discovered a holy solicitude to accomplish the work which the Father gave him to do on the earth. Who will dare to affirm, that the perseverance of Christ was, in any degree, uncertain? His unwearied fidelity was infallibly secured by his personal dignity, by the Father's promises,* and by the Spirit that rested upon him without measure. So certain was his perseverance, that, on the ground of his honourably finishing in due time the work of redemption, thousands were justified and glorified before his coming in the flesh. Yet what activity and zeal did the Saviour discover in offering up prayers and supplications to his Father; in resisting the numerous temptations to which he was exposed from devils and men; in exercising faith and patience; in short, in making every exertion to persevere to the end and finish his work! In like manner, though the final perseverance of real converts is absolutely certain, it is incumbent upon them, after the example of their Lord, to watch and pray, and make a diligent use of every mean of perseverance. And since this is their unquestionable and necessary duty, it is highly proper that they should be earnestly and repeatedly excited to perform it, by such cautions and exhortations as those that have now been referred to.

It is not intended, however, to prosecute the subject further. The replies to objections which have just been given, by way of specimen, are in a great measure due to *Edwards*.

NOTE LXII. Page 348.

The term συναγωγη, *synagogue*, is sometimes used to signify a public assembly of any description, or the place where any public meeting is held.† Most generally, however, it means a Jewish assembly for worship, or a building where the Jews met for public prayer and the reading of the Scriptures. The greater part of interpreters, in common with our Author, allow, that in one passage, namely, James ii. 2.‡ it is employed to denote a Christian place of worship, or else an assembly of Christians. "The word συναγωγη," says Dr Mac-

* See, for example, Psalm cx. 7. Isaiah xlii. 1, 4, 6. xlix. 3. lii. 13.

† See Parkhurst's Greek Lex. on συναγωγη I.; and Dr Hammond on Matt. vi. Note d.

‡ Εαν γαρ ἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν—"For if there enter into your synagogue"—

knight, " sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. Here, *your synagogue*, does not mean a Jewish synagogue, but the house or room where the Christians assembled for worship. And as the Jews held courts of judicature in their synagogues (See *Vitrina De veter. Synag.* lib. 3. part. 1. c. 11. p. 174. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here, *Your synagogue*. For that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable, or in a less honourable place of the synagogue." *

Hammond and Whitby also consider the Apostle as referring in this passage, not to the worshipping assemblies of Christians, but to meetings for civil judicature. Whitby, however, after assigning several reasons for this opinion, adds; " Yet, because the Jewish Christians had then no distinct churches of their own, much less any with such distinct seats for men of rank as the Jews had (Mat. xxiii. 6.) - - - but rather assembled still in the Jewish synagogues, where there was a *Beth-din*, a house of judgment, - - - the assembly here mentioned might be a Jewish synagogue. Moreover, the Jews living among Gentiles retained the jurisdiction over men of their own nation and religion - - - and so Jewish Christians might be drawn before their judgment-seats (verse 6.) this being long after forbidden by a law of Honorius and Theodosius."

NOTE LXIII. Page 350.-line 4.

Although our Author justly states, that no one is excluded from the Christian church on account of the meanness of his rank, and although he would have been entitled to confirm this assertion by referring to the worldly circumstances of the Apostles of Christ, it may be questioned whether the text which he immediately produces, namely, 1 Cor. i. 26, has any reference to the external condition of the private members of the church. According to our common English version, indeed, it runs thus: " For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*." But the reader must observe, that there is an ellipsis in the original, and that the expression *are called* is a supplement. This supplement, indeed, has

* Comment. and Notes on the Apost. Epistles, *in loc.*

been approved of by the generality of expositors. *Dr Hammond*, for instance, has the following paraphrase on the verse: "You may observe who the men are among you that are wrought on, or converted by the Gospel, not principally the learned politicians, the great or noble families." But *Dr Whitby* suggests another interpretation of these words;—"Not many noble are either called by, or made use of to propagate, the Gospel:" and *Dr Macknight* refers the passage exclusively to those who were employed in the propagation of the Gospel. In his translation of the verse he substitutes the expression *CALL YOU* in place of *are called*, and subjoins the following Note:

"Verse 26. *Call you.* These words I have supplied from the first clause of the verse. Our translators have supplied the words *are called*, which convey a sentiment neither true, nor suitable to the apostle's design. It is not true: for even in Judea, *among the chief rulers many believed on him*, John xii. 42. particularly Nicodemus and Joseph of Arimathea. - - - John iv. 53. Acts vi. 7. - - - At Ephesus, many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books which they burned after embracing the Gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth and Rome, it can hardly be doubted that they were disciples in the higher ranks of life. There were brethren even in the emperor's family, Philip iv. 22. - - - And on the other hand, though it were true, *That not many wise men, &c. were called*, it did not suit the apostle's argument to mention it here. For surely God's not calling many of the wise, &c. joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse is understood of the preachers of the Gospel who were employed to convert the world, all is clear and pertinent. God chose not the learned, the mighty, and the noble ones of this world to preach the Gospel, but illiterate and weak men, and men of low birth; and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathens, and the learned scribes and doctors among the Jews, who never had done any thing to purpose in that matter."^a

It is unnecessary to add much to what the Author has said regarding the import of the term *ἐκκλησία*, *ecclesia*. This word is em-

^a Comment. &c. Vol. i. in loc.

ployed, as *Schleusner* remarks,* to signify any kind of assembly, confused or regular, political or sacred. The observation of *Witsius*, that it is used in the Septuagint to denote an assembly of Israelites, which was called together to one place from all parts of Judea to celebrate the solemn festivals, might easily be confirmed by producing instances of this application, as in Deut. iv. 10. xviii. 16. Neh. xiii. 1. In this sense, too, it is used by Stephen, Acts vii. 38.† But in the New Testament, it is generally applied to the Christian church, and her assemblies. That it sometimes designates particular communities of Christians, as when we read of the church at Jerusalem, Acts viii. 1. and the church at Corinth, 1 Cor. i. 2. is commonly admitted. But whether it is ever employed in holy writ to signify a meeting of the rulers or directors of a religious society, has been the subject of keen dispute. *Schleusner* mentions *collegium presbyterorum*, a college of presbyters, as one of its senses, and refers to *Walæus*. In his note on Mat. xviii. 17. *Dr Campbell* affirms, that it would be contrary to all the rules of criticism to suppose that our Lord used this term to denote only a few heads or directors. This opinion, however, has been ably, if not successfully, combated in some learned and ingenious papers, subscribed T. T. which appeared in the *Christian Repository*.‡

NOTE LXIV. Page 350. line 14.

The word Πανηγυρις, *Panegyris*, occurs nowhere in the New Testament except in Heb. xii. 23, where it is employed with beautiful propriety. "This word," says *Macknight*, "signifies a great concourse of people drawn together from all quarters on some public and joyful occasion, such as a religious festival; annual games; a great market or fair."§ "Both the words here used," says *Dr Owen*, "πανηγυρις and ἐκκλησια, are borrowed from the customs of those cities whose government was democratical, especially that of Athens, whose speech was the rule of the Greek language. Πανηγυρις was the solemn assembly of all persons of all sorts belonging unto the city, where they were entertained with spectacles, sacred festivals, solemnities, and laudatory orations. Λογος πανηγυρικος (a panegyric speech) is a commendatory oration. Hence is the word used for any great general assembly, as we here translate it, with respect to praise and joy. In these assemblies no business of state was transacted."||

* Greek Lexicon, on the word.

† See *Doddridge's Note* on that verse, Vol. iii. sect. 15.

‡ Vol. ii. pp. 461—465, 542—545, 724—731.

§ Commentary, *in loc.*

|| Exposition of the Hebrews, *in loc.*

These remarks of Owen and Macknight correspond with our Author's explanation of the term. The *Panathenea*, which he specifies as an example, were festivals held at Athens, at certain stated times, in honour of Minerva. On occasion of these festivals, races, gymnastic exercises, and contentions for the prizes for music and poetry, were succeeded by a general procession of persons of each sex and of every age and class, in which the warlike actions attributed to that goddess were celebrated, and the verses of Homer sung. For a particular account of the *Panathenea*, see Rollin's Ancient History.*

NOTE LXV. Page 358.

The Author adverts to the qualities HOLY, CATHOLIC, and CHRISTIAN, as ascribed to the Church. Of these three, HOLY appears to be the character, most anciently mentioned in the Creed. The appellation CATHOLIC, that is, *universal*, seems however to have been added at a considerably early period. It was contained in the Creed of Cyril, Bishop of Jerusalem, who died in the year 386; and in that of Alexander, Bishop of Alexandria.† Augustine, when speaking of the true Church as Catholic or Universal, says; "It is not like the churches of heretics, confined within certain places and provinces, but large by the splendour of one faith, from the rising of the sun to the going down thereof."‡

To the epithets *Holy* and *Catholic*, the copy made use of by Witsius seems to have added CHRISTIAN. Of this, accordingly, he gives a short explication in Section 21st; nor having, in a preceding part of the work, made the designation *Christians* the subject of a whole Dissertation, was it requisite for him to insist largely on this character of the church. In this article of the Creed, considerable diversity of expression has prevailed in the different copies; nor are these three, the only qualities expressed in some of them. In the Creed of Constantinople it is said, "I believe one Holy Catholic and Apostolic Church;" and Alexander, Bishop of Alexandria, has thus expressed it,—"the one and only Catholic and Apostolic Church."§

NOTE LXVI. Page 360.

Our Author here repeats an observation which he had occasion formerly to make||—that the epithet *Catholic* was intended to dis-

* Vol. i. p. 33. 9th edit.

† Pearson on the Creed, Art. ix. p. 334.

‡ Sermons on Time, 181. as quoted in King's Hist. of the Creed, p. 326.

§ King's Hist. of the Creed, p. 326.

|| Diss. i. Sect. 14.

tinguish the Church of Christ from heretics and schismatics, such as the NOVATIANS and the DONATISTS.—The NOVATIANS derive their name from *Novatian*, a presbyter of the church of Rome, a man of uncommon learning and eloquence, but of an austere and rigid character. He strenuously opposed the restoration to fellowship with the Church, of any of those who had apostatised, during the persecution set on foot by Decius. In this he differed from *Cornelius*, another eminent presbyter of the same church, who was chosen to succeed *Fabianus* in the see of Rome. About the middle of the third century, Novatian separated himself from the jurisdiction of *Cornelius*, and became the founder of a new society, which subsisted till the fifth century. In point of doctrine, there was no difference betwixt the Novatians and other Christians. Their chief distinction was their refusing to admit to communion, notwithstanding the most satisfactory appearances of penitence, those who, after baptism, had committed any heinous crime. They assumed the title of *Cathari*, that is, pure; and obliged all that came over to them from the general body of Christians to submit to a second baptism.*

The DONATISTS were a sect which arose near the beginning of the fourth century. They owe their name to *Donatus*, Bishop of *Casa Nigræ* in Numidia, a vehement opposer of *Cæcilianus*, Bishop of Carthage; and probably also to another *Donatus*, the successor of *Majorinus*, who was chosen Bishop of Carthage in opposition to *Cæcilianus*, and surnamed *the Great*. The controversy between the friends and the opponents of *Cæcilianus* was brought under the consideration of two successive assemblies of Bishops, and ultimately submitted to Constantine the Emperor; by all of whom the Bishop was acquitted, and the Donatists condemned. The Donatists, however, complained loudly of injustice, and were in consequence treated with great severity. Their liberties were restored by Julian, on his accession in the year 362; and towards the conclusion of the fourth century, they had no less than four hundred Bishops. But at the commencement of the fifth century, their strength was considerably weakened by means of the efforts of Augustine, who zealously opposed them in his discourses and writings. They gradually declined till the sixth century, after which no traces of them are to be found. Like the Novatians, they agreed in doctrine with other churches, and distinguished themselves chiefly by an excessive rigour. In their estimation, all churches that held communion with the followers of *Cæcilianus* were corrupt; and sacred institutions administered

* Mosheim's Eccles. Hist. Cent. iii. p. 2. ch. v. Sect. 17, 18.

among them, void of efficacy. This schism was almost entirely confined to Africa.*

NOTE LXVII. Page 362.

To distinguish between the exercise of faith with regard to the Divine Persons, and its exercise with reference to the Church, and the other articles recognised in the concluding part of the Creed, is by no means unnecessary. That supreme and implicit confidence which is due to God, cannot be safely or innocently transferred to any creature, or number of creatures, whatever excellencies they may possess. "In this holy catholic Church," says *Archbishop Secker*, "our Creed professes belief. But the meaning is not, that we engage to believe all things without exception, of which the majority of the church, at any time, shall be persuaded: and much less, what the rulers of it, or, it may be, a small part of them, who may please to call themselves the church, shall at any time require: for then we must believe many plain falsehoods, uncertainties without number, and contrary doctrines, as contrary parties prevail. - - As believing in God means only believing that there is a God; and believing in the resurrection, means only believing that there shall be a resurrection; so believing in the holy catholic church, means only believing that by our Saviour's appointment there was founded, and through his mercy shall ever continue, a society of persons, of what nation or nations is indifferent, who have faith in his name, and obey his laws: not indeed without being deformed and disfigured, by mixtures both of sin and error; but still, without being destroyed by either."†

In this passage, indeed, Secker affirms, that "believing in God means only believing that there is a God." But that our Author understood the expression, "I believe in God," as including much more than a mere persuasion of the existence of the Deity, we have seen at large in his *fifth Dissertation*. The same remark applies to our believing in Jesus Christ, and in the Holy Ghost; with regard to each of whom as well as the Father, the preposition *in*, in the Greek, and *in* in the Latin are distinctly made use of in the Creed.‡ Witsius considers the careful omission of this particle, when the holy catholic Church falls to be mentioned; as intended to intimate, that

* Mosheim's Eccles. Hist. Cent. iv. Part 2. ch. v. sect. 1.—8. Cent. vi. Part ii. ch. v. sect. 2. On this subject, that learned historian refers, amongst other Authors, to *Wits. Miscel. Sacr.* Tom. i. lib. 4. p. 742.

† Works, Vol. iv. pp. 329, 330.

‡ See the copies of the Creed, Vol. i. Note 1.

our faith is not exercised with respect to the Church, in the same manner as with respect to God. In this opinion he agrees with some of the Fathers, as *Augustine* and *Rufinus*. "The Creed obligeth us," says Augustine, "to believe the church, but not in the church; for the church is not God, but the house of God."* *Rufinus* illustrates the matter more particularly thus; "It is not said, in the holy church, nor in the remission of sins, nor in the resurrection of the body; for if the preposition *in* had been added, it would have had the same force with what went before. But now in these words where our faith in the Deity is declared, it is said to be in God the Father, and in his Son Jesus Christ, and in the Holy Ghost; but where the Creed speaks of creatures and mysteries, *in* is not added. - - By this preposition, therefore, the Creator is distinguished from the creatures, and Divine things separated from human." †

Bishop Pearson, however, it may be mentioned, attaches no importance to the use or omission of this preposition. "*Credo sanctam Ecclesiam*," says he, "or *Credo in sanctam Ecclesiam*, is the same; nor does the particle *in*, added or subtracted, make any difference." He shows also that this particle was used in connexion with the church, and the succeeding expressions in the Creed, by *Cyril*, *Cyprian*, *Jerome*, and some other Fathers.‡ In the English version, too, of this ancient summary of the Christian faith, authorised by the Churches both of England and Scotland, the expression *I believe* is not repeated immediately before the clause relating to the Church; nor is any solicitude discovered to avoid the phrase *I believe in the Church*: For we read, "I believe in the Holy Ghost, the holy catholic Church," &c. Though no intelligent Christian is in danger of being misled by this mode of expression, the conscientious scrupulosity shown by our Author is entitled to respect.

NOTE LXVIII. Page 368.

The history of those faithful men, who, from the first rise of Popery, have successively borne witness to the pure doctrines and institutions of Christ, amidst innumerable perils and sufferings, is particularly useful and interesting. To this branch of ecclesiastical history, the attention of the Christian public has of late years been directed by respectable writers, as *Milner*, *Jones*, and several expositors of the book of *Revelation*. Amongst other authorities of former

* Sermons on Time, 181. as quoted in King's Critic. Hist. p. 322.

† *Ruf.* in *Symbol.* quoted *Ibid.* p. 320.

‡ *Expos.* of the Creed, Art. ix. p. 335.

times, Witsius mentions the *Centuriatores* of Magdeburgh, whose laborious details are characterized by Mosheim as "an immortal work, which restored to the light of evidence and truth, facts relating to the rise and progress of the Christian church, which had been covered with thick darkness, and corrupted by innumerable fables." The reader will find a succinct account of many important facts relative to Christ's *two witnesses*, in *Bishop Newton's Dissertations on the Prophecies*.^{*} Suffice it to quote here the few following sentences, in which that learned writer explains the names by which they have been known :—

"The true witnesses, and as I may say, the Protestants of this age," namely, the *twelfth* century, "were the *Waldenses* and *Albigenses*, who began to be famous at this time, and being dispersed into various places, were distinguished by various appellations. Their first and proper name seemeth to have been *Vallenses*, or inhabitants of the valleys; and so saith one of the oldest writers, *Ebrard of Bethune*, who wrote in the year 1212; 'They call themselves *Vallenses*, because they abide in the valley of tears,' alluding to their situation in the valleys of Piedmont. They were called *Albigenses* from Alby, a city in the southern parts of France, where also great numbers of them were situated. They were afterwards denominated *Valdenses* or *Waldenses*, from Peter Valdo or Waldo, a rich citizen of Lyons, and a considerable leader of the sect. From Lyons, too, they were called *Leonists*; and *Cathari* from the professed purity of their life and doctrine, as others since have had the name of *Puritans*. As there was a variety of names, so there might be some diversity of opinions among them; but that they were not guilty of Manicheism, and other abominable heresies which have been charged upon them, is certain and evident from all the remains of their creeds, confessions, and writings." The Bishop then proceeds to detail their sentiments, their progress, and "the horrid murders and devastations" that were employed to suppress them.

NOTE LXIX. Page 370. line 3.

The Author is quite correct, when he intimates that the expression in 2 Cor. ix. 13. rendered in our common English version "your professed subjection to the gospel of Christ," implies more than a verbal profession before men; for it means a real subjection of heart to the Gospel, corresponding to the outward profession that is made. Dr Doddridge, accordingly, renders the phrase, *that sub-*

^{*} Dissert. xxiv. Analysis of the Rev. Ch. 11.

jection to the Gospel of Christ which you profess; and subjoins the following Note: “Ἐπὶ τῇ ὑποτάξει τῆς εὐαγγελίας ὡς ἐν τοῖς ἐπαγγελίαις, expresses not merely a *professed subjection to the Gospel*, but a *real subjection to the Gospel which was professed*; which sense I thought it necessary to preserve by a change in the version.”* *The subjection of your confession*, or profession, is the literal rendering of the original phrase. But, as Beza remarks, this is a Hebraism for *that subjection which you profess*. The Apostle stimulates the Corinthians to the work of beneficence by the consideration that their necessitous fellow-Christians, whose wants they supplied, would glorify God on their behalf, when they saw this satisfactory proof of their undissembled faith and obedience of the Gospel.

NOTE LXX. Page 370. line 26.

It is of importance to consider, that true Christians, notwithstanding that external obscurity and deformity which often conceals the excellence of their character from the carnal eye, are spiritually beautiful; and beyond question, their spiritual beauty consists chiefly in “the hidden man of the heart.” Yet the holy principles and dispositions within never fail to produce corresponding effects on the external behaviour; and when the Church represents herself as resembling “the curtains of Solomon,” she probably refers to those beauties of holiness which adorned both her heart and her conduct. —“I am black,” says she, “but comely; as the tents of Kedar, as the curtains of Solomon.” According to Harmer, “curtains” are to be understood here as synonymous with “tents;” for in the East curtains were not commonly used in beds, and eastern princes often caused elegant tents to be prepared for their residence during the heats of summer. In this verse, then, the Bride acknowledges, that, owing to her swarthy complexion occasioned by the burning rays of the sun, she was black like the tents of Kedar, or of the wild Arabs, whose tents were made of black goat’s hair. She asserts, nevertheless, that she is comely as the curtains of Solomon’s tents, which were no doubt singularly magnificent.† The Church of Christ is comely through his comeliness put upon her: for she is not only invested with that robe of righteousness which he wrought out for her justification; but also sanctified in heart and life, and beautified with a rich variety of graces, by the power of his Holy Spirit.

* Fam. Expos. in loc.

† Harmer’s Outlines of a Commentary on Solomon’s Song, Part iii. p. 186. *et seq.*

NOTE LXXI. Page 337. line 1.

The LUCIFERIANs were the followers of *Lucifer*, Bishop of Cagliari in Sardinia, a man of prudence, austerity, and courage, who was banished by the Emperor Constantius for having defended the Nicene doctrine concerning the three Persons in the godhead. They scrupulously avoided all fellowship with those Bishops that had declared themselves in favour of the Arians, and even with those who consented to the absolution of such as repented of their error. Their firmness in maintaining the true Divinity of Christ against the opponents of that essential doctrine was highly laudable; but Jerome deemed it requisite to chastise the overflowings of their zeal.*

NOTE LXXII. Page 377. line 12.

The Author's observations relative to the coincidence of the article of the COMMUNION of SAINTS with the one immediately preceding, appear to be just. It is also an undoubted fact, that several centuries had elapsed before this article was inserted in the Creed. A more particular account of its not appearing in ancient Creeds than that given by Witsius, may be found in Pearson.† It was introduced, as ecclesiastical historians suppose, about the end of the fourth Century; and it is a probable conjecture, that its introduction was occasioned by the deplorable schism of the Donatists, of whom some short notices were given above.‡ This conjecture is expressed in Lord King's History of the Creed.—The same author mentions the following, as some of the methods anciently employed for maintaining mutual fellowship and intercourse between the several churches and congregations of the faithful. § 1st, *Communicatory letters*—including the letters which Bishops mutually exchanged, recognising each other in their official capacity; and letters of recommendation given to travelling Christians, which procured their admission to communion with all the churches through which they passed. These last are called by Tertullian, *the communication of peace*, *the title of brotherhood*, and *the common mark of hospitality*. 2dly, Several practices relating to *discipline*. Notwithstanding differences in minor points among the churches, a regard to harmony and good order, in general, so far prevailed, that whoever was baptized or ordained in one church, was not required

* See Mosheim's Eccles. Hist. Cent. iv. Part 2. chap. 3.

† Art. ix. p. 351.

‡ NOTE LXVI.

§ Chap. vi. p. 341. *et seq.*

to be re-baptized or re-ordained, when, in providence, he was obliged to become a member of another. Besides, whoever was legally and justly censured by any one church, was not schismatically countenanced and supported by others.

Our Author's illustration of the *Communion of Saints*, though concise, is pleasant and instructive. Pearson, too, has good remarks on this subject. He adverts to the communion which the saints have with the Father, the Son, and the Holy Spirit, with holy angels, with saints on earth, and saints in heaven. The communion which saints have with each other in this world, is no doubt the topic principally intended; and it were much to be wished that the faith of Christians respecting this point increasingly appeared in their brotherly love to one another, and in their readiness to discharge the important duties arising from the intimate and endearing bonds by which they are united. A number of plain, but very judicious and useful hints on this subject are contained in *Boston's Discourses on "The Unity of the Body of Christ, and the Duties the Members owe to one another."* It was not intended to introduce here any discussion of the keenly agitated questions relative to the extent to which Christians ought to hold church-fellowship with each other, in the various institutions of religion.

NOTE LXXIII. Page 392.

Our Author, referring to a remarkable passage in the book of *Jon*, observes, that *CHRIST* is introduced making intercession in these words, "Deliver him from going down to the pit; I have found a ransom." This too is the interpretation which *Scullet* and *Ceccius* adopt; nor is it utterly improbable. The expression carries some appearance of the language of earnest intercession; and Christ might be said to have found a ransom, as he has expiated sin and effected redemption by his own blood. It seems better, however, with *Cartwright** and *Pool*,† to consider these words as spoken by God the Father. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; Then He is gracious unto him," i.e. God, whose agency in his dispensations towards man is strikingly described in the whole context, discovers the riches of his grace, "and saith, Deliver—." With peculiar propriety may the Father be represented as saying, "I have found a ransom;" for the propitiation by which we are redeemed is not the

* *Pool's Synopsis, in loc.*

† *Annotations, in loc.*

invention of men or angels, but the contrivance of God only.* When the Father says, "Deliver," the expression might be understood as intended merely to intimate in general, that he commands deliverance for the perishing sinner. On the supposition that this is an order directed particularly to the "messenger," and that by the messenger we are to understand a human prophet or teacher, the phrase is neither incongruous in itself, nor foreign to scriptural modes of expression; for, in reference to the part which they act as the heralds and instruments of salvation, the ministers of God are often spoken of as saving, or delivering, the souls of men.† But if it be admitted, as assuredly it ought, that the Messiah himself is chiefly and ultimately intended by the Messenger, the Interpreter, one among a thousand; it is with the most evident propriety that the Father is introduced as authorizing Him to dispense the blessings of this great deliverance to the guilty.

See our Author's illustration of Job xxxiii. 23, 24. in his *Treatise on the Covenants*,‡ where he explains the words, "Deliver him from going down to the pit,"—first, as the words of Christ interceding with the Father; and then, as the words of the Father to Christ; and concludes with remarking, that each of these interpretations supplies an excellent sense.

NOTE LXXIV. Page 393.

The verse, of which a part is here quoted by the Author, is strikingly expressed—"Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." *Χυρσισαφον*, the handwriting, literally signifies a schedule, or note under a man's hand, by which he acknowledges a debt. When the Apostle speaks of Christ's blotting out the handwriting, taking it out of the way, and nailing it to his cross, he alludes, by a beautiful gradation, to the various ways of cancelling a debt-bond; one of which was striking a nail through it on a post in a public place. "The handwriting in ordinances" refers particularly to the ceremonial law. According to some interpreters, this handwriting is spoken of as having been "against us, and contrary to us," merely as it excluded the Gentiles from the privileges of the Jews, "being a middle-wall of partition, hindering them from coming to God, and putting an enmity between them and God's people, which Christ hath taken away by abolishing and

* 1 Cor. ii. 7. Ephes. iii. 10.

† Dan. xii. 3. John xx. 23. 2 Cor. v. 19, 20. 1 Tim. iv. 16.

‡ Book iv. ch. 3. sect. 31—38.

dissolving the obligation of it, and admitting the Gentiles fellow-heirs of the same promises and blessings with the Jews, without it."^{*} It is obvious, however, that the handwriting was *invarius, ex parte contrarium*, in some respect contrary, to the Jews themselves; for, though its rites prefigured the great atonement, they also implied a public confession, on the part of the worshippers, of their own impurity and guilt. On this see Calvin,[†] Beza,[‡] and Witsius.[§] Our blessed Lord, by that atonement which he finished on the cross, made full payment of the debt, and thus cancelled the handwriting.

Let it be remarked further, that, according to *Guyse*, the handwriting of ordinances that was against us, includes *the whole law of Moses as a covenant*, though with a primary respect to the ceremonial law. See the judicious Note of that writer, on the place. Compare also Macknight on this verse, Notes 2, 3, 4.

NOTE LXXV. Page 395.

It is not without ground that our Author represents the blessing of FORGIVENESS as distinguished by different steps or periods. || The reader may compare what he says here on this subject, with his more ample statement in another work. ¶

It would be easy to show that Justification, of which forgiveness is an essential part, is a benefit which the elect were from all eternity appointed to obtain—that they were justified virtually in Christ as their Representative, when he rose from the dead—that, however, their personal and actual justification takes place only at the moment of their being vitally united to Christ by faith—that they are actually justified once for all, and can never fall again into a state of condemnation—that the more they are blessed with the influences of the Comforter, the Spirit of grace, and the more they abound in the work of faith and the labours of love, their justification becomes the more manifest to themselves, and in some degree to others—and that, in the day of judgment, it will be publicly declared before an assembled world. Much light is cast on this subject by *Beart*, in his Vindication of the Eternal Law and Everlasting Gospel.^{**}

Some worthy Divines have held the notion of a *First* justification

* Whitby, *in loc.*

† *Instit. Ch. Rel. Lib. ii. cap. 7. sect. 17, and Comment. in Col. in loc.*

‡ *Nov. Test. cum Annot. in loc.*

§ On the Covenants, Book iv. ch. 13. sect. 15, 16.

¶ The expression in the original is *Articuli*.

¶ On the Covenants, Book iii. ch. 8. sect. 57—77.

** Second Part, Sect. 1. ch. i. 2, 3.

by faith, and a *Second* or *Secondary* justification by holy obedience. Something like this seems to have been maintained even by Witsius, which may perhaps be gathered from his speaking elsewhere in this treatise of the *First* justification of believers,* and is still more evident from a passage in his work on the Covenants.† But whatever solicitude may be shown by our Author and other evangelical Theologians, who have adopted this distinction, to explain it in a manner consistent with the pure Gospel, it seems far more scriptural and correct, to consider the justification of believers as one, while its consequences and manifestations are various. ‡

The well-known distinction betwixt *judicial* and *fatherly* forgiveness, is by no means arbitrary ;§ nor is it unscriptural to affirm, that the forgiveness which those who have been justified freely by the grace of God do subsequently require, is not strictly the former, but the latter. Justification, properly so called, is perfected at once ; for whilst, to all those who are clothed with the righteousness of Christ, past sins are formally pardoned, security is given them against the imputation of their future sins. On this subject, even Fuller, that evangelical and admirable writer, appears to have expressed himself somewhat improperly. A conscientious zeal against Antinomian perversions has induced him, in one of his excellent sermons on Justification, to infringe on the undoubted privilege of the justified believer, by representing him as still liable to have his sins *laid to his charge*.|| The contrary doctrine is well stated, and satisfactorily proved and vindicated, by an Author referred to above.¶ “ Justification,” says Dr Owen, “ is at once complete, in the imputation of a perfect righteousness, the grant of a right and title unto the heavenly inheritance, the actual pardon of all past sins, and the virtual pardon of future sins.” “ Future sins,” says the same writer, “ are not so pardoned as that when they are committed they should be no sins, which cannot be, unless the commanding power of the law be abrogated. But their respect unto the curse of the law, or their power to oblige the justified person thereunto, is taken away.”**

On the import of Rev. ii. 17, the reader may consult Doddridge.††

* Dissert. xxvi. sect. 43.

† Book. iii. ch. 8. sect. 21—26.

‡ On this point see Dr Owen's *Doctrine of Justification*, ch. v. ; Dickinson's *Familiar Letters*, Let. xiv. ; and Bell's *Translation of the Irenicum*, No. 15.

§ *Ibid.* No. 30.

|| Sermons on Various Subjects, Ser. vii. pp. 195—198.

¶ Beart's *Vindication*, &c. Second Part, sect. 1. ch. 3. pp. 41—47.

** *Doctrine of Justification*, ch. v.

†† Fam. Expos. *in loc.* Note h.

NOTE LXXVI. Page 399.

The description given by our Author of the *right method* of proceeding, when by faith we receive the forgiveness of sins, seems rather complicated, and apt to be misunderstood. Every believing sinner, indeed, has been roused to serious consideration and unfeigned solicitude respecting his eternal interest, and deeply impressed with a sense of the number and fearful demerit of his sins. The forgiving mercy of God, also, has a powerful effect on his heart and practice; and leads him, in particular, to resolve to "watch against all iniquity, and be prepared to forgive the offences done him by his neighbour." But we must not entertain the idea, that a certain regular series or *methodical set* of religious meditations and exercises is an indispensable preparation for the enjoyment of pardon; nor ought we to rely on our resolutions of future vigilance, or our promptitude to forgive the offences done to ourselves, as at all the ground, or proper condition of forgiveness. Conscious of the utter insufficiency of his own self-abasements, prayers, tears, resolutions, or good inclinations and performances, to atone in any degree for the least of his iniquities, the believer receives a free forgiveness through the blood of Christ.

On this subject, it seems proper to distinguish between the manner in which a *judicial*, and a *fatherly*, pardon, is given. When God, in the capacity of a Judge, pardons a sinner at the first moment of his truly believing in Jesus, he pardons him in the most free and unconditional manner. But whilst his grace and mercy are also richly displayed in forgiving, as a Father, the errors and backslidings of his justified and adopted children, this fatherly forgiveness, in general, is not vouchsafed, without suitable preparation on their part for receiving and improving the privilege. They are required to make ingenuous confessions of their offences, to offer up fervent supplications for the removal of their heavenly Father's displeasure and the restoration of his paternal smiles, to form humble resolutions of future vigilance, and to forgive, from the heart, the injuries which they have received from men. To this fatherly forgiveness, our Lord's remarkable expressions in Mat. vi. 14, 15. most probably refer; and perhaps they relate also to the declaration of forgiveness in the great day.—It is possible, that our Author, in his account of the *right method* of proceeding, had his eye chiefly on what is termed *fatherly* forgiveness.

The learned reader may, with advantage, compare this Dissertation on *the forgiveness of sins*, with the Author's Dissertation on the

Fifth Petition of our Lord's Prayer,* where he illustrates the duty of forgiving our debtors, and, in a most valuable and pathetic improvement, points out the awful danger of unpardoned guilt, describes the felicity included in the remission of sins, and addresses an earnest exhortation to the secure.

NOTE LXXVII. Page 401.

The attentive reader will observe, that the 27th verse of Jos xxxiii. is not translated here, exactly in the same way as in the authorized English version. According to Tremellius and Junius, whose Latin is adopted by Witaius, the 27th and 28th verses should be read thus: "He looketh upon men, and saith, I have sinned, and perverted that which was right, and it profited me not. He hath delivered my soul from going into the pit, and my life shall see the light." If this interpretation be preferred, the person, whose dangerous affliction, and merciful deliverance, are described in the preceding verses, is here represented as looking upon men, his relatives and others around him, confessing to them his own perverseness and folly, and at the same time celebrating the goodness of God in granting deliverance.

But whatever may be alleged in favour of this sense of these verses, the interpretation which our translators have adopted, seems preferable. "He," namely God, "looketh upon men," attentively observes their hearts, language and conduct; "and if any say, I have sinned and perverted that which was right, and it profited me not, He," that is, God, "will deliver his soul from going into the pit, and his life shall see the light." See Pool's Synopsis, and Annotations, on the place.

NOTE LXXVIII. Page 411.

THE RESURRECTION OF THE BODY is an article distinctly expressed in the most ancient copies of the Creed, which have reached our times. The vigorous opposition made to this doctrine, both by Pagans and Heretics, as well as its intrinsic importance and utility, served to fix on it the eager attention of Christians, and to inflame their zeal in its defence.†

The precise meaning of Mat. xxii. 31, 32. and the force of the argument for the resurrection, founded on that passage, would form

* Exercit. in Orat. Domin. Exercit. xii.

† King's Crit. Hist. of the Creed, chap. vii. p. 389.

a proper subject of critical inquiry. But minute discussions are, now in particular, quite incompatible with the limits of these Notes. Let it suffice, therefore, to state, that *Whitby*, on the passage, illustrates this argument particularly, and is at great pains to prove that the resurrection is directly intended; while *Dr Campbell* takes a quite different view of the verses. The expression rendered in our English Bible, *Which say that there is no resurrection,** is translated by this eminent Critic, *Who say that there is no future life*; and he vindicates this version in a very ingenious *Note*.

NOTE LXXIX. Page 412.

Our Author appeals, without scruple, to the profession of Job, ch. xix. 25—27. as a signal proof of the resurrection of the body. When he speaks of having elsewhere discussed this argument at greater length, he seems to refer to his *Economy of the Covenants*.† Several different views which the critics have taken of the sense of this contested passage, were briefly stated in a preceding Note.‡ Whoever wishes to prosecute the subject, may consult the *Critical Dissertation of Peters*, and other writers.—*Dr Magee*, in two of his *Explanatory Dissertations*,‡ subjoined to his *Discourses on the Atonement*, has favoured his readers with a comprehensive general account of the history, antiquity, and book, of Job.

NOTE LXXX. Page 414.

Whether the beautiful passage quoted from *ISAIAH*, chap. xvi. 19, ought to be viewed as referring directly to the blessed resurrection of the saints at the last day, or as a metaphorical description of the restoration of the church from a depressed to a prosperous state, it is not unaptly brought forward by the Author. *Bishop Lowth*, in his *Note* on this verse, makes the following pertinent remarks.

“The deliverance of the people of God from a state of the lowest depression, is explained by images taken from the Resurrection of the dead. In the same manner the Prophet *Ezekiel* represents the restoration of the Jewish nation from a state of utter dissolution, by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii. which is directly thus applied and explained, ver. 11—13. And this deliverance is expressed with a manifest oppo-

* ‘Οι λεγοντες μη ειναι αναστασιν.

† Book iii. ch. 2. sect. 19—24.

‡ NOTE xxxvi.

§ Vol. i. No. 41. Vol. ii. No. 61.

sition to what is here said above, ver. 14, of the great lords and tyrants, under whom they had groaned ;

‘ They are dead, they shall not live ;

They are deceased tyrants, they shall not rise :’

that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the Resurrection of the dead was at that time a popular and common doctrine : for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood ; otherwise it will not answer the purpose for which it is assumed.”

The Bishop, it may be noted, translates the last part of ver. 19. thus ; “ But the earth shall cast forth, as an abortion, the deceased tyrants ;” which nearly coincides with the second rendering proposed by Witsius. The disputed word רִפְּאִים, *Rephaim*, seems to be used in Scripture in at least three acceptations, *giants*, *ghosts*, *the ghosts of the wicked*. In this chapter it is rendered *tyrants* by JOHN KNOX,* as well as by the Bishop of London. But on the etymology and meaning of this term, the learned reader may consult *Leigh, Parkhurst*, and *Dr Magee*.†

NOTE LXXXI. Page 424.

Our Author does not hesitate to represent the saints as receiving in the world to come the REWARDS of those works of faith and exercises of holiness which they performed on the earth. These rewards, indeed, are wholly of grace ; but they are justly styled *rewards*,—because they are conferred after the labours of their pilgrimage are ended,—because a certain, though gracious, connexion is established between a holy life and a happy eternity—because the joys of immortality will more than compensate for all the toils and sacrifices attending the Christian race—and because there will be a correspondence and proportion, both in kind and degree, betwixt what the believer sows here and what he reaps hereafter. Some writers, as *Dr Gill*, and *Mr Gib*,‡ strenuously oppose the doctrine of different degrees of future glory proportioned to the different measures of holiness and usefulness which, through grace, have been attained in

* Sermon on Isaiah xxvi. 13—21. subjoined to the History of the Reformation of the Church of Scotland, p. 103. printed in the year 1644.

† Discourses and Dissertations, Vol. i. No. 41.

‡ Sacred Contemplations, &c. Covenant of Grace, Period iii. sect. 2.

this world. But see our Author's defence of this doctrine in his *Economy of the Covenants*.* See also Fuller's Sermon on the *Christian Doctrine of Rewards*, and Russell's *Letters*.

NOTE LXXXII. Page 433.

The expression made use of in the Creed, it must be observed, is *carneis ἀναστάσις*, *carnis resurrectionem*,† which literally signifies THE RESURRECTION OF THE FLESH. The modern French translation, accordingly, makes it *La resurrection de la chair*. The author of the Critical History of the Creed expresses his wonder that our English translators did not render *carneis* *flesh*, but employed the more general term *body*. There is a particular force and emphasis, he remarks, in the word *flesh*. Whereas some admitted the resurrection, but denied the reviviscence of *the same body*, it was in opposition to this notion, and to prevent equivocating evasions on the part of its abettors, that this article was expressed by the resurrection *carneis*, *of the flesh*, and not *σωματος*, *of the body*. Rufinus, who was accused of this error, alleged, in his own vindication, that to remove all suspicion of his being tainted with it, he had frequently affirmed, that not merely the *body*, but the *flesh*, should rise again. From the writings of the Fathers it appears, that they generally understood that by this form of expression they distinctly declared their belief, that there will be a resurrection of the same body which we now have—the same with regard to its substance, though very different with regard to its qualities.‡

Our Author's comments on the Apostle's expressions in 1 Cor. vi. 13, 14. and xv. 42—49. seem correct and instructive. It might be useful to compare them with the remarks of Beza, Pareus, Doddridge, and other expositors. Beza has a very excellent annotation on these words; "It is sown an animal body, it is raised a spiritual body." Macknight, in the middle of a long note on this subject,§ has injured the truth by the unwarrantable concession; "that, if the glorified body of the saints is to have such members and organs of sensation as their new state requires, and if these members are to be of similar form and use with the members and organs of our present body, it will really be *the same body*, whether its flesh be made of the matter which composed the body laid in the grave, or of any other matter." See an able discussion of this topic in a Sermon on the Resurrection

* Book iii. ch. 14. sect. 30, 40.

† See Vol. i. NOTE I.

‡ Lord King's Crit. Hist. Ch. vii. pp. 397—404.

§ On the Apostolical Epistles, 1 Cor. xv. 43. Note 2.

of the dead, lately published.* The writer of that discourse, indeed, in illustrating the spirituality of the glorified body of the saints, may possibly have indulged his imagination somewhat to excess; but, in other respects, he has done great justice to the subject, and treated it in a manner equally scriptural and rational.

NOTE LXXXIII. Page 439.

The Author's opinion relative to MICHAEL has been already adverted to.† In applying Dan. xii. 2. to the general resurrection of the bodies of men in the great day, he is certainly correct. To his conclusive reasoning on this point here, he adds some further arguments in his *Economy of the Covenants*.‡ The same interpretation of the verse, too, is decidedly embraced, and concisely supported, by Bishop Newton in his *Dissertations on the Prophecies*.§

NOTE LXXXIV. Page 455. line 1.

With much reason, doth our candid but conscientious Author characterize the CANONIZATIONS of the Pope as *superstitious* and *idolatrous*. To convince every reader of the propriety of these epithets, it may not be improper to give the following authentic instance, as related in *Beausobre's History of the Reformation*.||

The subject of this canonization was FRANCIS (MARTOLILLA) DE PAULE, (that is, of *Paula*, a small town in *Calabria*,) who was the Founder of the religious Society of the *Minims*, and celebrated for his pretended miracles. At the solicitation of Francis I. he was canonized by Pope Leo X. on the 1st of May 1519, about twelve years after his death. The decree was solemnly pronounced by the Pope, in the presence of his Cardinals, in the following terms.

"To the honour of God Almighty, the Father, the Son, and the Holy Ghost, for the exaltation of the Catholic faith, for the progress of the Christian religion, and for the comfort and advancement of the order of *Minims*, under the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and of our own, we decree and determine, by the advice and with the consent of our brethren the Cardinals, that FRANCIS DE PAULE, of blessed memory, has been received among the Blessed of the heavenly Jerusalem, and is possessed

* Sermons by Ministers belonging to the (late) Associate Synod, Ser. 14. by the Rev. Robert Balmer, Berwick-upon-Tweed.

† NOTE XLVII.

‡ Book iii. ch. 2. sect. 25—30.

§ Vol. i. Diss. 17. pp. 390, 391. 9th edit.

|| Macaulay's Translation, Vol. i. p. 234. *et seq.*

of the eternal glory which has been given him, and that he ought to be placed in the rank of Saints, as we do place him from this day ; ordering that he be hereafter worshipped in public and private, and that his festival be celebrated by the universal Church on the 2d of April, (the day of his death,) and declaring that believers may implore his intercession and hope for it, he being worthy that all the honours should be paid to him that are due to saints."

This decree having been thus pronounced, *Te Deum* was sung : a Cardinal began the invocation of the new Saint, and the Pope addressed this prayer to God :

" We render to thee, O Lord, the obedience that is due unto thee ; we pray thee, by the intercession of the Blessed Francis de Paule, to increase thy gifts upon us, and to preserve us from all evil, through Jesus Christ our Lord."

Was not this, in reality, a *superstitious* and *idolrous* canonisation ? Could such canonisation, or the consequent acts of idolatry, be regarded by them who have indeed been numbered among the Blessed in the heavenly Jerusalem with any other emotions than those of indignation or of pity ?* Is any real dignity conferred by such idolatrous and impious, though solemn, decrees ? When, in consequence of these decrees, we ascribe the title of *Saints* to Apostles, Evangelists, Martyrs, and Fathers, do we show an acceptable or becoming mark of respect for their memory ? Those Protestants who choose to speak of Saint Peter, Saint Paul, Saint Luke, Saint Augustine, &c.† are surely far from intending to express their approbation of these canonisations. Yet, if Popish errors are renounced, propriety and consistency seem to require the abandonment of Popish modes of expression, to which those errors gave rise. So fascinating, however, is the power of custom, that the members of some Reformed Churches are apt to suppose, that the venerable Apostles, and other distinguished Christians who have been canonized, are disrespectfully treated, unless, at almost every turn, the appellation of *Saint* be prefixed to their names. These obsequious Protestants, indeed, do not expect to hear of Saint Abraham, Saint Moses, Saint Isaiah.—But their ears must be gratified with the constant repetition of Saint Peter, Saint Matthew, &c. Whence this marked difference betwixt the worthies of the Old Testament, and those of the New ?

* See Mat. iv. 10. Acts xiv. 13—15. Rev. xix. 10. xxii. 8, 9.

† Our worthy Author himself has adopted this form of expression in a few instances, as in Dissert. I. sect. 4. where he speaks of *Beatus Augustinus*, the Blessed or Saint Augustine. Yet wherever he has occasion to mention the Apostles and Fathers, he generally avoids this appellation.

Does not this gratuitous distinction carry the appearance either of a culpable and servile deference for the authority and decrees of the Pope, or of a tame and inconsiderate acquiescence in long established phraseology, received by tradition from the fathers?

NOTE LXXXV. Page 455. line 13.

Our Author's interpretation of that difficult passage which we have in Rev. xx. 4—6. appears, on the whole, to be just; and he seems to make good his position, that there is to be no literal resurrection of Apostles, martyrs, or other saints, prior to the last day. The notion of a literal resurrection is held by some respectable modern writers, as *Mede* and *Bishop Newton*. But the great majority of expositors explain the passage in a manner similar to *Witsius*. See *Durham's Lectures* on Rev. xx. and *Whitby's Treatise* on the Millennium. See also *Dr Bryce Johnston's Commentary* on the Revelation, *Mr Culbertson's Lectures*, and *Fraser of Kirkhill's Key to the Prophecies*. On Rev. xx. 4. Dr Johnston has the following expressions: "Some have understood these words as a prediction that the martyrs, who were slain under heathen and papal Rome, shall be raised to life from their graves at the commencement of the Millennium, and shall personally reign with Christ on earth for a thousand years. Even if the language of this passage had been much stronger in favour of a real resurrection of the martyrs at that time than it is, there are so many unanswerable objections against such a resurrection at that time, that it would not be easy to make candid and intelligent men to understand the words in that sense, if they could possibly bear any other."* Culbertson states particularly a number of strong objections against the doctrine of a literal resurrection of saints at that time.† Fraser, after an interesting account of the different opinions entertained even by those who have agreed in contending for a literal resurrection, proves that *the first resurrection* is a figurative expression; and judiciously replies to the objections to this interpretation, which have been founded on several terms in verse 5th.‡

Since the Author did not regard it as his "present business" to discuss the commencement and termination of *the thousand years* during which Satan is to be bound and the saints are to live and reign with Christ, or of the different periods of which that term may be composed, the Translator will not be expected gratuitously to un-

* Comment. on the Rev. Vol. II. chap. xx. p. 331.

† Lectures on the Rev. Vol. II. Lect. 70. p. 426. *et seq.*

‡ Key to the Prophecies, Part iii. chap. 7. sect. 2.

dertake the investigation, far less the decision, of matters which have been so long and so keenly disputed. The most important point relating to the duration of the Millennium, on which diversity of sentiment now prevails, is no doubt the question; Whether the thousand years are to be understood in a *civil* or *prophetical* sense? i. e. Whether that glorious period is to last only for a thousand years in the usual and proper sense of the expression, or to continue for three hundred and sixty thousand, or perhaps three hundred and sixty-five thousand years? The first sense is preferred by Bishop Newton and Dr Johnston, as well as by Guyse and Doddridge. But the last interpretation, though comparatively new, and somewhat romantic in its appearance, has been adopted by some grave and respectable authors. It is strenuously defended, for example, by Mr Culbertson;* and it is more than twenty years since an aged and eminent Minister of the Gospel in *Nova Scotia* ably contended for the same interpretation, in the first of three lively papers on the Millennium, which appeared in a periodical work.† Suffice it now only to remark, that this topic merits further inquiry; and that, whatever may be the speciousness or the force of the arguments which have been adduced in favour of the prophetical sense, they seem scarcely sufficient finally to decide a question of such magnitude, or to command an unwavering assent.

NOTE LXXXVI. Page 465.

That the souls of men not only continue after death, but live, understand, and feel, is sufficiently proved by the Author in this Dissertation, sections 67—70. But he treats this important subject more fully in his work *on the Covenants*.‡ The reader might also consult *Secker*,§ and *Dr Watts*.|| The beautiful papers of Addison on the Immortality of the soul are well known.¶

NOTE LXXXVII. Page 466.

What the Author here says respecting the felicity to which the righteous are admitted immediately after death, is an abridgment of his remarks in the Treatise just mentioned.**

* Lect. on the Rev. Vol. ii. Lect. 70. pp. 429—437.

† The Christian Magazine, Vol. iv. for the year 1800, pp. 337—348. The signature is J. M'G. being the initials of the Rev. James M'Gregor, Pictou, Nova Scotia.

‡ Book iii. chap. xiv. sect. 12—22.

§ Works, Vol. iv. Lect. 16. pp. 342—347.

|| "An Essay towards the Proof of a Separate State of Souls between Death and the Resurrection," prefixed to the Discourses on the World to come.

¶ See these papers subjoined to the Evidences of the Christian Religion, pp. 213—259.

** Book iii. chap. 14. sect. 23—32.

Archbishop Secker's refutation of the doctrine of PURGATORY, in his Lectures on the Creed,* is so concise, as well as instructive, that it may be right to introduce it here.—“As to the pretence of Purgatory,” says that learned writer, “where the greatest part of good persons are to suffer grievous temporal punishments, after death, for their sins, though the eternal punishment is remitted: it hath no ground in the least. Our Saviour's saying, ‘that the blasphemy against the Holy Ghost shall not be forgiven in this world, or that which is to come,’† is merely saying, it shall not be forgiven at all, but punished both here and hereafter. ‘The prison, out of which,’ he saith, the person who agrees not with his brother, ‘shall not come till he hath paid the last farthing;’‡ is either a literal prison of this world, or the prison of hell in the next, out of which the contentious and uncharitable shall never come, for they can never pay the last farthing. ‘The spirits in prison,’ to whom St Peter saith, ‘Christ by his Spirit preached,’ he saith also, were ‘the disobedient in the days of Noah,’§ with whom ‘his Spirit strove,’|| whilst they were on this earth: and who for their disobedience were sent, not to purgatory, but to a worse confinement. When St Paul bids men ‘take heed how they build on the foundation’ of Christianity; adding, ‘that the fire shall try every man's work; and if any man's work shall be burnt, he shall suffer loss; but still shall be saved, yet so as by fire;’¶ he means, that persons must not mix doctrines of their own invention with the gospel of Christ, which in this instance, amongst others, those of the church of Rome have done: for when ‘the Lord Jesus shall be revealed from heaven in flaming fire,’* to judge the world, such notions will not stand the trial; they that hold them will be losers by them; and though still they may be saved, it will be with difficulty and danger; as a person escapes, when his house is burning. When, lastly, many of the ancient Christians prayed for the dead; besides that they had no warrant for so doing, it was only for the completion of their happiness, whom they apprehended to be already in paradise: it was for the apostles, saints, and martyrs; for the blessed virgin herself: whom they certainly did not think to be in purgatory. And observe, if they prayed for them, they did not pray to them. Purgatory, then, is nothing but an imaginary place, invented by men, to give bad persons hope, and good persons dread of being put into it; that they

* Works, Vol. iv. Lect. 16. pp. 347—349.

† Mat. xii. 31, 32.

§ 1 Pet. iii. 18—20.

¶ 1 Cor. iii. 10—15.

‡ Mat. v. 26.

|| Gen. vi. 3.

** 2 Thess. i. 7.

may get what they can from both, by pretending to deliver them out of it again. Fear not therefore such vain terrors."

NOTE LXXXVIII. Page 474.

It is beyond question one of the brightest glories and most endearing recommendations of the Christian revelation, that it firmly establishes the doctrine of "life and immortality," and places it in a perspicuous and most interesting point of view. Witsius justly affirms, that the wisest among the heathen were not only ignorant of the resurrection of the body, but also, that they "rather supposed and conjectured, than knew, something about the subsistence of the soul, after the termination of the present life." The immortality of the soul was not taught by *Confucius*, or *Aristotle*; nor was it included amongst the tenets of the *Stoics*. The insufficiency of the light of nature to satisfy the serious inquirer with regard to this momentous topic, strikingly appears from the vacillation and uncertainty, which, notwithstanding all the probable arguments they were able to collect, the most eminent and judicious philosophers who favoured the doctrine, still discovered. *Socrates*, for example, concluded his apology to his judges with these remarkable words: "It is now time to depart hence. I am going to die; you shall continue to live: but which of us shall be in a better state, is unknown to all but God." *Plutarch* speaks of "the fabulous hope of immortality;" and *Cicero*, after long reasoning on the immortality of the soul, has the following expression: "Which of these opinions is true, is certainly known only to the gods: which of them is the more probable, is a hard question."*

Numerous errors and absurdities, besides, were blended with the doctrine of immortality, by those ancient philosophers, who professed to teach it. They almost universally maintained the pre-existence of the soul, as the ground of its deathless nature. Some of them affirmed that the spirit of man is a portion of the Divine essence, and on that account immortal; whilst the irrational and degrading tenet of transmigration extensively prevailed. Future happiness, too, was considered as nearly the exclusive privilege of those few individuals who are exalted to high distinction in this world, or whose minds have been cultivated by philosophy and science. The rewards of Elysium were regarded as a prize too great for the vulgar and illiterate; and whether a felicity strictly eternal was thought to be prepared even for the noblest or the most enlightened and re-

* *Harum sententiarum quæ vera sit, deus aliquis viderit: quæ verisimillima, magna quæstio est. Tusc. Disput.*

finer, seems at least exceedingly doubtful. Their views, in fine, of future misery, were extremely incorrect. Even those who assigned a future state of rewards to the virtuous, appear to have considered the doctrine of future punishment as little better than a fable, engendered by superstitious fears, embellished by the luxuriant fancies of the poets, and supported for political purposes by legislators and judges. It is by the Scriptures alone that the whole doctrine of a coming and eternal world, in which the righteous are for ever happy, and the wicked for ever miserable, is justly stated, incontestably confirmed, and rendered truly efficacious for impressing the mind and influencing the conduct. The death, resurrection, and ascension of the Son of God in human nature, have dispelled the darkness which covered the tomb; and exhibited the realities of a future state of existence, both as to soul and body, in a light equally satisfactory to the judgment and consoling to the heart. On this subject, see the copious and forcible statements of the laborious and intelligent *Leland*.*

NOTE LXXXIX. Page 478.

Our Lord's solemn declaration in *MAT. v. 20.* respecting a better righteousness than that of the Scribes and Pharisees, has been understood by some interpreters as referring to the necessity of an interest in that justifying righteousness, which Christ, as the Surety of his people, wrought out by his obedience unto death. Dr Guise, for instance, suggests this interpretation in his Paraphrase on the place, and subjoins the following Note: "As it was prophesied that the Messiah should *make reconciliation for iniquity, and bring in everlasting righteousness*, (*Dan. ix. 24.*); and our Saviour, in the two next foregoing verses but one, had spoken of his coming to fulfil the law and the prophets; I do not see why what he here says about the righteousness which exceeds that of the Scribes and Pharisees, may not refer back to all those verses, and so take in the righteousness of justification as well as of sanctification, to give a hint of what was afterwards to be more fully explained of his being the end of the law for righteousness to every one that believeth; and the righteousness of God being by faith of Jesus Christ unto all and upon all them that believe, *Rom. iii. 22. x. 4.*

There is some force in these remarks of the evangelical Guise. But probably, according to our venerable Author's interpretation,

* The Advantage and Necessity of the Christian Revelation, Part iii. Ch. 1—9.

the verse more immediately relates to that personal righteousness, which is the undoubted characteristic of all those, who by faith are "admitted to the blessings of the kingdom of grace here, or of the kingdom of glory hereafter." Witsius indeed does not represent our own righteousness, however superior it may be to that partial and external righteousness which was taught and practised by the Scribes and Pharisees, as in any degree the ground of acceptance, or the proper condition of eternal life. In the 89th Section, he states expressly that the heavenly inheritance is the subject of a free promise, and the gift of God, and that our title to eternal life is founded not upon our own works, but upon the satisfaction of Christ. Yet he justly considered it proper earnestly to inculcate the cultivation of true and distinguished holiness, as a necessary preparation for the everlasting kingdom.

NOTE XC. Page 483.

In the common English version of PSALM xvii. 14. we read;—*"They are full of children,* and leave the rest of their substance to their babes." According to our Author, the sense is,—*"Whose children are filled,* and leave the rest of their substance (their excellency) to their babes." The original expression is susceptible of either interpretation; and which of the two is the more correct, it may be difficult, and it is not of great importance, to determine. Witsius has here copied the Latin of Tremellius and Junius.* Our translators have followed the Septuagint.† Yet they have mentioned the other sense, in the margin, in these words; *their children are full*: on which Pool has the following comment; "Their children are *filled* or *satisfied*, as well as their parents. There is abundantly enough both for them and for their children, and to spare for their children's children."‡

* "*Quorum filii satiantur, et excellentiam suam relinquunt nepotibus.*" Pagninus in like manner says; "*Saturantur filii, et demittunt residuum suum parvulis suis.*"

† *Ἐχέσταις ἑαυτοῦ καὶ τῶν υἱῶν αὐτοῦ.*

‡ Annot. in loc.

INDEX

OF

PASSAGES OF SCRIPTURE,

*More or less amply Illustrated in the DISSERTATIONS on the
Apostles' Creed.**

The Numeral Letters refer to the Dissertations; the Figures to the Sections.

GENESIS.		JUDGES.	
i. 1	Diss. viii. 19—31, 58	viii. 23	Diss. x. 37
iii. 15	xviii. 38	2 SAMUEL.	
iv. 7	xxv. 23	xxiii. 2, 3	xxiii. 20
v. 24	xx. 38	1 KINGS.	
xv. 1	xiv. 14	i. 26	xxvi. 60
xvii. 1	v. 4	xix. 16	x. 9.
xxii. 1, 6	xvi. 37	2 KINGS.	
— 2, 12	xii. 20, 21	ii. 11	xx. 38
xxxvii. 35	xviii. 11	2 CHRONICLES.	
xlix. 26	viii. 59	xx. 20	vi. 3
EXODUS.		JON.	
iv. 22	xii. 26	xii. 7—9	iv. 12
xvi. 32—34.	xx. 37	xix. 25—27	xxvi. 7
xxiii. 21	xii. 11	xxx. 12	xxi. 5
xxx. 30	x. 10	xxxv. 9	vi. 17
xxxi. 17	viii. 91	xlii. 2	xiii. 20
xxxiii. 14, 15	xii. 13	PSALMS.	
xxxiv. 7	xv. 13	ii. 7	vii. 9—11. xii. 6, 7
LEVITICUS.		— 8	iv. 14. xiii. 9
xiv. 4, 7	xix. 38	viii. 2	xx. 5
xxvi. 12	xix. 1	— 4—7	viii. 92. xxi. 33
NUMBERS.		xvi. 9, 10	xvii. 19. xviii. 4.
xii. 8	xii. 13		xix. 9
xiii. 17	ix. 8	xvii. 15	xii. 13
xvi. 30	viii. 1	xix. 1—4	iv. 13, 14
xxi. 6	xvi. 41	xxii. Title	xix. 21
DEUTERONOMY.		— 15	xvii. 18
xxi. 22, 23	xvi. 32	— 6, 17	xvi. 38, 39, 44
xxxiii. 12	xxiii. 18		

* For this Index of Texts, and the two following Indexes of Hebrew and Greek words, illustrated in the Dissertations, the reader is indebted to the AUTHOR. T.

- xxii. 20, 21 Diss. xvi. 34
 xxvii. 8 vi. 8
 xxxii. 1 ix. 24, 25
 xl. 6, 7 xiv. 32
 xlv. 7 x. 7
 — 10, 11 iii. 23
 xlvii. 5 xx. 33
 xlix. 15 xviii. 10
 li. 12 xi. 35
 lxviii. 18 xx. 34
 — 24—26 — 42
 lxix. 7 xvi. 52
 — 20 — 57
 xc. 7—11 xxiii. 17
 civ. 6—8 viii. 70
 cv. 7 iv. 14
 cx. 2 xi. 37. xix. 29.
 — 7 xix. 34
 cxlix. 2 vi. 17
- PROVERBS.
- iv. 3 xii. 22
 viii. 15 x. 37
 — 22 xii. 8
 — 23 x. 6
 — 24 xii. 8
- ECCLESIASTES.
- ix. 7 xxii. 33
 x. 2 xxi. 5
 xii. 1 vi. 17
- SONG OF SOLOMON.
- i. 3 xi. 13
 — 5 xxiv. 34
 iii. 11 xxi. 1
 v. 1 v. 18
 vi. 3 iii. 23
 — 10 xxv. 1
 vii. 10 iii. 25
 viii. 1 xii. 27
 — 2 xv. 31
 — 5 iii. 25
- ISAIAH.
- vii. 8 xv. 26
 — 14 xiv. 21
 xi. 1 — 19
 xvi. 5 xxi. 30
 xxvi. 19 xxvi. 8
 xxxiii. 22 xxii. 7
 xl. 3 xiii. 6
 xliii. 1 xiv. 37
 — 4 xi. 29
- xliii. 11 Diss. ix. 12
 xlv. 24 viii. 49
 xlv. 24 xiii. 6
 xlviii. 16 vii. 15
 liii. 4, 5 xvi. 37
 — 8 xv. 25. xx. 35
 — 9 xvi. 44. xvii. 20
 — 11 xix. 36
 liv. 5 vi. 17
 lv. 3 xix. 37
 lxi. 6 ix. 30
 lxiii. 9 xii. 12
 lxv. 1 iii. 19
- JEREMIAH.
- x. 11 viii. 45
 xxx. 6 xii. 6
 xxxi. 22 viii. 1. xiv. 14
 xxxii. 17 viii. 104
 xlv. 28 xv. 13
- EZEKIEL.
- x. 4 xx. 6
 xxi. 27 xxii. 7
 xxviii. 2 xvii. 25
- DANIEL.
- vii. 26 xxii. 19
 xii. 2 xxvi. 38—41
- HOSEA.
- vi. 2. xix. 39
- JOEL.
- iii. 2, 12 xxii. 36—39
- MICAH.
- v. 1 xxii. 7
 vi. 2 xii. 9
- HABAKKUK.
- ii. 4 iii. 34
- ZEPHANIAH.
- iii. 5—8 xix. 36
- HAGGAI.
- ii. 23 xii. 17
- ZECHARIAH.
- iii. 9 xii. 17. xv. 1
 vi. 12, 13 xiv. 17
 ix. 12 xxiii. 34
 xii. 10 xvi. 40
- MALACHI.
- iii. 1 xii. 13. xiii. 23
- MATTHEW.
- i. 21 ix. 10
 iii. 11 xxiii. 11
 — 16 — 8

ix. 33	Disa. viii. 16	viii. 15, 50	Disa. xxii. 8
xi. 27	vi. 5. xii. 1	— 56	xiv. 2
xii. 31	xxiii. 33	x. 16	xiii. 8
— 40	xvii. 22—30	— 18	xvi. 34
xiii. 21	iii. 29	xi. 18	xx. 12
— 35	iv. 21—23	xiii. 15	xiii. 22
xvi. 16, 18	ii. 10	xiv. 16, 17	xxiii. 13, 40, 41
— 21, 22	— 4	— 28	vii. 22
xix. 28	xxii. 20	xv. 26	— 14
xxii. 31, 32	xxvi. 6	xvi. 7	xx. 43
xxv. 24	xxii. 44	xvii. 3	vii. 21
xxvi. 39—44	xviii. 29—34	— 6	xii. 11
— 66	xx. 31	— 19	xiii. 8
xxvii. 26	xvi. 19	— 24	x. 27
— 52, 53	xix. 28	xviii. 31, 32	xv. 26
— 59	xvii. 7	xix. 1	xvi. 19
xxviii. 1	xix. 21	— 7	— 19, 20
— 19	xi. 3. xxiii. 10, 31	— 39	xvii. 8, 9
MARK.		xx. 5—7	xix. 22
xvi. 14	xix. 26	— 17	vii. 24
— 16	ii. 9	Acta.	
LUKE.		i. 8	xxiii. 12
i. 5, 86	xiv. 20	— 9	xx. 10, 24
— 35	xxiii. 12	— 12	xx. 12
ii. 21	ix. 11	ii. 3	xx. 8
xxii. 29	vii. 29, 32	— 23	xvi. 38
— 43, 44	xviii. 25—27	— 36	xxi. 21
xxiii. 22	xvi. 19	v. 3, 4	xxiii. 21
xxiv. 19	xiv. 13	— 31	xx. 21
— 49	xxiii. 12	vii. 55, 56	xx. 27. xxi. 12
— 50	xx. 12	x. 2, 4	ii. 4
— 52	xx. 11	xi. 26	xi. 2—6
JOHN.		xiii. 32, 33	vii. 12
i. 12	xii. 4	xx. 32	xxiii. 10
— 13	xii. 18	xxiv. 15	xxvi. 42—44
— 14	xiv. 11—13	xxvi. 8	xxvi. 10
iii. 5, 6	xxiii. 26	xxviii. 25, 26	xxiii. 19
— 14	xvi. 41	Romana.	
— 16	xii. 18—24	i. 4	vii. 12. xii. 5. xix.
v. 19	vii. 7	— 18	17
— 22	xxii. 8	— 19	xv. 9
— 25	xxvi. 3	— 20	vi. 6
— 26	vii. 10. xii. 7	— 28	iv. 16—23. viii.
— 27	xxii. 9	— 28	47
— 28, 29	xxvi. 35	ii. 11	iv. 28
vi. 27	x. 6	iii. 25, 26	xv. 8
— 33	xiv. 25	iv. 13	— 14
— 38, 39	xv. 21. xxvi. 48	— 25	vii. 30, 31
— 51	xiv. 25	v. 5	xix. 43
— 63	xxiii. 36		xxiii. 13

vi. 4	Disa. xix. 41	i. 13	Disa. xxiii. 39
viii. 1	xxv. 6	- 14	— —
— 9	xxiii. 14	- 20, 21	xxi. 15, 28
— 10	xxvi. 68	- 22, 23	xxi. 33
— 11	xix. 14. xxvi. 14	iv. 6	vii. 21
— 17	vii. 33	— 9, 10	xviii. 3. xx. 4
— 28	— 31	PHILIPPIANS.	
— 32	xii. 10	ii. 7	xiv. 8
xi. 16	xxiv. 10	— 9	xxi. 30
1 CORINTHIANS.		— 10	ix. 13
i. 13	x. 49	— 12	xxi. 32
ii. 2	xvi. 1	iii. 7, 8	ix. 37
— 9	xxvi. 62	iv. 5	xxii. 41
— 10, 11	xxiii. 7	COLOSSIANS.	
iii. 11	ii. 10	i. 20	xv. 19
— 16	xxiii. 32	ii. 2, 3	vi. 11. xii. 1
— 22, 23	— 38	— 6	iii. 23
vi. 2, 3	xxii. 18, 19	— 9	iv. 21, 23. xv. 6
— 13, 14	xxvi. 30	iii. 3	xxvi. 69
— 19	xxiii. 32, 35	1 THESSALONIANS.	
vii. 14	xxiv. 10	iv. 8	xxiii. 21
viii. 4	vii. 21	— 15	xxii. 41
xii. 3	xiii. 1. xxiii. 14	— 16	— 14. xxvi. 69
— 9, 11	xxiii. 9	2 THESSALONIANS.	
— 12	xi. 12	i. 7	xxii. 16
— 13	xxiii. 37	ii. 10	iii. 17
xv. 3	xvi. 36—46	1 TIMOTHY.	
— 4	xvii. 18: xix. 33	ii. 5	vii. 21. xiv. 29
— 5	xix. 26	iii. 15, 16	ii. 10. xiv. 10
— 20	xxvi. 13	vi. 15.	v. 4. viii. 11
— 23	— 48	2 TIMOTHY.	
— 24—28	x. 42—44	i. 10	xvi. 72
— 42—44	xxvi. 29	— 18	xxii. 31
— 45	xiv. 11	TITUS.	
— 45—49	xxvi. 31	i. 1	iii. 26. vi. 24
— 50	— 32	HEBREWS.	
— 52	xxii. 41	i. 3	xii. 14—17
2 CORINTHIANS.		ii. 7	xxi. 28, 29
ii. 15	xi. 18	— 10	xv. 14
iii. 6	xxiii. 14	— 11	xii. 25
— 18	iii. 33	— 14	xiv. 9
v. 16	xiv. 27	iii. 7	xxiii. 17
— 19, 20	xv. 19	v. 7	xvi. 59
viii. 5	iii. 23	vii. 7	x. 30
xii. 4	xx. 28	viii. 1	xxi. 28, 29
GALATIANS.		ix. 5	xv. 20
ii. 20.	iii. 33	— 12	x. 25
iv. 4.	xiv. 23, 31	— 14	xxiii. 22
EPHESIANS.		x. 22	iii. 12
i. 01	xxiv. 44	— 26, 29	xxiii. 33

xi. 1	Diss. iii. 13, 14	ii. 20	Diss. iii. 9
— 3	iv. 28. viii. 12—16	— 23	vi. 20
— 6	ii. 7. v. 5. vi. 3, 4	v. 4	xi. 36.
xii. 23	xii. 26	2 JOHN.	
— 27	xix. 22	Verse 10	vi. 21
JAMES.		JUDE.	
ii. 5	xi. 38	Verse 4	xiii. 3—5
v. 8, 9	xxii. 41	— 6	xxii. 22
1 PETER.		— 14	— 16
ii. 7	iii. 17	REVELATION.	
— 9	xiii. 7	i. 4, 5	x. 15. xxiii. 30
— 19	vi. 8	iii. 12	xi. 12. xxiii. 10
2 PETER.		iv. 11	viii. 38
i. 4	v. 2.	v. 6	xxiii. 30
ii. 1	xiii. 5	vi. 9—11	xxvi. 70
— 4	xxii. 22	vii. 3	xi. 12
— 19	ix. 23	xii. 1, 2, 6	xx. 29
— 20	iii. 33.	xiii. 8	x. 31
1 JOHN.		xiv. 13	xxvi. 69
ii. 19	xxiii. 12	xx. 4—6	— 50—58

INDEX

OF

HEBREW WORDS

Illustrated.

אֲדָרָן	Diss. xiii. 2
בְּרָא	viii. 1—4
נוֹמָל	xiv. 34—38
חֻמְמִין	iii. 22
חֻמְמָא	xxv. 4
כֹּמְרִי	xvi. 39
כֹּחֶן	ix. 31
כְּמֹרֶה	xv. 20. xxii. 26
מִשְׁיָח	ix. 1
נִפְשׁ	xviii. 13
עֲדָה	xxiv. 3
עֹלֶה	xvi. 42
קֹחַל	xxiv. 4
קִנְמָה	xv. 12, 13
שֹׁמֵר	xviii. 10, 11

INDEX

OF

GREEK WORDS

Illustrated.

ἄδης	Diss. xviii. 10, 11
ἀνάληψις	xx. 22
ἄτυχια	xxv. 4
Δεσπότης	xiii. 3—5
Δυστυχία	xxv. 4
Ἐκκλησία	xxiv. 3, 4
Ἐλογος	iii. 14
Ἰήσους	ix. 3—9
Ἰλαστήριον	xv. 20
Κτιζω, κτίσις	viii. 5
Πατηγυρις	xxiv. 5
Πληροφορία	iii. 12
Συναγωγὴ	xxiv. 3
ὑποστασις	iii. 13

INDEX OF TEXTS,

More or less Illustrated in the Notes.

In this Index and the one immediately following, the Numeral Letters refer to the Volumes; the Figures to the Notes.

GENESIS.		
iii. 15	Vol. ii.	5
xviii. 2	—	2
EXODUS.		
xx. 2, 3	i.	27
xxxiii. 14, 15	—	71
DEUTERONOMY.		
xviii. 19	ii.	58
JOB.		
xix. 25	ii.	36
— 25—27	—	36, 79
xxx. 12	—	43
xxxiii. 23, 24	—	78
— 27, 28	—	77
PSALMS.		
ii. 8	i.	58
iv. 6	—	28
xvi. 9, 10	ii.	21
xvii. 14	—	90
xxvii. 8	i.	24
xl. 12	ii.	28
xliv. 7	i.	55
l. 14	—	45
lxx	ii.	28
cx. 7	—	34
PROVERBS.		
viii.	i.	69
xxviii. 26	—	45
SONG OF SOLOMON.		
i. 5	ii.	70
ISAIAH.		
vii. 14	ii.	5
xi. 1	—	4
xvi. 5	—	45
xxii. 20—22	—	18
xxvi. 19	—	80
lii. 8	—	1
liii. 8	—	35
— 9	—	22
— 10	—	35
lxv. 15	i.	63

JEREMIAH.		
xxxi. 22	Vol. ii.	5
DANIEL.		
xii. 2	ii.	83
JOEL.		
iii. 2	ii.	51
MICAH.		
v. 2	i.	70
HAGGAI.		
ii. 4, 5	ii.	58
— 6, 7	—	46
ZECHARIAH.		
vi. 12, 13	ii.	3, 44
ix. 17	i.	19
MATTHEW.		
i. 18	ii.	54
— 22, 23	i.	50. ii. 5
ii. 12	—	63
v. 5	—	68
— 20	ii.	89
— 26	—	87
vi. 14, 15	—	76
ix. 15	i.	28
xii. 31, 32	ii.	57, 87
— 40	—	23
xvi. 18	i.	60
xviii. 17	ii.	63
xix. 28	—	48
xxii. 31, 32	—	78
xxv. 34—45	—	49
— 46	—	50
xxvii. 16, 17	i.	50
— 46	ii.	8
— 50	—	14
— 52, 53	—	31
MARK.		
iii. 28, 29	ii.	57
vi. 52	i.	42
LUKE.		
i. 1	i.	14
— 31	—	50

ix. 31 Vol. ii. 15
 — 51 — 39
 xiii. 1 — 10
 xxii. 29 i. 42
 — 44 ii. 27, 28
 — 53 — 16

JOHN.

i. 1 i. 69
 iii. 13 ii. 42
 v. 26 i. 40
 xii. 43 — 15
 xiv. 16 ii. 60
 — 21 — 59
 xvi. 7 — 60
 xvii. 21 — 59
 — 24 i. 58
 xix. 40 ii. 20

ACTS.

i. 12 ii. 37
 ii. 27, 31 — 21
 v. 3, 4 — 56
 vi. 1 i. 22, 64
 vii. 38 ii. 63
 — 45 i. 50
 — 55, 56 ii. 40
 xx. 28 i. 56
 ix. 8 ii. 40
 — 29 i. 22
 x. 32 ii. 55
 xi. 19 i. 42
 — 20, 21 — 64
 — 26 — 63
 xiii. 33 — 41
 xvi. 34 — 27
 xviii. 1, 2 — 54

ROMANS.

i. 4 i. 31
 iv. 13 — 43
 v. 9—11 ii. 9
 — 15 i. 35
 — 19 — 52
 viii. 16 ii. 60

1 CORINTHIANS.

i. 26 ii. 63
 iii. 10—15 — 87
 vi. 2, 3 — 48
 ix. 27 — 61
 xv. 22 — 7
 — 24—28 i. 61
 xvi. 8 — 2

2 CORINTHIANS.

v. 20 Vol. ii. 9
 ix. 13 — 69
 xii. 1—4 — 40

PHILIPPIANS.

i. 1 i. 20
 ii. 9 ii. 45

COLOSSIANS.

i. 24 ii. 17
 ii. 3 i. 32
 — 14 ii. 74

1 THESSALONIANS.

iv. 16 ii. 47
 — 17 — 51

2 THESSALONIANS.

ii. 1—3 ii. 52

1 TIMOTHY.

iii. 1 i. 20
 — 15, 16 — 8. ii. 30
 v. 23 — 9

2 TIMOTHY.

i. 9 i. 70
 — 13 — 4

TITUS.

i. 2 i. 70
 iii. 3—7 — 62

HEBREWS.

i. 4 i. 68
 ii. 10 ii. 25
 v. 7 — 29
 ix. 14 i. 38, 57
 — 16, 17 — 42
 xi. 3 — 46
 xii. 23 ii. 64
 — 26 — 46

JAMES.

ii. 2 ii. 62

1 PETER.

iii. 18—20 ii. 25, 30, 87

2 PETER.

ii. 1 i. 72

1 JOHN.

v. 7 i. 31
 — 11 — 44

JUDE.

Verse 4 i. 72

REVELATION.

i. 18 ii. 24
 xii. 1—5 — 41
 xx. 4—6 — 85

INDEX OF THINGS

Adverted to in the Notes.

Abraham, the heir of the world,	-	Vol. i.	43
Adam's knowledge of the Trinity,	-	-	— 34
Age of the world,	-	-	— 48
Albigenses, origin of the name,	-	ii.	68
<i>Analepsis</i> , meaning of the term,	-	-	— 39
Antinomianism, how to be combated,	-	i.	62
Apocryphal Books of the New Testament,	-	ii.	6
Apollonius of Tyana,	-	-	— 32
Archangel,	-	-	— 47
Arminian points,	-	i.	7
Atonement, its necessity,	-	-	— 51
Bishop, the same as overseer,	-	-	— 20
Blasphemy against the Spirit,	-	ii.	57, 87
Canonizations of the Pope,	-	ii.	84
Catholic, meaning of the term,	-	-	— 65
<i>Chrest</i> , instead of Christ,	-	i.	54
CHRIST'S sonship,	-	-	— 41
—— miraculous conception,	-	ii.	5
—— sufferings, their severity,	-	-	— 8
—— suffering from devils,	-	-	— 16
—— agony, its causes,	-	-	— 28
—— bloody sweat,	-	-	— 27
—— abode in the tomb,	-	-	— 23
—— descent into hell,	-	ii.	24, 26
—— resurrection, its certainty,	-	-	— 32, 33
—— intercession,	-	i.	58
Christians, origin of the name,	-	-	— 63
Chronology, Hebrew, Greek, Indian,	-	-	— 48
Cocceian plan of interpretation,	-	ii.	35
Communication of the divine nature,	-	i.	39
Communion of Saints,	-	ii.	72
Condition of the Covenant of Grace,	-	i.	44
Confessions of Faith,	-	-	— 10

INDEX OF THINGS IN THE NOTES. 595

Confirmation,	- - - - -	Vol. i. 21
Consubstantial,	- - - - -	— 10
Creation, its extent,	- - - - -	i. 47, 49
Creed, copies of Apostles',	- - - - -	i. 1
— names of it,	- - - - -	— 3
— its properties and defects,	- - - - -	— 5
Cross of Christ, not properly an altar,	- - - - -	— 56.
Crucifixion, its circumstances,	- - - - -	ii. 13
Death of Christ, voluntary,	- - - - -	— 14
Domitian's treatment of Christ's relatives,	- - - - -	— 4
Donatists, their history,	- - - - -	— 66
Duties to the Trinity,	- - - - -	i. 37
Embalming, as practised among the Jews,	- - - - -	ii. 20
Enthusiasm, the term misapplied,	- - - - -	i. 53
— instance of it,	- - - - -	ii. 60
Eternity of punishment,	- - - - -	— 50
Existence of God, arguments for it,	- - - - -	i. 23, 25, 26
Faith, its general nature,	- - - - -	i. 11
— appropriating,	- - - - -	— 17
— due to God only,	- - - - -	ii. 67
Fanciful comments of Fathers,	- - - - -	— 2
Fatherly forgiveness,	- - - - -	ii. 75, 76
Forbearance, its necessity,	- - - - -	i. 9
Ghost, meaning of the word,	- - - - -	ii. 53
Gospel, freeness of its grace,	- - - - -	i. 16, 27, 62
— its internal evidence,	- - - - -	i. 13
— its motives to holiness,	- - - - -	— 62
Hades, import of the term,	- - - - -	i. 60. ii. 24
Helena, her history,	- - - - -	ii. 11
Hell, ancient sense of the word,	- - - - -	— 24
Hellenists,	- - - - -	i. 22, 64
Hiding of God's face,	- - - - -	i. 28
Holy Spirit, his Personality,	- - - - -	ii. 54
— his Divinity,	- - - - -	ii. 56, 57
— his various operations,	- - - - -	ii. 60
Immersion in baptism not necessary,	- - - - -	i. 33

596 INDEX OF THINGS IN THE NOTES.

Immortality,	-	-	-	-	Vol. ii. 86, 88
Impression of Christ's foot on Olivet,	-	-	-	-	ii. 38
Imputation of Adam's first sin,	-	-	-	-	— 7
Indifference to truth, its danger,	-	-	-	-	i. 86
Invention of the cross,	-	-	-	-	ii. 11
Jesus, import of the name,	-	-	-	-	i. 50
Justification, its time,	-	-	-	-	ii. 75
Lava, its antiquity,	-	-	-	-	i. 48
Leonists, origin of the name,	-	-	-	-	ii. 68
Light of nature, its insufficiency,	-	-	-	-	i. 26. ii. 88
<i>Limbus Patrum</i> ,	-	-	-	-	ii. 25
Lord's Prayer, its excellence,	-	-	-	-	— 49
Luciferians, their history,	-	-	-	-	— 71
Man, misery of his natural state,	-	-	-	-	i. 12
Maronites, their history,	-	-	-	-	— 66
Mediatorial kingdom of Christ, eternal,	-	-	-	-	— 61
Merits of Christ, the expression,	-	-	-	-	— 30
Methodism,	-	-	-	-	ii. 60
Michael,	-	-	-	-	— 47
Millennium, its duration,	-	-	-	-	— 85
Morality, heathen	-	-	-	-	i. 73
Mosaic Chronology,	-	-	-	-	— 48
Novatians, their history,	-	-	-	-	ii. 66
Obedience of Christ, for his people,	-	-	-	-	i. 52
Offices of Christ, their order,	-	-	-	-	— 59
Panathenea,	-	-	-	-	ii. 64
<i>Panegyris</i> ,	-	-	-	-	— 64
Perseverance of saints,	-	-	-	-	— 61
Place of general judgment,	-	-	-	-	— 51
Pontius Pilate, his character,	-	-	-	-	— 10
Precepts of the Gospel, the expression,	-	-	-	-	i. 59
Prophecy, the gift of it withdrawn,	-	-	-	-	— 67
<i>Protevangelium</i> of James,	-	-	-	-	ii. 6
Psalmody, conducive to piety,	-	-	-	-	i. 53
Purgatory disproved,	-	-	-	-	ii. 87

Reconciliation to God,	-	-	-	Vol. ii.	9
Religious affections, their importance,	-	-	-	i.	53
Remonstrants,	-	-	-	-	7
<i>Rephaim</i> ,	-	-	-	ii.	80
Resurrection of the same body,	-	-	-	-	82
Rewards of grace,	-	-	-	-	81
Rhegian crime,	-	-	-	-	12
Saints, raised at Christ's resurrection,	-	-	-	ii.	31
—— assessors with Christ,	-	-	-	-	48
Salvation by Christ, its superiority to the life first pro-					
mised to man,	-	-	-	i.	35
Seeming contradictions,	-	-	-	ii.	33, 37
Self-denial, no atonement,	-	-	-	ii.	17
Self-examination, its necessity,	-	-	-	i.	27
<i>Sheol</i> , meaning of the term,	-	-	-	ii.	21, 24
Simplicity of expression recommended,	-	-	-	i.	39
Spirit, import of the word,	-	-	-	ii.	53
Spiritual joy, vindicated,	-	-	-	i.	29
Sprinkling in baptism, defended,	-	-	-	-	33
Subscriptions to the Epistles,	-	-	-	-	2
Synagogue,	-	-	-	ii.	62
Talmudists, their works,	-	-	-	i.	18
Testament, a designation of the New Covenant,	-	-	-	-	42
Threefold immersion, or sprinkling,	-	-	-	-	34
Titles of sacred books,	-	-	-	-	2
TRINITY, certainty of the doctrine,	-	-	-	-	31
—— its importance,	-	-	-	-	36
—— its practical uses,	-	-	-	-	37
Truth, its value and utility,	-	-	-	i. 6, 9,	36
Understanding and Will, not separate,	-	-	-	i.	11
Union between Christ and believers,	-	-	-	ii.	59
Unpardonable sin,	-	-	-	-	57
Vows, remarks on them,	-	-	-	i.	45
Waldenses, origin of the name,	-	-	-	ii.	68
Worlds, Jewish distribution of them,	-	-	-	i.	46
—— their plurality,	-	-	-	-	49

INDEX OF AUTHORS

*Quoted or referred to in the Dissertations on the Creed, including short Notices of most of them.**

The Numeral Letters refer to the Dissertations ; the Figures to the Sections.

ASEN EZRA, a celebrated Spanish Rabbi of the 12th century. His commentaries on the Old Testament are much esteemed for their conciseness and elegance. He died at Rhodes in the year 1174 or 1190, aged 75. Diss. xiv. 17. xvi. 6.

ABERBENEL, or **ABARBANEL**, R. Isaac, a Rabbi who wrote Commentaries on many books of the Old Testament. x. 10. xix. 86.

ABULENSIS, an ancient Commentator on Scripture. x. 9.

ACACIUS, a Bishop of Constantinople, and a noted Arian, who flourished in the close of the 5th Century. He must be distinguished from Acacius, Bishop of Cæsaria, in the 4th Century ; Acacius, the generous Bishop of Amida in Mesopotamia, who lived about the year 420 ; and several others of the same name. xviii. 7.

ADO, the learned and pious Archbishop of Vienne in Dauphine in the 9th Century, author of "*the Universal Chronology*." xv. 24.

ÆSCHINES, a distinguished Grecian orator, rival to Demosthenes. He was born at Athens about the year B. C. 390. xiii. 4.

ALEXANDER POLYHISTOR, an ancient Author, so called for his numerous writings in history and philology. viii. 63.

ALTING, JAMES, an eminent Professor of Hebrew and Theology in the university of Groningen. His Father was Henry Alting, Professor of Divinity at Heidelberg and Groningen. James was born 1618, chosen Professor of Hebrew 1643, and cut off by a fever 1679. He wrote a commentary on the Romans, and various other works, which extend to five volumes folio. xiv. 38. xvi. 39.

* These short notices have been carefully selected from *Ainsworth*, *Aikin*, *Moshelm*, *Enfield*, esteemed *Encyclopædias*, and other good authorities. T.

AMBROSE, a pious Bishop of Milan in the 4th Century, and one of the Latin Fathers. He was born in Gaul about 340, ordained Bishop about 375, and died at Milan in 397. He opposed the Arians with great zeal. His works were published at Paris 1690, in two volumes folio. Diss. vi. 13. xi. 40. xvi. 7, 8. xvii. 26.

AMMIANUS, MARCELLINUS, a celebrated Roman Historian, whose history extends from the reign of Nerva to the death of Valens. He died about 390. xvi. 26.

AMMONIUS, surnamed **SACCAS**, a celebrated Grammarian of the 3d Century, founder of the Eclectic Philosophy at Alexandria, and the reputed author of a Treatise on Greek Synonymes. xiii. 3.

AMYRAULT, MOSES AMYRALDUS, a celebrated French Protestant Divine of the 17th Century, Professor of Divinity in the university of Saumur. He wrote an Apology for the Protestants; a Paraphrase on the New Testament; a Treatise on Grace and Predestination, which excited much attention amongst the Protestants, and other works. He was born at Bourgueil in Touraine 1596, and died 1664. vi. 5, 14.

ANASTASIUS, THEOPOLITANUS, Bishop of Antioch of the 6th Century, author of several Sermons and Treatises on the Trinity. He is to be distinguished from Anastasius, a Roman Abbot of the 9th Century. xii. 14.

ANAXAGORAS, one of the most celebrated philosophers and astronomers of Greece. He was born at Clazomene, a city of Ionia, about the 78th Olympiad. viii. 10.

ANSELM, a native of Italy, and Archbishop of Canterbury in the reigns of William Rufus and Henry I. He was born 1033, and died 1109. His writings in Metaphysics and Theology are numerous; and he was one of the chief instruments of reviving literature, after three Centuries of ignorance. vii. 15.

ANTONINUS, MARCUS AURELIUS, the Roman Emperor. He succeeded Antoninus Pius in the year 161, and died 180. His book of Meditations has been much esteemed. iv. 9.

ANTONY of LEBRIJA, (*Antonius Nebrissensis*) a celebrated Spanish scholar of the 15th century. xxi. 4.

APICIUS, an epicure who lived in the time of Nero, and wrote a volume on the means of exciting appetite. xi. 4.

AQUINAS, THOMAS, a celebrated scholastic writer. He was born in Italy about 1224, settled at Naples, and died 1274. He was a Dominican, and commonly styled the Angelic Doctor. His writings, printed at Venice 1490, consist of seventeen volumes folio. xviii. 7.

ARGYROPILUS, JOHN, a learned man, who translated into Latin the works of Basil the Great. Diss. viii: 98.

ARISTARCHUS, a noted Grammarian, who flourished in the reign of Ptolemy Philometor, and was intrusted with the education of his Son. He was a different person from Aristarchus, the Philosopher of Samos. xi. 4.

ARISTOPHANES, one of the most famous of the Greek comic Poets, contemporary with Socrates, Plato, and Euripides. *Plutus* is one of the most esteemed of his comedies. iii. 14.

ARISTOPHANES, a Grammarian of Byzantium. i. 8.

ARISTOTLE, a man of wonderful genius, and the chief of the Peripatetic Philosophers, born at Stagyræ, a town of Thrace, B. C. 384. He was Tutor to Alexander the Great. He wrote numerous treatises on philosophy, rhetoric, poetry, law, &c. iii. 14. iv. 17, 24. viii. 54.

ARNOLD, NICHOLAS, Professor of Divinity at Franeker in Friesland. He was born at Lesna in Poland 1618, became Professor 1652, and died 1680. He wrote a Commentary on the Hebrews, *Lux in Tenebris*, a refutation of the Socinian Catechism, and other works. He must be distinguished from Arnold of Brescia, and from *Arnoldus Gothofredus*, historiographer to his Prussian Majesty. xi. 21.

ARRIAN, a Greek Philosopher and Historian of the 2d Century. He was born at Nicomedia in Bithynia, and received the title of the second Xenophon. He wrote an excellent history of Alexander the Great, and four Books of Dissertations on Epictetus, whose scholar he had been. iv. 9. xvi. 23.

ARTEMIDORUS, a master of the Greek tongue, who resided at Rome, and warned Julius Cæsar of his assassination. xvi. 23.

ATHANASIUS, a native of Egypt and Bishop of Alexandria in the 4th Century, celebrated for his learning and piety, and for his vigorous opposition to the Arians. After suffering numerous troubles and repeated banishments for the sake of the truth, he died May 2d 373, in the 46th or 48th year of his ministry. His works chiefly relate to the Trinity, the divinity and incarnation of Christ, and the person of the Spirit. i. 7, 8, 13. vii. 3, 8, 9, 17, 19, 20, 22, 23. viii. 60. xiv. 10. xviii. 5.

ATHENÆUS, a learned Grammarian, who was born at Neucrates in Egypt, and flourished in the 3d Century. xi. 17.

ATHENAGORAS, a learned Christian philosopher of Athens, who wrote an Apology for the Christians in the Greek language, addressed to M. Antoninus and his son L. Commodus. xi. 9.

ATTICUS HERODES, an Athenian orator, distinguished for wealth and generosity, who flourished in the reign of Adrian. Diss. x. 3.

AUBERTIN, EDINE, (*Albertinus*), a French Protestant Minister, who wrote on the Eucharist, and died 1652. xxiv. 30.

AUGUSTINE, or **AUGUSTIN**, Bishop of Hippo in Africa in the 4th and 5th Centuries, celebrated for learning and piety, and for his zealous opposition to Pelagius. He was born at Thagaste, a city of Numidia, 354, and died at Hippo in the year 430, after that city had been besieged for seven months by the Vandals. His works, printed at Antwerp 1700, make 10 volumes folio. He must be distinguished from Augustin, or Austin, the first Archbishop of Canterbury, who died 607. i. 4, 9, 13. iii. 17. v. 12, 23. vi. 10. xi. 40. xviii. 45. xix. 11. xxii. 11. xxiv. 40. xxvi. 26, 39.

BARONIUS, CÆSAR, a Cardinal. He was raised to this dignity 1596, and afterwards appointed Librarian to the Vatican. He died 1605, aged 68. He is the author of Ecclesiastical Annals, extending from the birth of Christ to the year 1198—a learned work in 12 volumes folio, but abounding with misrepresentations and mistakes. i. 4, 9. xi. 8, 9, 25. xiv. 22. xvi. 9, 11, 23. xx. 13, 15. xxi. 4.

BASIL, surnamed **THE GREAT**, Bishop of Cæsarea in Cappadocia in the 4th Century, successor of Eusebius there, eminently distinguished for piety, literature, and eloquence. He was born at Cæsarea about the year 328, and died 379. His works are printed in three volumes folio. Erasmus pronounces his eloquence equal, if not superior, to that of Demosthenes. iii. 39. vi. 13. vii. 22. viii. 26, 98, 103. xi. 21. xxi. 6. xxiii. 25.

BASIL, Bishop of Seleucia in the 5th Century, an excellent writer against Jewish and Pagan infidelity. ii. 10. xi. 35.

BECANUS, GOROPHUS. xxi. 4, 10.

BECKMAN, ISAAC, Principal of the College of Dort in the 17th Century. xxvi. 37.

BEDE, surnamed **THE VENERABLE**, a celebrated English Monk. He was born at the mouth of the Tyne about the year 672, and died 735. He is the Author of a Church History in five Books, and various other works, all in Latin. xx. 13, 24.

BELLARMINE, ROBERT, an Italian Jesuit, and a strenuous defender of the Roman Catholic religion against the Reformers. He was honoured with a Cardinal's hat 1599. i. 9. xvi. 16.

BERNARD, the first Abbot of Clairvaux, distinguished for his learning and eloquence, and his determined hostility to the scholastic divines. He was born in Burgundy 1091, and died 1153. Diss. iii. 4. v. 24. ix. 41. xviii. 44.

BEZA, THEODORE, a learned and zealous Protestant of the 16th Century, Calvin's colleague in the church and university of Geneva, author of a Latin Version of the New Testament with Notes critical and theological, a poetic version of the Psalms and the Song of Solomon, and many other works. iii. 13. xi. 27. xiii. 5. xviii. 13. xx. 12, 22. xxiv. 3.

BIEL, GABRIEL, a scholastic writer of the 15th Century. i. 3.

BISTERFELD, a Protestant Divine, who wrote *De Trinitate contra Crellium*, *Phosphorus Catholicus*, *Sacra Ars Meditandi*, and other works. vi. 5. xii. 16. xiii. 5.

BLONDEL, DAVID, a French Protestant Minister, distinguished for his knowledge in civil and ecclesiastical history. He became pastor of a Church at Houdan near Paris in 1614; but in 1650, accepted an invitation to succeed Gerard Vossius as Professor of history at Amsterdam. He died 1655, aged 64. He published a Defence of the Reformed Church of France, a book *De Episcopis et Presbyteris*, and other pieces. xxiv. 30.

BOCHART, SAMUEL, an eminent Protestant Minister at Caen in France in the 17th Century. He was born at Roan in Normandy, and died 1667, aged 78. He is the author of a treatise, in Latin, on Sacred Geography; and of another on the Animals mentioned in Scripture. xvii. 24.

BOETHIUS, TORQUATUS SEVERINUS, a celebrated Roman philosopher of the 5th Century, who, having incurred the displeasure of Theodoric, was banished to Persia, and afterwards beheaded. He wrote various works, but his chief performance is the Treatise *De Consolatione Philosophiæ*. iv. 24. v. 2.

BOLTON, DR SAMUEL, Master of Christ's College, Cambridge, and a Member of the Westminster Assembly. This celebrated Preacher, and good man, died 1654. xi. 25.

BOXHORN, MARK ZUERIUS, an eminent Professor of politics and history in the university of Leyden, who died 1651, aged 41. Besides other works, he wrote a comprehensive Sacred and Profane History, in one volume 4to. xiv. 22.

BUDÆUS, JOHN FRANCIS, a celebrated Lutheran Divine, born in Pomerania 1667. He was a Minister and Professor of Theology at Jena, where he died 1729. He is the author of various works in divinity, philosophy, and history. xx. 22.

BUXTORF, JOHN, Professor of Oriental languages at Basil, where he died of the plague 1629; leaving a Son, also named **JOHN**, who succeeded him in that professorship. The Father is author of a small but excellent Hebrew Grammar, a Hebrew Concordance, and some Hebrew Lexicons. The Son also published several works in Hebrew literature, including a Chaldee and Syriac Lexicon. *Dis.* xxiii. 12.

CAJETAN, a Cardinal, famous for his Conferences with Luther, and author of Commentaries on Aristotle and Thomas Aquinas, and of a literal Translation of the Scriptures. He was born at *Cajeta* in Naples 1469, and died 1534. His proper name was *Thomas de Vio*. i. 8.

CALVIN, JOHN, the celebrated Reformer, born at Noyon in Picardy 1509. His learning was varied and profound. He became Minister and Professor at Geneva 1536, and died 1564, aged 55. His Institutes of the Christian Religion, published in 1537, and his excellent Commentaries on the Scriptures, as well as his other services in the cause of truth, entitle him to the lasting gratitude and esteem of the Christian Church. His works were printed 1560 in nine volumes folio. iii. 13, 40. vii. 12, 15. x. 10.

CALVISIUS, SETH, an Ecclesiastical Historian of Germany of the 16th Century, author of various treatises on Chronology, and on Music. He died 1617, aged 61. xi. 9.

CAMERON, JOHN, a learned Divine among the French Protestants, born at Glasgow about 1580, and educated there. He became a Minister at Bourdeaux 1608, but after ten years accepted the Divinity Chair at Saumur. In 1624 he removed to Montanban, where he held the same office, and died 1625. His Theological Lectures, printed at Saumur, consist of three volumes 4to. ii. 10. vii. 12.

CAPITOLINUS, JULIUS, a Latin historian, who flourished at the close of the 3d and the beginning of the 4th Century, and wrote the lives of several Emperors. x. 2.

CAPPEL, JAMES, (*Jacobus Capellus*), a French Protestant Divine of the 17th Century. He is to be distinguished from Lewis Cappel, who engaged to disprove, against the young Buxtorf, the antiquity of the Hebrew points. ii. 10. xxvi. 32.

CARPEZIVS, BENEDICT, a learned lawyer of the 17th Century, counsellor of the Elector of Saxony, and the best writer on the legal practice of Germany. At the close of life he retired to

Leipsic, and devoted himself entirely to the study of the Scriptures. He was born 1595, and died 1666. Diss. xvi. 35.

CASAU BON, ISAAC, an eminent Critic, and for some time Librarian to Henry IV. of France. He was born at Geneva 1559, and died in England 1614. Besides valuable Commentaries and other works, he wrote sixteen Exercitations, containing critical remarks on the Annals of Baronius. i. 8. vi. 5. xvi. 2, 18, 33. xx. 14. xxi. 4.

CASSIODORUS, an eminent Latin writer, who died about 562. He wrote Divine Institutions, a Treatise on the Soul, and other books. xvi. 2.

CERDA, JOHN LEWIS DE LA, a Spanish Jesuit of the 16th Century, who wrote Commentaries on Virgil, and other works. xi. 15.

CHAMIER, DANIEL, a French Protestant Divine, of eminent learning and great resolution. He was Professor of Theology at Montauban, and killed by a cannon-ball during the siege of that city in 1621. He is the author of *Catholica Panstratia, or the Wars of the Lord*, containing a refutation of Bellarmine. i. 6. iii. 17. xvi. 16. xviii. 24.

CHRYSOSTOME, OR CHRYSOSTOM, JOHN, a most learned and eloquent Greek writer of the 4th Century. He was born of a noble family at Antioch about 347, became a presbyter of the Church there, and in 398 was chosen Patriarch of Constantinople. He suffered much persecution for his faithful reproofs from the Empress Eudoxia, and died 407. Many of his works have come down to our times. iii. 13. iv. 28. viii. 15. x. 25. xi. 7, 10, 40. xiii. 19. xvi. 59. xvii. 25. xviii. 3. xxi. 6. xxvi. 85.

CICERO, MARCUS TULLIUS, the most celebrated orator of Rome. He was born about B. C. 105, and died in the 64th year of his age. iv. 15, 24. ix. 6.

CLAUDE, JOHN, a distinguished French Protestant Minister of the 17th Century. He was born 1619, finished his studies at Montauban, was Minister some years at Nismes and Montauban, and afterwards accepted an invitation from the Church at Charenton near Paris. On the revocation of the edict of Nantz, he retired to Holland, where he met with a kind reception, and died 1687. His excellent works were published by his son Isaac Claude, who was Minister at the Hague, in five volumes 12mo. xxiv. 30.

CLEANTHES, a Stoic Philosopher, who flourished about 240 years B. C. He was a native of Assus in Lydia, was a hearer of Zeno for nineteen years, and, not having paper, wrote his mas-

ter's lectures on shells and bones. Only a few fragments of his works remain. Diss. xiii. 21.

CLEMENT of ROME, (*Clemens Romanus*), an eminent Apostolic Father, who died about the year 100. Two Epistles to the Corinthians have been ascribed to him, of which the first appears to be mostly genuine, and is highly esteemed. xx. 11.

CLEMENT of ALEXANDRIA, (*Clemens Alexandrinus*), the most eminent writer of the 2d Century, author of *Stromata*, and other esteemed works. He was the scholar of Pantænus, and the instructor of Origen. ii. 6. iv. 27, 30. v. 3. vi. 5. viii. 38. xi. 9.

CLOPPENBURGH, a learned Dutch Protestant divine of the 17th Century, Professor of Theology in the university of Frisland. xiv. 27, 41: xvii. 26. xviii. 20.

COCCEIUS, JOHN, a celebrated Dutch divine, Professor of Theology at Leyden. He was born at Bremen 1603, and died 1669. He gave name to the sect of the Cocceians. His works extend to twelve volumes folio. viii. 55, 56, 61. xvii. 28. xix. 35.

COMENIUS, JOHN AMOS, a German Protestant Divine, some time Minister at Fulnic. He was born in Moravia 1592, and died 1671. He published a book on Prophecy, the futility of great part of which himself afterwards acknowledged. Considerable attention was excited by his *Janna linguarum reserata*, a work in which he proposed a new method of teaching languages. xi. 21.

CORNELIUS A LAPIDE, a Popish monk, and a celebrated commentator of the 17th Century. vii. 15. x. 9. xx. 13. xxii. 36, 38.

CORVINUS, one of the Remonstrant divines. ix. 17.

CRELLIUS, JOHN, a German Divine of the 17th Century. He was born 1590 near Nuremberg, but in 1612 went to Poland, where he became Minister and Professor of Divinity at Cracow, and died 1632. He wrote a Commentary on part of the New Testament, and a treatise against the doctrine of the Trinity. It is affirmed, apparently on good authority, that notwithstanding his zealous efforts in defence of the Socinian tenets, he embraced sound views of the person and atonement of Christ, a short time before his death. vi. 5. xii. 16. xiii. 5. xxiii. 13, 20.

CUNÆUS, PETER, a Professor of Law at Leyden, and author of a treatise *De Republica Hebræorum*. He was born in Zealand 1586, and died 1638. x. 10. xxii. 18.

CURCELLÆUS, STEPHEN, a Dutch Arminian Divine, editor of the works of Episcopus. vii. 18.

CYPRIAN, Bishop of Carthage in the 3d Century, a man of

great ability and eloquence, and one of the most eminent of the Latin Fathers. He was a native of Carthage, was converted to Christianity about 246, ordained Bishop 248, and died a martyr 258. He wrote eighty-one Letters, and several Treatises. *Dis.* i. 9. xxiii. 1.

CYRIL, Bishop of Jerusalem in the 4th Century, celebrated for learning, eloquence, and piety. He died 386. His remains consist only of twenty-three *Catecheses*, and one Letter to the Emperor Constantius. i. 7, 11. vii. 21, 24. xvi. 9. xxiv. 20.

CYRIL, Bishop of Alexandria in the 5th Century, a Greek Father, famous for his learned productions, and for his contest with Nestorius. His works have been published, Greek and Latin, in six volumes folio. This and the preceding Cyril are to be distinguished from *Cyril Lucar*, Patriarch of Constantinople in the 17th Century, whose pious zeal for the reformation of the Greek church cost him his dignity, and afterwards his life. vii. 7, 17.

DAILLE', JOHN, a celebrated French Divine of the 17th Century, Minister of the Protestant Church at Charenton. He was born at Chatellerault 1594, and died 1670. He wrote a treatise on the right use of the Fathers, several volumes of Sermons, and many other works. xvi. 16. xxiv. 30.

DALLA VALLE, a noted traveller in the 17th Century, and a Roman patrician of considerable learning. He published, in fifty-four letters in the Italian language, an account of his travels in Egypt, Turkey, and other Eastern countries. xx. 14.

DAMASCENUS, JOHN, the most distinguished Greek writer of the 8th Century. He was a native of Damascus. He retired to the monastery of St Sabas, and spent a great part of his life in writing books on divinity, and the Aristotelian philosophy. vi. 4. vii. 4, 22. ix. 6. xxvi. 16.

DANEAU, LAMBERT, (*Danæus*) an eminent Protestant Minister of the 16th Century, Professor of Theology at Geneva, and afterwards at Leyden, author of *Loci Communes*, and other works. vii. 22.

DEMOSTHENES, the most celebrated orator of ancient Greece. He was born at Athens B. C. 381, and died 322. xiii. 4. xx. 22.

DESCARTES, RENE', (*Cartesius*,) a distinguished French philosopher, and founder of the sect of the Cartesians. He was born at La Haye in Touraine 1596, and died at Stockholm 1650. He published *Principia Philosophiæ*, *Dioptrics*, *Meditations*, *Letters*,

and other works. This philosopher is alluded to, though not named. Diss. viii. 52, 53, and in some other parts of this Treatise.

DIOBONUS SICULUS, an excellent historian, who flourished in the time of Julius and Augustus Cæsar. He was a native of Argyra in Sicily. He wrote a History of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage. But of forty books, only fifteen remain. iii. 13. iv. 15.

DIONYSIUS, an ancient Bishop of Corinth, a man of eminence, some quotations of whose works are preserved by Eusebius. He is to be distinguished from several other bishops of the same name. viii. 26.

DRUSIUS, (in Flemish DRIESCHES,) JOHN, an eminent scholar, Professor of Oriental languages at Oxford, afterwards at Leyden and at Franeker, and author of numerous works in Biblical criticism. He was born in Flanders 1550, and died at Franeker 1616. xx. 12.

DUREL, JOHN, a learned Divine of the Church of England, and a zealous defender of that church against the Puritans and Non-conformists. He was born in the isle of Jersey 1626, spent most of his time in France till the Restoration of Charles II. was created Dean of Windsor 1667, and died 1683. iii. 40.

ELIAS LEVITA, a learned Jewish Rabbi of the 16th Century, who was born in Germany, but spent the greater part of his life at Rome and Venice. He published a Hebrew Glossary entitled *Thisbe*, a Chaldaic, Talmudic, and Rabbinic Lexicon in folio, and other works. xvi. 39. xxiii. 12.

ELIEZER, a Jewish Rabbi, probably of the 7th or 8th Century, author of an historical and allegorical work, highly esteemed by the Jews. viii. 36. xxvi. 45.

EPICTEtus, one of the best of the Stoic philosophers. He was born a slave, and flourished from the reign of Nero to that of Adrian. He was a native of Phrygia, and lived and died at Næopolis in Epirus. His *Enchiridion* and *Dissertations* have been much valued. iv. 9. v. 19. viii. 99. xiii. 17, 18, 21.

ERICURUS, an Athenian philosopher, and founder of the sect of the Epicureans, born B. C. 342. xxvi. 80.

EPIPHANIUS, Bishop of Salamis in the isle of Cyprus, born in Palestine about 320. His work on the heresies that had sprung up in the Church is generally considered extremely inaccurate. vi. 16. vii. 17, 23.

EPISCOPIUS, SIMON, a Dutch divine of the 17th Century, who wrote largely in defence of the tenets of Arminius. He was born at Amsterdam 1583, became minister of the Remonstrant church at Rotterdam 1626, was chosen first Professor of the theological college of Amsterdam 1634, and died 1643. His works form two volumes folio. Diss. vii. 18. viii. 59.

ERASISTRATUS, a celebrated physician of Greece, and a relative and disciple of Aristotle. xi. 4.

ERASMUS, DESIDERIUS, the most celebrated of all those men of letters that were engaged in the revival of learning, but not sufficiently decided in his attachment to the Reformation. He was born at Rotterdam 1467, studied at Paris, and, after a wandering life, fixed his final residence at Basil, where he died 1536. He wrote Colloquia, Commentaries, a Treatise against Luther on Freewill, and many other works. i. 9. xiii. 4, 6. xviii. 7. xxiii. 21.

ESSENIUS, ANDREW, an eminent Dutch Divine of the 17th Century, Minister and Professor of Theology at Utrecht. Besides other productions, he wrote a treatise on the Submission of Jesus Christ to the divine law, and an Apology for the English Non-conformist Ministers. Witsius was one of his pupils, and regarded him with much veneration. vii. 23.

EUNAPIUS, a Greek sophist and historian of the 4th Century, a native of Sardis in Lydia. xxi. 10.

EURIPIDES, the celebrated tragedian, and a scholar of Socrates. iv. 9. xxiii. 21.

EUSEBIUS, PAMPHILUS, Bishop of Cæsarea in Palestine, born probably in that city about 270, and chosen Bishop 315, celebrated for his attainments in literature, and particularly in all the branches of sacred erudition. He rendered great service to the church by his Ecclesiastical History, Chronicon, refutation of Hierocles, and other works. Owing to his partiality for the Platonic doctrine, his *Præparatio et Demonstratio Evangelii* require to be read with caution. iii. 39. iv. 6. vii. 8. viii. 26, 63. ix. 7. xi. 9, 32, 36. xiii. 5. xvi. 15. xvii. 33. xx. 14, 15. xxiv. 19, 47.

EUSEBIUS, Bishop of Emesa in Phœnicia in the 4th Century. He died at Antioch about 360. His writings are numerous and elegant. xix. 28.

EUSTATHIUS, Bishop of Antioch in the 4th Century. He was a strenuous opposer of the Arian doctrine; but a very small portion of his writings remains. viii. 72. xxi. 4.

EUTHYMIUS, ZIGABENUS, a Greek monk of the order of *St Basil*, who flourished at Constantinople at the beginning of the 12th Century, eminent for his abilities and learning, patronised by the Emperor Alexius Comnenus, and the author of many works on the Scriptures and Christianity. Diss. xix. 28.

EUTROPIUS, a Latin historian of the 4th Century, none of whose works remain, except his well-known abridgment of the Roman history. xxi. 10.

EUTYCHES, a Greek presbyter, and Abbot of a certain convent of monks at Constantinople in the 5th Century. He opposed Nestorians, who ascribed two persons to Christ; but went to the opposite extreme, by holding that Christ has only *one nature*. He was the founder of the sect of the Eutychians. xxi. 30.

FABRICIUS, JOHN ALBERT, master of the academy of Hamburg, a modest and laborious man, author of *Bibliotheca Græca*, *Bibliotheca Latina*, and other learned and useful works. He was born at Leipsic 1668, and died 1736. ii. 10.

FEHLAVIUS. xiii. 16.

FELIX II. a Roman Pontiff in the 5th Century, who condemned Acacius, Patriarch of Constantinople. xxi. 4.

FLACCIUS ILLYRICUS, a learned German Divine of the 16th Century, a disciple of Luther and Melancthon, and principal author of the invaluable work on Church-history, entitled, *Centuriæ Magdeburgenses*. xxiv. 30.

FLEMING, ROBERT, a Scotch Presbyterian Divine, born 1630, a man of considerable learning, and of great piety and charity. He was minister of the parish of Cambuslang; and after his ejection and imprisonment 1662, became pastor of the Scotch church at Rotterdam, where he died 1694. He wrote *The fulfilling of the Scriptures*; and his son *Robert* is the author of a *Discourse on the rise and fall of the Papacy*. xi. 21.

FORBES, JOHN, a Scotch Episcopalian Divine, Professor of theology and ecclesiastical history in the university of Aberdeen in the 17th Century, and author of an esteemed work, entitled *Institutiones Historico-Theologicæ*. vi. 3, 13. vii. 4, 23. xii. 15.

FORSTER, JOHN, a learned and candid Divine, and Professor of Hebrew at Wittemberg. He possessed the full confidence of Luther and Melancthon, and published *Dictionarium Hebraicum Novum*, a valuable work. xvi. 39.

GATAKER, THOMAS, a very learned English divine, critic, and
VOL. II. 4 I 41.

commentator, Rector of Rotherhithe in Surrey, a moderate Episcopalian, and nominated a member of the Assembly that met at Westminster 1642. He was born 1574, and died in the 80th year of his age. He maintained a literary correspondence with Archbishop Usher, and published, amongst many other esteemed works, an excellent edition of the Meditations of the Emperor Antoninus, with a valuable preliminary discourse on the philosophy of the Stoics. Diss. iv. 9.

GENEBRARD, GILBERT, a learned French Prelate in the 16th Century, Professor of Hebrew in the college of Navarre, and for some time Archbishop of Aix. In the year 1569, he published three Books concerning the Holy Trinity. He wrote bitterly against those who supported the Reformed religion in the days of Henry IV. i. 5.

GERHARD, JOHN, a learned Lutheran divine in the 17th Century, Rector of the academy of Jena, the place of his birth. He died 1668. *Loci Communes*, the Harmony of Eastern Languages, and a treatise on the Coptic Church, are some of his esteemed works. vi. 4, 5. ix. 9. xi. 21.

GOMAR, FRANCIS, Professor of Theology at Leyden, and afterwards at Saumur, and at Groningen. He was born at Bruges 1563, and died 1641. He zealously opposed Arminius, who was appointed his colleague at Leyden in 1603. His various treatises were collected and printed at Amsterdam 1645. iii. 13. iv. 3. vii. 22. xii. 15. xiv. 41. xxi. 20. xxiii. 10. xxvi. 32.

GOODWIN, THOMAS, a learned English Nonconformist Divine. He was born in Norfolk 1600, and died at London 1679. For some time he was minister of an Independent congregation at Arnheim, Holland. He afterwards became pastor of a church in London, was nominated a member of the Westminster Assembly, and appointed by Cromwell President of Magdalene college, Oxford. He is the author of Sermons, Expositions, and of various pious and controversial treatises. xviii. 45.

GREGORY of Neo-Cæsarea in Pontus, a Father of the 3d Century, a disciple of Origen, and author of a Paraphrase on Ecclesiastes, and "a Canonical Epistle." He was surnamed *Thaumaturgus*, or Wonder-worker, from the miracles which were ascribed to him. xi. 21.

GREGORY NAZIANZEN, a celebrated Father of the 4th Century. He was born at Nazianzum in Cappadocia 324, and died about 389. For some time he assisted his Father, who was Bishop of Nazianzum. After residing several years in a monastery

of Seleucia, he was appointed Bishop of Constantinople. He was a truly great and good man, distinguished for piety, benevolence, learning, and eloquence. His works consist of "Orations" or Sermons, "Letters," and "Poems." Diss. vi. 13, 25. vii. 7, 13, 22, 23. viii. 93, 103. xx. 19.

GREGORY NYSSEN, Bishop of Nyssa in Cappadocia, born about 332, ordained by his elder brother Basil 372,—a learned and eloquent man, author of Commentaries, Sermons, Funeral Orations, Letters, &c. vii. 17, 21, 23. viii. 42, 70. xi. 21. xii. 15.

GREGORY I. surnamed THE GREAT, a Roman Pontiff in the 6th Century, a man of eminent talents and learning, who published Letters, Commentaries, and Homilies, and left more writings behind him than any other Pope before or since. xxi. 12.

GROTIUS, HUGO, a man of uncommon capacity and erudition, author of a valuable treatise *De jure belli et pacis*, and of an excellent little work "On the Truth of the Christian Religion," but wavering in his sentiments, and often erroneous in his Commentaries on Scripture. He was born at Delft in Holland April 10th 1583, chosen Pensioner of Rotterdam 1613, tried and imprisoned 1619, made his escape to France 1621, and died 1645. vii. 7, 12. viii. 28. ix. 3, 6. xvii. 24. xxii. 41. xxvi. 40, 69.

HAKKADOS, or HAKKADOSH, R. JUDAH, the son of Simeon, a man of reputed sanctity, Rector of the Jewish school at Tiberias in Galilee in the 2d Century, and compiler of the Mishna. ix. 5.

HAMMOND, DR HENRY, Archdeacon of Chichester, and Canon of Christ-Church, Oxford, a man of great ability and learning, author of "a Practical Catechism" keenly opposed by the Calvinistic divines, a Paraphrase and Annotations on the New Testament, and various other works. He was born at Chertsey in Surrey 1605, and died 1660. xxii. 20.

HEIDEGGER, JOHN HENRY, a learned Swiss Protestant Divine, Professor of Hebrew and Philosophy, and afterwards of Theology, at Zurich. He was born near that city 1633, and died 1698. He was the writer of the *Form of Concord*, a formulary drawn up in opposition to the sentiments of Amyraut. He published also two Volumes 4to, *De Hist. Sacra Patriarcharum Exercit. Selectæ, Exercitationes Biblicæ*, and several other works. i. 1. vii. 17.

HERACLITUS, a celebrated philosopher of antiquity, founder of a sect called after his name, and author of a treatise "on Nature," of which only a few fragments remain. He was a native of Ephesus, and flourished about the year B. C. 504. xxvi. 29.

HERODIAN, a learned Greek, who lived from the reign of Commodus to that of Gordian III. and composed a history of several Roman Emperors. Diss. i. 8. xxiii. 21.

HESYCHIUS of Alexandria, placed by different writers in the 4th and at the end of the 6th Century, author of an excellent Greek Lexicon. i. 8. iii. 12. viii. 5. xii. 5. xviii. 28. xxi. 30.

HEVELIUS, JOHN HEVELKE, a very celebrated astronomer, who made several remarkable discoveries in the heavens, and published a work entitled *Selenographia*, and many other books in astronomy. He was born at Dantsic 1611, and died 1687. viii. 79.

HIEROCLES, President of Bithynia, and afterwards Governor of Alexandria during the reign of Dioclesian. He was a violent persecutor of the Christians, and wrote two books against them, which were answered by Eusebius and Lactantius. He must be distinguished from *Hierocles*, a Platonic philosopher, who flourished in the 5th Century. xi. 36.

HILARY, Bishop of Poitiers in the 4th Century, one of the Latin Fathers, a man of eminent learning and piety, and a zealous defender of sound doctrine in opposition to the tenets of Arius. He wrote, besides other works, an esteemed book entitled *De Trinitate*, Lib. xii. He must not be confounded with *Hilary*, Bishop of Arles, to whom, according to Dr Waterland, what is commonly called the *Athanasian Creed*, is, with great probability of truth, attributed. i. 14. iii. 8. vii. 22.

HIPPOCRATES, the most celebrated of all the ancient physicians, born in the island of Cos about B. C. 460. viii. 96.

HOORNBECK, JOHN, a learned Dutch Protestant Divine, Pastor and Professor of Theology at Utrecht, and afterwards at Leyden, a man of strict orthodoxy and great integrity. He was born 1617, and died 1666. He wrote *Institutiones Theologicae, Socinianismi Confutatio*, and many other books. ii. 2. xi. 25.

HORACE, a celebrated Roman poet, born B. C. 65. xviii. 28.

HORNIUS, GEORGE, Professor of History at Leyden, a man of vast reading, and author of "Commentaries on the present state of the Church of England," *Historia Philosophiae*, and *Hist. Ecclesiastica*. He died 1650. xi. 18.

HUET, PETER DANIEL, a French Divine of great probity and erudition, born at Caen in Normandy 1630, appointed Bishop of Soissons 1685, afterwards of Avranches, and lastly Abbot of Fontenay. He died 1721, aged 91. He published *Demonstratio*

Evangelica, an edition of Origen's Commentaries Greek and Latin, and other works. Diss. x. 2.

JANSENIUS, JAMES, a learned Professor of Divinity at Louvain, President of the College of Pope Adrian in the 16th Century, and author of Commentaries on the Scriptures. He is to be distinguished from *Cornelius Jansenius*, Bishop of Ypres in the 17th Century, founder of the sect of the Jansenists. xviii. 3.

JARCHI, SOLOMON BEN, a celebrated Rabbi of the 12th Century, born at Troyes in Champagne. He wrote Commentaries on the Scriptures, and on the Jerusalem and Babylonish Talmud, which discover great learning and ability. xviii. 11. xxiii. 25.

JEROME, (*Hieronymus*,) a celebrated Monk of Palestine, one of the most learned of the Latin Fathers, and author of a Latin version of the sacred books, Commentaries, Epistles, and other works. He was born at Strido, on the confines of Dalmatia and Pannonia about 342, and died at Bethlehem in the year 420. i. 9. vii. 15. viii. 32. xi. 15, 27. xvi. 8. xvii. 25. xx. 18. xxii. 38. xxiv. 40.

JEWEL, JOHN, Bishop of Salisbury in the 16th Century, eminent for piety and diligence, and a zealous champion for the Protestant cause. He died 1571 in his fiftieth year. His works are Public Orations, Sermons, Defences of the Church of England, &c. xxiv. 30.

IGNATIUS, Bishop of Antioch, one of the *Apostolic Fathers*, a pious and venerable man, who was exposed to wild beasts by order of Trajan, probably in the year 107. Epistles are attributed to him, of which seven are commonly allowed to be genuine. i. 14. vi. 24. xviii. 8. xxiv. 19.

JOSEPHUS, FLAVIUS, the celebrated Jewish historian, born in the year of Christ 37. He wrote Jewish Antiquities, a History of the Jewish war, two Books against Appian of Alexandria, and a Treatise on his own Life. All his works are written in Greek, and notwithstanding their faults, are valuable remains of his age. They are translated into English by L'Estrange and Mr Whiston. xvi. 18. xvii. 9. xx. 12. xxiii. 21.

JOSEPHUS JACCHIADES, or *Joseph Son of Jacchias*, a Jewish Commentator. xxvi. 41.

IRENÆUS, Bishop of Lyons in the 2d Century, a Greek by birth, a disciple of Polycarp, and sent by him to preach to the Gauls. He wrote five Books in the Greek tongue *against the Heresies*, which are still preserved in a Latin translation, and much esteem.

ed. The first Book is extant, too, in the original Greek. Dim. i. 14. ii. 10. xi. 36. xx. 22.

ISIDORUS, or ISIDORE, of Pelusium, an ancient city of Egypt,—a Greek Father, a disciple of Chrysostome, who flourished in the 5th Century, and wrote 2012 short Epistles in five Books, which discover great piety, genius, and erudition. xiii. 5. xvi. 2, 3. xvii. 30.

JULIAN, FLACCUS CLAUDIUS, the Roman Emperor, commonly called *the Apostate*, son of Julius Constantius, brother of Constantine the Great. He was born 331, saluted Emperor by his soldiers at Paris 360, and killed in an expedition against the Persians 363. He wrote an elaborate book against the truth of Christianity, degraded and oppressed the Christians, and made great exertions to restore Paganism. iv. 7.

JUNIUS, FRANCIS, a learned French Protestant Divine, reclaimed from atheism by reading the New Testament, and employed by the Elector Palatine conjunctly with Tremellius, to compose a Latin translation of the Old Testament. After various preferments, he accepted the Divinity chair at Leyden 1592, and filled it ten years with great reputation. He died of the plague 1602, in the 57th year of his age. He is the author of numerous treatises. vii. 15.

JUSTIN, surnamed the MARTYR, who, for refusing to sacrifice to the pagan gods, was condemned and beheaded in the year 162, during the reign of M. Antoninus. He wrote two Apologies for Christianity, a Dialogue with Trypho the Jew, two Discourses to the Gentiles, and *the Monarchy of God*. i. 14. vi. 5. viii. 46. xi. 9, 36. xvi. 43.

JUSTINIAN I. a Roman Emperor, who employed *Tribonian*, a learned lawyer, to reduce the scattered pieces of the civil law to one code. He died 565, in his 83d year. vii. 19.

KEPLER, a celebrated German Mathematician and Astronomer, who made important discoveries in the solar system, which paved the way for those of the immortal Newton, and published a great number of books on his favourite science. He was born at Wirttemberg 1571, and died 1630. viii. 78.

KIMCHI, DAVID, a very learned Spanish Rabbi, who flourished towards the close of the 12th and in the former part of the 13th Century. The Christian world has made more use of his writings than those of any other Jewish commentator or grammarian. He wrote a Hebrew Grammar and Hebrew Dictionaries, as well

as Commentaries on the greater part of the Old Testament. Diss. viii. 4, 21. xi. 31. xvi. 39. xvii. 18.

LACTANTIUS, CÆCILIVS FIRMIANUS, a Latin Father in the 4th Century, highly celebrated for learning and eloquence, a Teacher of Rhetoric at Nicomedia, and appointed by Constantine preceptor to his son Crispus Cæsar. He wrote *Institutionum* Lib. xii. a treatise *De ira Dei*, another *De Opificio Dei*, and a small but valuable book "on the Deaths of Persecutors," about the authenticity of which the learned are divided. x. 2.

LAERTIVS DIOGENES, a Philosopher, who wrote ten Books of the Lives of the Philosophers, still extant, and much esteemed. He was a native of Laerta in Cilicia. viii. 10.

LETUS, JOHN DE LAET, a copious writer in Geography and civil History, a native of Antwerp, where he died 1649. Among other books, he wrote an account of America, entitled *Novus Orbis*, &c. xi. 25.

LE BLANC, LEWIS, a learned Professor at Sedan in the 17th Century. He is a different person from *Marcel Le Blanc*, author of the History of the Revolution in Siam 1688, and of the present state of the Indies. iii. 17.

LEO I. a Roman Pontiff in the 5th Century, surnamed *the Great*, a man of considerable learning and ability, commended by the Catholics for piety, prudence, and charity, but doubtless one of the principal founders of the exorbitant power of the papal church. His works consist of 141 Letters, and 96 Sermons. ii. 16.

LIGHTFOOT, DR JOHN, a very learned and peaceable English Divine in the 17th Century, a great adept in rabbinical and oriental literature, a member of the Westminster Assembly, and an abettor of the Presbyterian form of church-government. In the year 1643, the membership of Catherine-hall in Cambridge was given him, and in 1655 he was chosen Vice-chancellor of the University of Cambridge. After the Restoration, he was confirmed in the membership of Catherine-hall. He died 1675, in the 74th year of his age. His works, including his *Harmony* and *Temple*, were published in two volumes folio. xv. 26. xvii. 11. xx. 12.

LIPSIUS, JUSTUS, an eminent philologist and critic, and for some time Professor of History at Leyden. He was born near Brussels 1547, and died at Louvain 1606. His works consist of six volumes folio. vi. 5. xvi. 2, 25, 27. xx. 34. xxi. 4.

LIVY, (*Titus Livius*,) the celebrated Roman Historian. He died at Padua in the 4th year of the reign of Tiberius, aged 76. Diss. xvi. 18.

LOMBARD, PETER, a celebrated Bishop of Paris in the 12th Century, author of a book entitled *Sententiarum* Lib. xii. which was famous for several ages in the Schools. vii. 22.

LUBIENIETZKI, (*Lubieniecius Stanislaus*,) a Polish Knight, who discovered great zeal in the cause of Socinian principles, and published several books in their defence. He died at Hamburg 1675. viii. 28.

LUCIAN, a learned and witty Greek writer, who flourished in the reign of Trajan. He must be distinguished from *Lucian*, the Presbyter of Antioch, (mentioned by the Author xi. 10.) who suffered martyrdom in the 4th Century, in the reign of Maximin. viii. 78. x. 2. xiii. 4.

LUCILIUS, CAIUS, a Roman poet, born B. C. 148, the first Latin Satirist of any note. Only a few fragments of his verses remain. iv. 15.

LUDOVICUS DE DIEU, an eminent French Protestant Divine and Professor at Leyden in the 17th Century. He died 1642. He wrote Commentaries on the Gospels, the Acts, Romans, and Revelations, a Hebrew Grammar, &c. vii. 30. xiv. 22. xx. 12. xxi. 33.

LUTHER, MARTIN, a name dear to every friend of religion and liberty, the principal instrument of the Blessed Reformation. He was born at Eisleben in the circle of Upper Saxony, Nov. 10th, 1483; and died there in peace Feb. 18th, 1546. He wrote a German Translation of the Bible, a Commentary on the Galatians, a treatise *De Servo Arbitrio*, Letters, &c. His works were collected after his death, and printed in seven volumes folio. xi. 21. xvi. 72.

MACARIUS, a celebrated Egyptian monk of the 4th Century, surnamed *the Elder*, to distinguish him from another monk of the same country styled *Macarius the younger*. To *the Elder* are attributed fifty Homilies, which contain the substance of ascetic divinity. viii. 91.

MAIMONIDES, Moses son of Maimon, a celebrated Jewish author, born at Cordova in Spain 1131, but induced by the envy of his countrymen to remove to Egypt, where he was employed by the Sultan as his physician, and died probably about 1204. He receives various other names, as *Moses Cordubensis*, *Moses Aegy-*

time, *Moses Gerundensis*, and *R. Moses Nachmonis filius*. His attainments in Greek as well as Oriental literature were unusually great; and in Talmudic learning he surpassed all his contemporaries. He trifles less than any other Rabbi. He wrote treatises on Idolatry, on the Theology of the Gentiles, on Allegorical Language, &c. Diss. ii. 10: viii. 36. xvii. 7. xx. 31. xxvi. 42.

MALDONAT, JOHN, a learned Spanish Jesuit and Divine in the 16th Century, who delivered Lectures at Paris with high applause, and wrote Commentaries on various books of Scripture. xxi. 7.

MANASSEH BEN ISRAEL, an eminent Jewish author, who wrote on the Creation, on the Resurrection of the Dead, &c. viii. 36. xxvi. 6, 41, 45.

MARCELLUS DONATUS, a learned Grammarian, who was Jerome's teacher, and wrote Comments on several ancient authors. x. 3.

MARCO PAULO, a celebrated Traveller, and a native of Venice. xxvi. 88.

MAROT, CLEMENT, an eminent French Poet in the 16th Century, *Valet de Chambre* of Francis I. In delicate turns of expression, with a charming simplicity and *naïveté*, he excelled all the French poets of his time. He translated fifty of David's Psalms into French verse. xi. 27.

MARTIAL, a Christian Father of the 2d Century, said to have been first Bishop of Limoges in France. He must be distinguished from M. Valerius Martial, a Latin poet, who flourished under Galba and some succeeding Emperors, and wrote fourteen books of Epigrams. i. 14.

MARTINIUS, MATTHIAS, a learned German Protestant Divine, Rector of the College of Bremen, and one of the deputies sent by that city to the Synod of Dort 1618. He was born 1572, and died 1630. His principal work is his *Lexicon Philologicum*, the 3d edition of which was printed in two folio volumes 1697. i. 8.

MAXIMUS OF TURIN, (*Taurinensis*,) a celebrated Bishop in the 5th Century, who wrote several Latin homilies, which, though short, are elegant and pious. He presided in the council of Orange 441, and died 466. i. 8. xxi. 6, 7. xxiv. 40.

MAXIMUS TYRIUS, a Platonic Philosopher, who flourished under M. Aurelius, and probably reached the time of Commodus. His Dissertations, forty-one of which still remain, are uncommonly elegant. iv. 7, 30. viii. 39.

MECÆNAS, the celebrated friend of Augustus, and patron of Virgil and Horace. Diss. xvi. 4.

MELCHIOR, ADAM, a famous Biographer, a native of Silesia, a Protestant, and Rector of a College at Heidelberg. He wrote four Volumes of the Lives of illustrious men, and died 1622. xi. 25.

MELISSUS of SAMOS, a Greek philosopher of the Eleatic sect, who flourished about B. C. 444. viii. 56.

MELITO, a Christian Father of the 2d Century, Bishop of Sardis in Lydia. He addressed an Apology for the Christians to the Emperor M. Antoninus, a fragment of which is preserved by Eusebius; and he is the first Christian writer that has given us a catalogue of the books of the Old Testament. Many esteemed him as a prophet. xi. 21.

MELVILLE, ANDREW, a celebrated Scottish Divine. He was born 1545, appointed Principal and Professor at St. Andrews about 1580, imprisoned in the Tower of London for his efforts against Episcopacy about 1606, released four years after, and chosen Professor of Divinity at Sedan, where he died 1622. He wrote a treatise against the Articles of Perth, a poetical Translation of the Song of Solomon, and other Poems. ii. 10.

MENANDER, the most eminent of the Greek comic Poets, born at Athens B. C. 342. iv. 9.

METHODIUS, a Father of the 3d Century, eminent for piety and virtue, though not for penetration; author of Commentaries on several portions of Scripture. xi. 21.

MICRÆLIUS, JOHN, a learned German Lutheran Divine, born 1597, Professor of Rhetoric and afterwards of Divinity in the university of Leipsic, author of *Syntagma Historiæ Ecclesiasticæ* and other works. xi. 21.

MOHAMMED, or MAHOMET, the great Impostor of the East, who compiled the Koran. He was probably born at Mecca in Arabia in the year 569, opened his pretended mission about 609, and died in June 632. xxvi. 81.

MORNAY, PHILIP DE, (Mornæus) Lord of Plessis and Marly, an illustrious French Protestant, born 1549. He wrote an able treatise on the Truth of the Christian religion, a treatise on the Mystery of iniquity, and several other books in defence of the Protestant cause. xxiv. 30.

MOSCHOPULUS, an eminent Etymologist. ix. 3. xiv. 13.

MOULIN, PETER DU, (Molinæus,) a learned French Protestant Divine, for some years Pastor to the Protestant church at Cha-

reuton near Paris, and afterwards Minister and Professor of Divinity at Sedan, where he died at the age of ninety. He wrote many books, critical, practical, and controversial; and amongst others, a treatise "On the fore-knowledge of future events, and on good and bad Prophets." Diss. i. 14. xviii. 5. xxii. 20. xxiv. 30.

MUNSTER, a learned Professor at Heidelberg and afterwards at Basil, well skilled in Geography, Mathematics, and Hebrew, and the first who wrote a Chaldee Grammar and Lexicon. He died 1552, aged 63. xvi. 37.

NAZIANZEN. See Gregory Naziansen.

NICEPHORUS, CALLISTUS, surnamed *Xanthopulus*, a learned Monk of Constantinople in the 14th Century. He wrote an Ecclesiastical History consisting of 23 books, of which 18 are extant. It is debased with idle stories, but throws light on many important facts. He wrote also an abridgement of the Scriptures in Greek Iambic verse. xiv. 22. xvi. 8. xx. 14.

ŒCUMENIUS, an ancient Greek Commentator on the Acts and the Apostolical Epistles, supposed to have flourished in the 10th Century, and to have been Bishop of Trica in Thessaly. vii. 21. xii. 14.

ONKELOS, a famous Rabbi of the first Century, author of the Chaldee Targum on the Pentateuch. According to Prideaux, he was not a proselyte, as he has been called, but a native Jew. xvii. 9.

OPTATUS, Bishop of Milevi, a city of Numidia, in the 4th Century, a Latin Father, who wrote a much-esteemed book against the Donatists. xx. 13.

ORIGEN, surnamed *Adamantius*, a Presbyter and Catechist at Alexandria, one of the most learned and illustrious Fathers of the church. He was born at Alexandria about 184, and died at Tyre 253. His works, including Commentaries on Scripture and separate Treatises, amount to a prodigious number. His *Hexapla*, in particular, did him great honour. i. 9. viii. 26. xi. 36.

ORPHEUS, a famous poet and musician of antiquity. vi. 5. viii. 46.

OSTOROD, CHRISTOPHER, a zealous promoter of Socinianism in Poland in the 16th Century. xii. 1.

OUTRAM, WILLIAM, a learned English Divine, Arch-deacon of Leicester, and Prebendary of St Peter's Church, Westminster, an

admired preacher, and a nervous and accurate writer. He was born 1625, and died 1679. His defence of the doctrine of atonement, entitled *De Sacrificiis Lib. duo*, has been a standard-book of reference with Divines since his time. Diss. x. 10.

PAPIAS, a hearer of the Apostle John, and companion of Polycarp, a worthy man, but too credulous. He was Bishop of Hieropolis in the 2d Century. A few fragments only of his writings remain. i. 9.

PARMENIDES, a celebrated Greek philosopher of the Eleatic sect, who flourished about B. C. 504. viii. 56.

PARR, RICHARD, Biographer of Usher. xi. 21.

PASCHASIUS, RABBERT, a noted French Monk in the 9th Century, author of a treatise "On the Holy Spirit," a treatise "On the Sacrament of the body and blood of Christ," and other works. i. 14.

PAULINUS, Bishop of Tyre in the 3d Century. vii. 8.

PAULINUS, Bishop of Nola, a city in Campania, Naples, in the 5th Century, author of Letters and Poems. xvi. 7. xx. 13, 15.

PERKINS, WILLIAM, a learned and pious English Divine, preacher of St Andrew's Parish in Cambridge, admired and followed by numerous auditories, consisting of the learned and the illiterate. He was born 1558, and died 1602. He maintained a controversy with Arminius. His works have been collected in three volumes folio. xxiv. 30.

PHILO, a learned Jewish writer in the 1st Century, born at Alexandria, at least B. C. 20, well acquainted with the Old Testament Scriptures, and a great admirer of Plato. He was highly esteemed as an orator, and a man of prudence. He wrote a book *De Opificio Mundi*, *Legatio ad Caium*, and other works. viii. 32, 35, 38, 97. ix. 3. xv. 24.

PHILOSTRATUS, a Greek sophist, who came to Rome in the reign of Severus about the year 200, and was employed by the Empress Julia to compile the Life of Apollonius of Tyana, which abounds with absurdities. xix. 30.

PHOTIUS, Patriarch of Constantinople in the 9th Century, famous for his learning, and for his ambition; to which the schism between the Greek and Latin churches was in a great degree owing. He died in exile, in a monastery of Armenia 891. His work entitled *Myriobiblon*, a kind of abstract and critical account of 280 different writers, is highly valuable. He wrote also *Novopocanon*, Letters, and Homilies. xiii. 5.

PIONIUS, a Presbyter at Smyrna, and a distinguished martyr. Diss. xvi. 23, 25.

PISCATOR, JOHN, a Calvinistic Divine, who wrote Commentaries on all the books of Scripture. He was born at Strasburg 1546, became Professor of Theology and sacred literature in the university of Herborn, Nassau, 1584, and died 1626. x. 9, xxiii. 21.

PLATO, one of the most illustrious Grecian philosophers, founder of the Academic sect, and the most distinguished of all the disciples of Socrates. He was born probably about B. C. 430. iv. 9, 15. v. 3. vi. 5. xvi. 80.

PLAUTUS, M. ACCIUS, a celebrated Latin writer of comedy, who died about B. C. 184. xvi. 26. xvii. 21.

PLUTARCH, a learned Greek, a native of Chaeronea in Boeotia, patronized by Trajan and Adrian, well known by his Lives of illustrious men of Greece and Rome. iii. 13. iv. 13. xiii. 4, xvi. 21.

POLYBIUS, a learned Greek historian, and tutor to Scipio Africanus, born in Arcadia about B. C. 203. He wrote the history of the Greeks and Romans in forty books, of which only seventeen are extant. No profane historian of antiquity excels him either in the extent of his information, or in the accuracy and fidelity of his narrations. iii. 13. xi. 17. xvi. 18.

POLYCARP, an illustrious apostolical Father and Martyr, a disciple of the Apostle John, and Bishop of Smyrna. Under the severe persecution of M. Aurelius Antoninus the Philosopher, he was burnt alive about the year 169, when upwards of fourscore. The only genuine fragment of his writings that remains, is an excellent Epistle to the Philippians. xxiv. 19.

PORPHYRY, an eminent philosopher of the school of Plotinus, and an inveterate enemy to the Christian faith in the 3d Century. He was born at Tyre in Phenicia. He taught his master's doctrine at Rome. He pretended, it appears, to be not merely a great philosopher, but also an inspired personage, favoured with supernatural communications from heaven. Of fifteen books which he wrote against the Christians, only some fragments remain. xxvi. 40.

POSSEVINO, ANTONIO, a learned Jesuit in the 16th Century, a native of Mantua. He wrote a number of books, and amongst others, *Apparatus Sacer* in two volumes, being a descriptive catalogue of writers in all the branches of Theology, but containing many errors. i. 9.

PYTHAGORAS, the celebrated philosopher who founded the

Italic school, believed to be a native of Samos, and born about B. C. 569. Diss. viii. 46.

RAYNOLDS, JOHN, Professor of Theology at Oxford in the 16th Century, where his lectures were numerously attended. He was a man of extraordinary learning, and a voluminous writer. To him we are indebted for part of the present English Translation of the Scriptures, namely, the four greater Prophets, and the book of Lamentations. xxiv. 30.

REMIGIUS, Bishop of Rheims in the 9th Century. He was appointed Archbishop of Lyons 854, and presided in the council of Valence 855. He wrote several pieces, and was one of the most able and zealous defenders of the doctrine of *Godeschale*, or rather of Augustine. xvi. 62.

RIVET, ANDREW, a learned and eminent French Protestant Divine. He was born 1572, became Professor of Divinity in the University of Leyden 1620, and died 1651. He supported Voet against Des Cartes, and published a number of books. xxiv. 30.

RUFINUS, a Presbyter of the church of Aquileia in the 4th Century, a man of considerable ability and learning. He wrote Commentaries on several parts of Scripture; and translated, but not very correctly, a great number of Greek books into the Latin tongue. i. 5. xii. 15. xvi. 8. xviii. 6. xxiv. 40.

SAADIAS GAON, a learned Rabbi of the 10th Century, President of the academic institution at Sora near Babylon, author of a Commentary on the Scriptures, and other works. xxvi. 42.

SABELLIUS, an African Bishop or Presbyter, a noted heresiarch in the 3d Century, who held the Trinity to be one Person with three Names. i. 13.

SALIAN, JAMES, an eminent French Jesuit, author of various works, who was born at Arragon 1557, and died 1640. He must be distinguished from *Prudentius*, the Christian Poet, a native of Salia in the 4th Century. x. 9.

SALMASIUS, CLAUDIUS, a French Protestant writer in the 17th Century, of uncommon abilities and erudition. He was born at or near Semur 1596, resided at Leyden, and died 1653. He wrote a defence of Charles I. which received a keen reply from Milton. xvi. 2, 16.

SANCHEZ, a Spanish Jesuit in the 17th Century, who wrote Commentaries on many books of Scripture, and whose works compose six volumes. He died 1638. x. 9.

SCALIGER, JOSEPH and JUSTUS, honorary Professor of the Belles Lettres in the university of Leyden, a man of immense reading and knowledge. His *Thesaurus Temporum*, and his treatise *De Emendatione Temporum*, are two of his numerous works; and he is regarded as the father of the science of Chronology. He was born at Agen 1540, and died 1609. Diss. xvi. 16.

SCAPULA, the reputed author of a Greek Lexicon, first printed in 4to, 1570. iv. 13.

SCHICKHARD, WILLIAM, a learned orientalist and astronomer, Professor of Hebrew and Mathematics in the university of Tübingen, author of a treatise *De Jure Regio Hebræorum*, and other learned works. He was cut off by the plague in 1635. x. 11. xvi. 35.

SCHOTANUS, CHRISTIANUS, one of the Ministers of Franeker, and Professor of Greek and Church-History in its University. He was born 1603, and died 1671. He wrote *Bibliotheca Historiæ Sacræ, Triumphus Veritatis Christianæ*, &c. vi. 5.

SCHLICHTINGIUS, a noted Socinian minister and author in the 17th Century. viii. 17, 28. xxi. 7. xxvi. 34.

SCHULTET, ABRAHAM, a learned German Protestant Divine, Minister and Professor of Theology at Heidelberg, and a member of the Synod of Dort: He was born in Silesia 1566. He was an eloquent preacher, and published treatises "On Ethics," "On a Virtuous Life," "On a Happy Life," and various other works on Theology and History. After the battle of Prague, he withdrew to Emden 1622, where he officiated as Minister, and died 1625. ii. 10.

SEDULIUS, CAIUS CÆLIUS, a Christian Poet, who flourished about the year 430. He is known only by his writings, the chief of which is a Latin Poem in heroic verse, entitled *Paschale Carmen*, in five books, of which the first relates to the histories of the Old Testament, and the four last to the life and miracles of Christ. xix. 23.

SELDEN, JOHN, a very distinguished scholar, and an eminent political character. He was born in Sussex 1584, and died 1654. He was chosen to represent the city of Oxford in the long Parliament, and appointed a member of the Westminster Assembly. His works are published in three volumes folio, bound in six. Some of the most celebrated of them are, one *De Diis Syris*, another containing a copious Digest of Jewish Laws and Institutions, and a book *De Successione in Pontificatum Ebræorum*. x. 10.

SENECA, an eminent Stoic philosopher, born at Corduba near the commencement of the Christian era. He was distinguished at once as an orator, philosopher, poet, and historian. He put himself to death in the year 65, by opening his veins at the command of Nero. Diss. viii. 93. xiii. 21. xvi. 27.

SILVESTER I. a Bishop of Rome, who was elected 314, and held the pontificate nearly twenty-two years. xvi. 10.

SIMON, the son of Jochai, a celebrated man among the Jews in the 2d Century, who wrote *Sohar*, being a cabbalistic explanation of the Pentateuch, and a book *De Mwis varia sacra*. x. 10.

SIXTUS of SIENNA, a city in Tuscany, a converted Jew, and a Dominican, who died 1569. He wrote a book entitled *Bibliotheca Sancta*. i. 5.

SMALCIUS, a leader among the Socinians. vi. 21.

SOCINUS, FAUSTUS, or, in the vernacular language, *Soccini Fausto*, the proper founder of the sect of the Socinians, who was born 1589, and died 1604. He was early imbued with the sentiments of his uncle *Lesio*, and discovered great zeal in the defence and propagation of his tenets. He is the author of the Racovian Catechism; and his works form collectively two volumes folio. iv. 14, 21. viii. 44. ix. 15. xii. 19. xiv. 12, 13. xv. 8. xxi. 7. xxvi. 34.

SOCRATES, the most eminent of the Grecian moralists, born at a village near Athens B. C. 469, and compelled to drink poison in his 70th year. xxvi. 80.

SOCRATES, surnamed *the Scholastic*, a native of Constantinople, an exact and judicious Historian in the 5th Century. His Ecclesiastical History commences from the year 309, where that of Eusebius terminates, and comes down to 440. xii. 15. xvi. 9. xviii. 7. xx. 14.

SOPHOCLES, the most eminent of the tragic Poets of Greece, born B. C. 497. viii. 46.

SOZOMENUS, HERMIAS, an Ecclesiastical Historian of the 5th Century. He frequented the bar as a pleader at Constantinople. His History of the Church consists of nine books, and extends from the year 324 to 439. xvi. 9, 33. xx. 14.

SPONDANUS, HENRY DE SPONDE, a French Prelate, author of an abridgment and continuation of the annals of Baronius, in which he brings down the history to 1640. He was born 1568. and died 1643. xvi. 16.

STRADA, FAMIANO, a learned Jesuit in the 17th Century, Professor of eloquence in the Roman college. He was born at Rome

1572, and died 1649. His most celebrated book is his History of the Wars in the Low Countries, which, though lively, is a partial work. Diss. xi. 27.

SUETONIUS, TRANQUILLUS, CAIUS, a Roman historian and miscellaneous writer, probably a teacher of grammar and rhetoric, and for some time Secretary to the Emperor Adrian. His Lives of the first twelve Roman Emperors down to Domitian inclusively are singularly curious and interesting. x. 3. xvi. 5. xxi. 8, 10.

SULPITIUS SEVERUS, by birth a Gaul, an Ecclesiastical Historian of the 5th Century. His "Sacred History" is written in a pure Latin style, but it is cursory, and, according to Dupin, abounds with errors. xvi. 8. xx. 13.

SYNESIUS, Bishop of Ptolemais in the 5th Century. He wrote Homilies; 155 Greek Epistles; and Hymns on the Trinity, in which he adapts the Triad of the schools to that subject. He was immoderately attached to the doctrines of Plato. iv. 17. vi. 27.

TACITUS, the celebrated Roman Historian, who flourished in the time of Nero, and several succeeding Emperors. He wrote the History of Rome, the Life of Agricola, &c. xi. 9. xvii. 9.

TAVERNIER, JOHN BAPTIST, a celebrated French traveller, who employed forty years in six journeys in eastern countries, of which he gives an account in three volumes, and died at Moscow 1689, aged 84. xxi. 38.

TEELING, WILLIAM, a Dutch Divine in the 17th Century, whose writings relate to Christian morality, and are composed in the vernacular language of Holland. xvii. 27.

TERTULLIAN, QUINTUS SEPTIMIUS FLORENS, a celebrated writer of the 2d Century, considered as the most ancient Latin Father whose writings are extant. He was a native of Carthage, where he almost constantly resided, a presbyter of the church, and a man of great genius, learning and eloquence. He became a Montanist. Besides a most excellent Apology for Christians during the persecution of Severus, he wrote books on the Soul, Baptism, Idolatry, Monogamy, Public Spectacles, Fasts, Patience, Charity, &c. i. 14. iv. 27. x. 2. xi. 4, 9, 15, 23, 28, 32, 36. xiii. 19. xiv. 11. xxiv. 48. xxvi. 5.

THEODORET, Bishop of Cyrus a city in Syria, a Greek writer of distinguished elegance and learning, and eminent for the sanctity and simplicity of his manners. He was born at Antioch 386, con-

secrated Bishop 420, and died about 457. He wrote *Expositions of Scripture*, an *Ecclesiastical History* as a supplement to Socrates and Sozomen, a treatise on *Monastic Life*, &c. *Diss.* x. 9. xii. 15. xvi. 9. xx. 14.

THEOPHYLACT, a native of Constantinople, Archbishop of Acris in Bulgaria in the 11th Century. He wrote 75 *Epistles*, and learned Greek *Commentaries* on the New Testament, and the Minor Prophets. iv. 29. vii. 6. ix. 4. xii. 15. xiii. 4. xvi. 34. xviii. 3. xxi. 6.

THERAMENES, an Athenian philosopher and orator, one of the thirty Tyrants established at Athens B. C. 404. He was condemned by Critias to drink poison. xix. 26.

TRISMEGISTUS, a very ancient Egyptian philosopher, called also *Hermes*. vi. 5.

TURNEBUS, a learned French critic, and Professor of Greek in the university of Paris. He was born 1512, and died 1565. He published, amongst other works, *Adversaria*, or Miscellaneous Remarks on Writers. xxi. 4.

TURRETINE, FRANCIS, an eminent Protestant Divine. He was born at Geneva 1623, some time pastor of the Church at Lyons, but chosen Professor of Theology at Geneva 1653, which place he held during the remainder of his life. He died 1687. His Father was *Benedict*, a native of Zurich, and pastor and Professor of theology at Geneva. His son *John Alphonso* was also chosen Professor of Theology there 1705. His principal work is *Institutionum Theologiæ Elencticæ Partes Tres*, 4 tom. xiv. 37.

VATABLUS, FRANCIS, the restorer of the study of the Hebrew language in France in the 16th Century. He was appointed Regius Professor of Hebrew at Paris 1531, and delivered Lectures on the Old Testament with great applause. Some notices of these Lectures were collected and printed by R. Stephens. He died 1547. vii. 15. viii. 20.

VICTOR, AURELIUS, the Latin Historian, who wrote the *Lives of the Emperors*. xvi. 2.

VIGILIUS, Bishop of Tapsus in Africa in the 5th Century. He published Five Books against Eutyches; and to him, as well as to Hilary Bishop of Arles, is attributed the *Creed of Athanasius*. xxi. 30.

ULPIANUS, DOMITINO, a native of Tyre, an eminent Lawyer in the reign of Alexander Severus, but a determined enemy to

the Christians. He was cut off in a sedition by the soldiers 228. Diss. xvi. 18.

VONT, GISSBERT, a celebrated Dutch Divine, Minister and Professor of Theology and Oriental Languages at Utrecht, noted for his zealous opposition to the philosophy of Descartes, and founder of the sect of Voetians. He was born 1589, and died 1677. He wrote a treatise on the Trinity, a treatise on Prophecy and Prophets, Select Disputations, &c. i. 1, 13. vi. 21. xi. 21, 25. xviii. 25.

VOGELSANGIUS, REINERUS, a Dutch Divine of the 17th Century, author of Theological Exercitations, and a Physical Dissertation concerning the world. viii. 26.

VOSSIUS, JOHN GERARD, an eminent man of letters, born near Heidelberg 1577, but brought in infancy to Holland. He studied at Leyden, was chosen Professor of eloquence and chronology in the university of that place, was afterwards for a few years Prebendary in the church of Canterbury, and at last accepted the situation of Professor of History in the university of Amsterdam, which he held till his death 1649. He wrote two Books on Greek and Latin Historians, two on Greek and Latin Poets, a treatise *De Origine Idolatriæ, Etymologicon Linguae Latinæ*, and various other works. i. 1, 8, 9, 11. iv. 26, 30. vii. 17. xvi. 2, 24, 30. xviii. 5, 6. xix. 31. xxi. 8.

URSIN, JOHN HENRY, a German Protestant Divine, who was born 1534, and died 1667. He wrote Commentaries on several of the Minor Prophets, a treatise on the Trees and Plants mentioned in Scripture, *Parallela Evangelica, Analecta Sacra*, &c. He is to be distinguished from *Zachary Ursin*, Professor of Divinity at Heidelberg, author of the Palatinate Catechism. ii. 10.

USHER, JAMES, Archbishop of Armagh, a Prelate of distinguished learning, and of exemplary piety, candour, and humility. He was born at Dublin 1580, and died March 21st, 1656. He published a Body of Divinity, Antiquities of the British Churches, Sacred Chronology, &c. i. 1. xi. 21. xxiv. 30.

WENDELIN MARCK FREDERICUS, a Professor of Divinity in the 17th Century. He wrote a large System, a Compend of Divinity, and other works. iii. 17.

XAVIER, FRANCIS, a famous Jesuit of the 16th Century, commonly called *the Apostle of the Indians*, a man of great resolution

and sagacity, who propagated the Popish religion over a great part of the continent of India, and several of the islands. He set sail for India 1522, died 1552, and was interred at Goa. He wrote a "History of Christ" in Persian, including a number of fables. Diss. xiv. 22.

XENOPHON, a celebrated Grecian philosopher, commander, and historian. He was a disciple of Socrates, and wrote "Memorable things" of that Moralist. xix. 26.

XIPHILINUS, JOHN, Patriarch of Constantinople in the 11th Century, author of an Abridgment in Greek of the History of Dion Cassius. xvi. 5.

ZANCHI, GIROLAMO, a celebrated Italian Protestant. He was born at Alsano 1516, became Professor at Strasburg 1553, removed to Heidelberg 1568, and died at Hamburg 1590. He wrote a number of books in Divinity. vi. 15. vii. 22.

ZOROASTER, or ZERDUSHT, the Reformer of the ancient religion of the Magi, generally supposed to have flourished in the reign of Darius Hystaspis. Fragments of a book entitled "The Oracles of Zoroaster" are still extant; but some consider them as the work of a Platonist of the 2d Century. It is thought there was another Zoroaster, who lived at a far earlier period. vi. 5.

INDEX OF AUTHORS

Quoted or referred to in the Notes.

The Numeral Letters denote the Volume; the Figures the Notes.

- | | |
|---|---|
| Addison, Joseph, Vol. i. 47.—
ii. 86. | Besa, Vol. i. 14, 22, 31, 38, 41,
43, 48, 56, 58, 64, 68, 70.
—ii. 21, 29, 30, 39, 48, 55,
60, 74, 82. |
| Aikin, Dr John, i. 21, 23.—
ii. 11, 32. | Bingham, Joseph, i. 3, 65. |
| Ambrose, i. 31, 33. | Booth, Rev. Abraham, i. 16. |
| Amyrault, Moses, i. 34. | Boston, Rev. Thomas, late Et-
terick, i. 12, 16, 42, 44.—
ii. 7, 51, 72. |
| Anselm, i. 23. | Boyle, Honourable Robert, i.
25. |
| Arndius, Josua, i. 33. | Bradbury, Rev. Thomas, i. 5,
8, 33, 39. |
| Arnot, Rev. William, late Ken-
noway, i. 59. | Brown, Rev. John, Haddington,
i. 16, 31, 39, 44.—ii. 59. |
| Associate Presbytery, i. 16. | — Rev. John, Whitburn,
i. 16, 17, 44. |
| — Synod, ii. 28. | — Rev. John, Edinburgh,
i. 62. |
| Augustine, ii. 65, 66, 67. | Brydone, Captain, i. 48. |
| Balmer, Rev. Robert, ii. 82. | Burnet, Bishop, ii. 17. |
| Barrow, Dr Isaac, ii. 56, 57. | Burns, Major General, i. 48. |
| Baxter, Rev. Richard, ii. 17. | Buxtorf, i. 19. |
| Beart, Mr John, i. 16, 27, 62.
—ii. 75. | |
| Beattie, Dr James, ii. 32. | |
| Beausobre, Isaac de, ii. 84. | |
| Bell, Rev. Thomas, late Glas-
gow, i. 11, 17, 41, 42, 44,
59.—ii. 75. | |
| Bengel, i. 31. | Calvin, i. 8, 12, 21, 31, 38,
41, 43, 44, 55, 70, 71.—ii.
2, 3, 4, 22, 26, 35, 46, 47,
48, 74. |
| Bennet, Rev. George, ii. 21. | |
| Berridge, Rev. John, A.M. i. 44. | |
| Beveridge, Bishop, i. 52. | |

- Cameron, Vol. i. 8, 31.
 Campbell, Dr George, late Principal of Marischal College, Aberdeen, i. 2, 14, 20, 22, 28, 39, 42, 58, 60, 63, 64, 68, 69.—ii. 5, 13, 14, 16, 20, 21, 39, 42, 60, 63, 78.
 Cartwright, Thomas, ii. 73.
 Castalio, i. 58.
 Chaldee Paraphrasts, i. 31, 43.
 Chalmers, Dr Thomas, Glasgow, i. 47, 49.
 Christian Instructor, i. 18, 21, 31.
 ——— Observer, i. 8, 38.
 ——— Repository, i. 31, 49.
 —ii. 21, 24, 63.
 Chrysostome, i. 22, 60.—ii. 85.
 Church of Scotland, i. 5, 10, 44.—ii. 26.
 Cicero, i. 25, 26.—ii. 88.
 Clarke, Dr Samuel, i. 23, 25, 26, 72.—ii. 6, 56.
 ——— Dr Edw. Daniel, ii. 11, 38.
 Cloppenburgh, i. 44.—ii. 47.
 Cocceius, ii. 35, 36, 45, 73.
 Codureus, i. 42.
 Cole, Elisha, ii. 61.
 Colquhoun, Dr John, Leith, i. 21.
 Confucius, ii. 88.
 Crellius, i. 61.
 Culbertson, Rev. Robert, Leith, ii. 41, 85.
 Cudworth, Dr Ralph, i. 23.
 Daillé, ii. 17.
 Derham, Dr William, i. 25.
 Descartes, i. 23, 47.
 Dick, Dr John, Glasgow, i. 4, 10, 31.—ii. 56.
 Dickinson, Jonathan, late President of Princeton College, New Jersey, Vol. i. 12, 25, 52, 59.—ii. 7, 59, 60, 61, 75.
 Dindorf, G. Immanuel, Professor of Hebrew, Leipsic, i. 68.
 Ditton, Humphrey, ii. 33.
 Doddridge, Dr Philip, Northampton, i. 2, 8, 14, 21, 22, 31, 38, 42, 43, 54, 58, 61, 63, 64, 68, 70.—ii. 3, 14, 15, 17, 23, 24, 25, 27, 29, 31, 33, 37, 39, 40, 42, 48, 52, 55, 57, 63, 69, 75, 82, 85.
 Dominicus a Soto, a learned Spanish ecclesiastic, and a member of the council of Trent, i. 33.
 Drusius, ii. 3, 49.
 Durell, i. 21.
 Durham, Rev. James, Glasgow, ii. 41, 85.
 Dwight, Dr Timothy, late President of Yale College, i. 31, 51, 52.—ii. 7, 8, 50.
 Ebion, ii. 5.
 Edinburgh Encyclopedia, i. 48.—ii. 13.
 Edwards, Rev. Jonathan, late President of the College of New Jersey, i. 12, 35, 53.—ii. 7, 16, 50, 51.
 Elsner, James, i. 42.
 Encyclopædia Britannica, i. 23, 48.
 Ernesti, John Augustus, Professor of Theology, Leipsic, i. 68.
 Erskine, Dr John, Edinburgh, i. 8, 10, 11, 13, 52, 61.—ii. 30, 50.

- Brakine, Rev. Ebenezzer, Stirling, Vol. i. 17, 27, 44.
 ——— Rev. Ralph, Dunfermline, i. 44, 62.
 ——— Esq. Thomas, i. 13.
 Erasmus, i. 31, 68.
 Euripides, ii. 14.
 Eusebius, ii. 11.
 Faber, Rev. G. Stanley, ii. 41.
 Fell, Bishop, i. 38.
 Fisher, Edward, author of the Marrow of Modern Divinity, i. 16.
 ——— Rev. James, Glasgow, i. 57.
 Fraser, Rev. James, Alness, i. 37, 44, 52.
 ——— Alexander, A. M. Kirkhill, ii. 85.
 Friend to Truth, ii. 28.
 Fuller, Rev. Andrew, Kettering, i. 6, 11, 13, 37, 45, 49.
 —ii. 41, 75, 81.
 Galen, i. 25.
 Gib, Rev. Adam, i. 45.—ii. 81.
 Gill, Dr John, ii. 81.
 Glassius, i. 43.
 Gomar, Francis, ii. 55.
 Gouge, William, ii. 57.
 Griesbach, i. 8, 31, 42, 56, 64.
 —ii. 21.
 Grotius, i. 64.—ii. 36, 52.
 Guyse, Dr John, London, i. 31, 40, 42, 43, 63, 68, 70.—ii. 17, 31, 42, 48, 55, 57, 74, 85, 89.
 Hakkados, i. 18, 31.
 Halhed, i. 48.
 Hall, Rev. Archibald, London. Vol. i. 17, 62.
 Halley, Dr Edmund, i. 47.
 Halyburton, Rev. Thomas, late Professor of Divinity, St Andrews, i. 12, 13.
 Hammond, Dr Henry, i. 14, 20, 22, 31, 32, 43, 54, 64.
 —ii. 15, 21, 27, 39, 48, 52, 62, 63.
 Harmer, Rev. Thos. ii. 20, 70.
 Haweis, Dr Thos. i. 12, 45, 53.
 Hill, Dr George, late St Andrews, i. 39.
 Henry, Matthew, i. 60.—ii. 44, 55.
 Hervey, Rev. James, A. M. i. 20, 30.
 Horne, Dr George, late Bishop of Norwich, i. 55.—ii. 21, 28, 34, 48.
 Horne, Rev. Thomas Hartwell, ii. 6.
 Horsley, Bishop, i. 31, 55, 60.
 —ii. 5, 26, 30, 47.
 Howe, John, i. 23.
 Hunter, Dr David, late St Andrews, ii. 5, 10.
 Hurrion, Rev. Thomas, London, ii. 43.
 Jack, Dr Robert, Manchester, i. 31.
 Jamieson, Dr John, Edinburgh, i. 37, 41.—ii. 24.
 Janeway, Mr James, i. 62.
 Jennings, Dr David, i. 22.
 Jerome, i. 50.—ii. 14, 71.
 Ignatius, ii. 31.
 Johnston, Dr Bryce, Holywood, i. 53.—ii. 41, 85.

- Jones, Rev. Jeremiah, Vol. ii. 6.
 — Sir William, i. 48.
 — Rev. William, late Rec-
 tor of Pluckley, Kent, i. 31.
 — ii. 56.
 — Rev. William, author of
 the History of the Waldenses,
 ii. 68.
 Josephus, Flavius, i. 48.—ii.
 10, 37.
 Junius, Francis, i. 41, 44.—ii.
 58. See Tremellius.

 Kennicott, Dr Benjamin, ii. 28,
 36.
 Kimchi, i. 46.
 King, Sir Peter, *alias* Lord, i.
 3, 39.—ii. 24, 65, 67, 72,
 82.
 Knox, Rev. John, i. 67.—ii.
 80.

 Lampe, F. Adolphus, ii. 50.
 Lardner, Dr Nathanael, an
 eminent English Dissenting
 Divine, ii. 6.
 Lawrence, Dr, i. 8.
 Lawson, Dr George, i. 43.
 Lavater, Rev. John Caspar, i.
 17.
 Le Clerc, ii. 27.
 Leigh, Edward, ii. 80.
 Leighton, Archbishop, ii. 25.
 Leland, Dr John, late Pastor
 of a Protestant Dissenting
 Congregation, Dublin, i. 26,
 73.—ii. 6, 88.
 Lightfoot, ii. 15, 49.
 Livy, ii. 12.
 Locke, John, i. 23, 47, 70.
 Loving, Archdeacon, i. 21.
 Lowth, Dr Robert, late Bishop
 of London, Vol. i. 20.—ii. 4,
 18, 22, 34, 35, 80.
 Luther, i. 31.
 Lyttelton, Lord, ii. 61.

 M'Crie, Dr Thomas, Edin-
 burgh, i. 67.
 M'Ewen, Rev. William, late
 Dundee, i. 57.—ii. 59.
 M'Gregor, Rev. James, Pictou,
 ii. 85.
 Macknight, Dr James, late
 Edinburgh, i. 31, 38, 42,
 43, 46, 70.—ii. 7, 24, 25,
 27, 29, 40, 46, 48, 62, 63,
 64, 74, 82.
 M'Laurin, Rev. John, Glasgow,
 i. 53.—ii. 50, 60.
 M'Lean, Rev. Archibald, Edin-
 burgh, i. 17.
 Maestricht, Peter Van, late Pro-
 fessor of Theology, Utrecht,
 i. 7, 44, 49.—ii. 57, 59.
 Maimonides, i. 18.
 Magee, Dr William, i. 46.—
 ii. 5, 9, 24, 42, 60, 79, 80.
 Marcion, ii. 5.
 Marck, Dr John, Professor of
 Divinity at Franeker, and
 afterwards at Leyden, i. 43.
 Marshall, Mr Walter, i. 45.
 Martin, Rev. Henry, i. 17, 20.
 Maurice, Rev. Thomas, i. 48.
 Mede, Mr Joseph, ii. 85.
 Michaelis, Professor J. David,
 Gottingen, i. 8, 20, 31, 46,
 50, 54, 56.
 Middleton, Dr T. Fanshaw,
 late Bishop of Calcutta, i.
 72.—ii. 54.
 Mill, Dr John, i. 31.
 Milner, i. 31.—ii. 68.

- Missionary Magazine, Vol. i. 17. Piscator, Vol. ii. 45.
 Moir, Rev. James, late Tar- Platon, Metropolitan of Moscow,
 bolton, i. 51.—ii. 28. i. 12.
 More, Mrs Hannah, i. 73. Plautus, ii. 13.
 Mosheim, i. 7, 10, 66.—ii. 4, Plutarch, ii. 88.
 54, 66, 71. Pool, Matthew, i. 24, 31, 38,
 42, 43, 63, 71.—ii. 1, 3, 15,
 34, 35, 36, 43, 55, 57, 58,
 73, 77, 90.
 Newton, Sir Isaac, i. 49. Prideaux, Dr Humphrey, i.
 ——— Dr Thomas, late Bishop 18.
 of Bristol, ii. 41, 68, 83, 85.
 ——— Rev. John, London, i. 13, 20, 31, 63.
 Nicolai, ii. 50. Quarterly Review, ii. 6.
 Nye, Mr Stephen, ii. 6.
 Rawlin, Rev. Richard, i. 52.
 Origen, ii. 50. Ray, John, i. 25.
 Owen, Dr John, i. 11, 13, 14, Recupero, Canon, i. 48.
 37, 38, 39, 41, 42, 46, 51, Reid, Dr Thomas, i. 11, 47.
 52, 53, 55, 68, 73.—ii. 29, Richardson, ii. 6.
 46, 49, 53, 54, 56, 57, 60, Riessenius, Professor Leonard,
 64, 75. i. 59.
 Robson, Rev. John, Cupar in
 Pagninus, i. 58.—ii. 90. Fife, i. 35.
 Paley, Dr William, i. 2, 9, 20, Rollin, ii. 64.
 25.—ii. 32. Rufinus, ii. 67, 82.
 Pareus, David, i. 31, 43.—ii. Russell, Rev. David, Dundee,
 31, 82. i. 16.—ii. 81.
 ——— Rev. J. Stirling, i. 16, 44.
 Parkhurst, John, M. A. Cam- Sargent, i. 17.
 bridge, i. 19, 42, 46, 49, 50, Saurin, Rev. James, the Hague,
 63, 68, 72, 39.—ii. 1, 4, 16, i. 3, 9.—ii. 33.
 21, 24, 34, 44, 53, 62, 80. Scaliger, i. 11.
 Pearson, John, Bishop of Ches- Scapula, i. 3.
 ter, i. 40, 48, 50, 63.—ii. Schrevelius, i. 3.
 10, 13, 21, 24, 25, 26, 30, Schleusner, i. 60, 72.—ii. 24, 63.
 50, 56, 65, 67, 72. Scotch Preacher, ii. 14.
 Pelagius, i. 7. Scotus, i. 11.
 Peters, Charles, ii. 78. Secker, Dr Thomas, late Arch-
 Philo, i. 31, 69.—ii. 10. bishop of Canterbury, i. 4, 5,
 Philostratus, ii. 32. 25, 39.—ii. 14, 53, 57, 67,
 Pierce, or Pearce, i. 42.—ii. 31. 86, 87.
 Pinkerton, Dr Robert, i. 12.

- Septuagint, Vol. i. 42, 46, 64.
 —ii. 35, 39.
 Shuckford, Samuel, Rector of
 Shelton, Norfolk, i. 48.
 Sloss, i. 31.
 Smith, Dr John, Campbelton,
 ii. 17.
 Socinus, ii. 9.
 Socrates, ii. 88.
 Steinkopff, i. 17.
 Stevenson, Rev. George, Air,
 i. 51.
 Stewart, Dr Alexander, late
 Edinburgh, i. 17.
 Sturm, i. 25.
 Suetonius, i. 54.
 Swanston, Mr Andrew, i. 17.
 —ii. 40.
 Syriac Version, i. 20, 22.—ii.
 21, 37.
 Taylor, Rev. Richard, A.M. i. 12.
 Tennant, i. 48.
 Tertullian, i. 31, 65.—ii. 50, 72.
 Tillotson, ii. 57.
 Toland, ii. 6.
 Towerson, ii. 24.
 Tremellius and Junius, i. 19,
 58, 71.—ii. 4, 44, 58, 77, 90.
 Turretine, Francis, i. 59.
 —Alphonsus, ii. 47.
 Vitringa, ii. 1, 4, 18, 45, 62, 80.
 Volney, i. 66.
 Voltaire, i. 48.—ii. 27.
 Vossius, i. 33.
 Ursin, Zachary, ii. 7.
 Usher, i. 20, 48.
 Vulgate, i. 14, 38, 64, 68.—ii.
 21, 35.
 Wakefield, Vol. i. 55.
 Walker, Rev. Thomas, Dundo-
 nald, i. 10.—ii. 7.
 —Rev. Robert, Edin-
 burgh, i. 44.—ii. 60.
 Wardlaw, Dr Ralph, Glasgow,
 i. 8, 31.—ii. 9, 54, 60.
 Watts, Dr Isaac, i. 47.—ii. 50,
 86.
 Wells, Dr Edward, Rector of
 Cotesbach, i. 48.—ii. 37, 52.
 West, Esq. Gilbert, ii. 23, 33.
 Wealey, Rev. John, i. 30, 58.
 —ii. 60.
 Westminster Assembly, i. 44.
 Wetstein, i. 63.
 Whiston, William, Professor of
 Mathematics, Cambridge, i.
 23, 48.—ii. 52.
 Whitby, Dr Daniel, i. 4, 8, 14,
 15, 31, 32, 43, 46, 52, 61,
 63, 64, 67, 72.—ii. 21, 24,
 25, 26, 27, 29, 31, 37, 40,
 42, 48, 52, 57, 60, 74, 78.
 Wilberforce, William, M. P. i.
 20, 53.
 Wilkins, Dr John, Bishop of
 Chester, i. 31, 36.
 Willison, Rev. John, Dundee,
 i. 21.
 Witherspoon, Dr John, late
 President of the College of
 New Jersey, i. 6, 17, 28, 36,
 52.—ii. 8, 35.
 Witsius, i. 11, 17, 33, 34, 35,
 42, 44, 51, 59, 67, 73.—ii.
 3, 7, 24, 47, 49, 55, 58, 60,
 61, 66, 73, 74, 75, 76, 79,
 81, 83, 86, 87.
 Wolfius, i. 22.

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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has also become an important employer of women, with 5.5 million women employed in the public sector in 1995, compared with 4.5 million in 1980.

There are a number of reasons why the public sector has become an important employer of women. One reason is that the public sector has a high proportion of women in its workforce. In 1995, 88% of the public sector workforce were women, compared with 78% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are traditionally held by women, such as teaching, nursing, and social work.

Another reason why the public sector has become an important employer of women is that it has a high proportion of jobs that are part-time or flexible. In 1995, 22% of the public sector workforce were employed on part-time or flexible contracts, compared with 12% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are traditionally held by women, such as teaching, nursing, and social work.

A third reason why the public sector has become an important employer of women is that it has a high proportion of jobs that are well paid. In 1995, the average salary of a public sector employee was £18,000, compared with £15,000 in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are traditionally held by women, such as teaching, nursing, and social work.

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